

**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 falsifiability⁴² 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 falsifiability⁴² 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 falsifiability⁴², validation and open-ended questioning can be

undertaken over it. Such a hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician's hermeneutic/reprojecting/supererogating/zeroing insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability⁴² 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 demotivationally/structurally/paradigmatically contiguous as to the very inherent nature of any given institutionalised framework as all such frameworks arrive at their apathetic threshold as these rather develop into denaturing¹⁶ ~~amplifying/formative~~ wooden-language-~~imbued—temporal—mere-form/virtualities/dereification/akrasitic-drag/denatured/preconverging-or-dementing~~²⁰ ~~narratives—of-the-⁸ reference-of-thought—categorical-imperatives/axioms/registry-teleology~~⁹⁹ } stifling prospective sublimating 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-~~¹⁶ ~~historiality/ontological-eventfulness~~⁸ /ontological-aesthetic-tracing-~~perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ } right up to the present, it also cognisant that at a certain point the ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’ becomes critically a drawback for the possibility of knowledge-reification-gesturing-~~in-prospective-psychologismic~apriorising/axiomatising/referencing-⁸ {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~

conflatedness³ in {preconverging disentanglement by} postconverging entailment> as of
 prospective human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint overcoming/unovercoming; as dimensionality-
 of-sublimating²⁵ -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation} behind the ‘inventing’/‘creation’ of prior knowledge fades into
 secondnatured mechanical predispositions requiring the renewal of dimensionality-of-
 sublimating²⁵ -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness³/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 human sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’> say between non-universalising sophistry and prospective Socratic-
 philosophers¹⁰³universalising-idealisation as well as in the case of medieval-scholasticism and
 prospective budding-positivism, and it is herein contended likewise with regards to our modern-
 day notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸} as of⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought
 (associated with a predisposition for disparateness of-conceptualisation-<unforegrounding-
 disentanglement,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’>) and prospective
¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought

(⁴⁵ foregrounding__ entailment-⟨postconverging–narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶’-in-
reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrpticism⟩ as of
ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as
existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression).
Underlying all such apriorising/axiomatic/referencing intellectual break/schism/estrangement is
the prospective manifestation of teleological-decadence-<-in-dimensionality-of-desublimating-
lack-of²⁶-⟨<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ (wherein ‘prior knowledge-as-of-mechanical-knowledge
predisposition of mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> as of its developed temporal
institutional self-serving predisposition’ as so-reflecting its <amplituding/formative>⁸ wooden-
language-⟨imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing²⁰–narratives—of-the-⁸ reference-of-thought–
categorical-imperatives/axioms/registry-teleology⁹⁵) critically absconds from veridical
prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity by its
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴). This is so-construed from the
prospective relative-ontological-completeness⁸⁷ perspective (as it prompts/elicits the
supposedly coherent human ontological-commitment⁶⁶-⟨implied—self-assuredness-of-
ontological-good-faith/authenticity⁹~postconverging–de-mentating/structuring/paradigm⁷⁰–
as-being-as-of-existential-reality> as of ecstatic-existence-as-transcendental-signifier—
becoming-spontaneity-implications reflected as existence-potency³⁹~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression); so-reflecting the teleological-decadence-<-

in-dimensionality-of-desublimating-lack-of-~~<amplituding/formative>supererogatory~de-~~
~~mentativeness/epistemic-growth-or-conflatedness /transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)~~ as rather
 reverting to eliciting ‘untransvaluated–temporal-intemporality⁵² values’ (being passed for
 knowledge-reification–gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-~~
~~contiguity ~educed–existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness⁸ -in {preconverging-disentailment by} –postconverging-entailment>)~~ while
 undermining the prospective ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-<sublimating~referencing/registering/decisioning,–as-self-becoming/self-
~~conflatedness⁸ /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–psychologism⁸⁹ of
 dimensionality-of-sublimating²⁵-<amplituding/formative>supererogatory~de-
~~mentativeness/epistemic-growth-or-conflatedness⁸ /transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)~~). This is
 so-manifested for instance when statistics/methods/methodologies/approaches 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 ‘mechanically’ to falsely
 imply progress occurs anyway to then paradoxically suggest 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 overcoming/unovercoming, speaking to the issue

of the fundamental lack of dimensionality-of-sublimating²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation); as ‘knowledge becomes increasingly mechanical’ and is rather a
 secondary and derivational tool for temporal self-serving posturing and is poorly perceived as
 worthy in of itself but for the imprimaturing so projected and the perceived temporal social-
 value arising with such imprimaturing and as it is increasingly associated with generalised
 incuriosity in genuine intellectual development and the substituting of mere imprimatur
 totalisingly-disentailing—discretion/whim-of-thought over genuine knowledge-reification—
 gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness -in {preconverging-disentailment by} postconverging-entailment> as to
 existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression.
 This has developed in our present age of notional~pedantising/muddling/formulaic-hollowing-
 out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-
 ontological-completeness } 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
 ‘dereifying as to deficient conceptivity/epistemic-reflexivity/epistemicity-relativism-
 determinism of our <amplituding/formative>⁸ wooden-language-<imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁸⁹ }
 it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it
 out of its <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> (with
 media-driven 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-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment by} -postconverging-entailment> as the
 primary and essential constraining worth but rather obsession with mere sway and influence
 even to the point of undermining prospective knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment by} -postconverging-entailment> as supposed
 intellection is increasingly infused with obfuscations, falsehoods and subterfuges (as to the fact
 that misrepresentations and pretences to misunderstand are rather conveniently projected as of
 perceived social-stake-contention-or-confliction and hardly reflecting a discernment about the
 possibility for advancing human progress); in so-doing apparently render human-
 subpotency/mortality bigger than existence-potency³⁹~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 wrongly imply that it is veridically in dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness⁸ -in {preconverging disentanglement by}—postconverging entailment,-in-self-becoming/self-conflatedness⁸ /formative-supererogating>), as such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity⁶⁴ (whether or not, beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) only leads to a human destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> which habituates and enculturates/endemises such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity⁶⁴; rendering the supposedly empowering activity of knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness⁸ -in {preconverging disentanglement by}—postconverging entailment> impotent as in many ways such denatured intellection effectively claims openly as of its disparateness-of-conceptualisation-<unforegrounding-disentanglement,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷?> inclinations (poorly appreciative of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression implications of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity). In many ways this intellectual falsehood (so-construed herein as to ‘the implausibility of genuine lack of understanding as from a serious intellectual engagement’ but rather ‘strategic/calculated behaviour of mere institutional power even against genuine knowledge’ herein construed 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. This is especially manifested when such an intellectual teleological-decadence-<-in-dimensionality-of-desublimating-lack-of-⁶⁶-<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) undermines informed insight and requisite human intellectual and emotional sacrifice for genuine knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment-by} postconverging-entailment> and prospective progress involving the authentic self and social transformation rather than ‘gimmicks instilling a merchandising mentality of ideas’ (whether by mystifications-that-are-vague-and-imprimaturing-driven outside attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰, misinterpretation-of-statistics/methods/methodologies/approaches totalising-entailing-implications, denial-of-relativism-thus foiling/undermining-relative-ontological-completeness³⁷-implications/conclusions/projections of prospective knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment-by} postconverging-entailment> in a dumbing-down-posturing-that-implies that-the-present-is unchangeable as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, etymological-flouting as of mere conceptual-patterning-<as-devoid-of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity⁴⁰ ‘s-reifying-or-elucidating-of-

'prospective-relative-ontological-completeness'⁸; -so-rather-enabled-<by-a-⁶ nonpresencing-
 divulging-of-momentous-⁴ historicity/ontological-eventfulness /ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
 determinism'>}, mere-stigmatising-of-competing-theories-and-concepts-on-the-naivety-that-
 such-stigmatising-representation-will-undermine/override-their-analysable-ontological-
 veracity, and finally an-approach-as-of-the-ordinary-human-egotistic-perspective-in-existential-
 extrication-that-absolutises-the-present-passed-as-prospective knowledge-reification-gesturing-
 <in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment by} -postconverging-entailment>). This then
 provides paradoxically the underlying ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure for
 upholding the status quo and inducing in many ways the impotence of the social sciences in
 thoroughly addressing human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint overcoming/unovercoming of society that
 ultimately have serious de-mentative/structural/paradigmatic consequences associated with
 institutional failures (which such intellectualism is hardly inclined to address). Critically, such a
 'self-contented intellectualism' increasingly focuses not on knowledge-reification-gesturing-
 <in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment by} -postconverging-entailment> production
 as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression or its critical analysis, but rather in the face of criticism consciously substitutes
 strategies of institutional ascendancy as of a strategy of influence by default imprimatur status
 rather than genuine knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in {preconverging-disentailment-by} postconverging-entailment> 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-<as-to-

psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in {preconverging-disentailment-by} postconverging-entailment, -in-self-

becoming/self-conflatedness ³ /formative~supererogating> but a fundamental question of ontological-bad-faith/inauthenticity⁶⁴ on the naïve mental reflex that ‘anyway dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-

ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in {preconverging-disentailment-by} postconverging-entailment, -in-self-

becoming/self-conflatedness ³ /formative~supererogating> is ever always assumed’ to then adopt an apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-

ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in {preconverging-disentailment-by} postconverging-entailment, -in-self-

becoming/self-conflatedness ³ /formative~supererogating> 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-teleology⁹⁹ <in-preconverging-existential-extrication-as-of-existential-unthought>⁶)
 as of underlying attendant-ontological-contiguity⁶⁷ ~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ elucidation/deblurring as well as
 whether the veracity of such apriorising/axiomatising/referencing can be established as being of
 ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness /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-psychologism⁸⁹ (as so-
 construed necessary herein in overriding ontologically-flawed
 apriorising/axiomatising/referencing as of presencing-absolutising-identitive-constitutedness¹⁴
 in relative-ontological-incompleteness⁸⁸ that seem to undermine the absolute a priori of
 existence and imply that when existence doesn’t fit/digresses-from its conceptual-moulds then
 existence must have an inherent issue strangely enough as to be ignored/overcome by the
 stubborn/dogged/political upholding of such defective conceptual-moulds over inherent
 knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness -in-{preconverging-disentailment by} postconverging-entailment> implications
 as of existential-reality)’. We can appreciate that while many a subject-matter especially of
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness⁸⁷⁻⁸³ -reference-of-thought-⁸⁴ devolving> will often seem to imply that
 dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-

contiguity }—conflatedness³ -in {preconverging disentanglement by}—postconverging-
entanglement,-in-self-becoming/self-conflatedness³/formative-supererogating> is just assumed
‘as to the fact of merely engaging as of logical coherence without questioning the underlying
apriorising/axiomatising/referencing 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 historically achieved
¹⁰³universal-transparency¹⁰⁴ -{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷} of the-
Good/understanding/notional~knowledge-reification-gesturing-<in-
prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in {preconverging disentanglement by}—postconverging-
entanglement>/<amplituding/formative-epistemicity>causality³ -as-to-projective-totalitative-
implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ rendering
the possibility of ontological-bad-faith/inauthenticity⁶⁴ directly ridiculous as in the natural
sciences given its direct ¹⁰³universal-transparency¹⁰⁴ -{transparency-of-totalising-entailing,-as-
to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness⁸} 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 temporal interest or another. But the reality of that ¹⁰³universal-
transparency¹⁰⁴ -{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness⁸⁷} as preempting such ontological-
bad-faith/inauthenticity⁶⁴ inclinations is not so directly obvious in many a social domain-of-
study and that blurred⁷ possibility effectively elicits circumstances of disparateness-of-

conceptualisation-~~<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-~~
 contiguity⁶⁷> not only as of wrong ontological-conception out of good-naturedness (failing
 ‘technical’ ontological-good-faith/authenticity⁶⁹ as from 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 both human constructiveness-of-ontological-performance⁷²-
 <including-virtue-as-ontology> and destructuring-threshold-~~(uninstitutionalised-~~
 threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology>. The fact is knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-~~{preconverging-disentailment-by} postconverging-entailment> 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 then be considered as ontological/scientific; 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 inherent existence-potency³⁹~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression over our human-subpotency motives, the same
 actually do apply in all knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-~~{preconverging-disentailment-by} postconverging-entailment> 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 prospective knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³⁹ -in {preconverging-disentailment-by} postconverging-entailment> in
 addressing human-subpotency-aporía/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint’, but doesn’t speak of inherently constraining
 existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 dissimilarity of subject-matters. Just as there is no magical mathematics or magical physics to
 resolve such a more fundamental apriorising/axiomatising/referencing situation involving
 ‘abusing the assuming of dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³⁹ -in {preconverging-disentailment-by} postconverging-entailment,-in-self-
 becoming/self-conflatedness³⁹ /formative-supererogating>’, 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-potency³⁹~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-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰,
 however there is no logical-basis/logic,-as-derived-from—transversality-<for-sublimating-
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-
 and-apriorising/axiomatising/referencing’¹⁰¹> 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 in ontological-good-
 faith/authenticity⁶⁹ construal as of existence’; as can thereof be validated as from strong
 prediction arising as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ establishing its ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness’). This reflects the fact of human <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁵,-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’), and speaks to the reality that logic is rather the
 inner working coherence/contiguity of any human apriorising/axiomatising/referencing
 construct; and thus the ‘a priori or axiomatic conception’ is rather about ‘Derridean
 underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power
 conception construed as knowledge-empowerment/ignorance-disempowerment’ (as to mere
 ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking –
 apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing²¹-apriorising-psychologism>’ as so-underlining
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ -<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as
 to human transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-
 and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰>).

However, the ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ }
 generated in domains like mathematics and many a natural sciences is so efficient (as of the
 underlying positivism/rational-empiricism ⁸³reference-of-thought achieved ¹⁰³universal-
 transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } so-reflected as
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism underlying 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-<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸³ -in {preconverging-disentailment-by} -postconverging-entailment,-in-self-
 becoming/self-conflatedness⁸⁷ /formative-supererogating>) doesn’t ‘technically’ exist
 especially so when it comes to blurred⁷ domains not only in the social sciences but sometimes
 in the natural sciences as well where lack of ¹⁰³universal-transparency¹⁰⁴-{transparency-of-
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷ } arises such that there is nothing that transparently renders someone
 ridiculous from fiddling around ‘wrongly implying apriorising/axiomatising/referencing
⁵⁶meaningfulness-and-teleology⁹⁹ as of existence’ not only out of good-naturedness (‘technical’
 ontological-bad-faith/inauthenticity⁶⁴) or ontological-good-faith/authenticity⁶⁹ but equally
 ontological-bad-faith/inauthenticity⁶⁴ (in spirit). In this regards, the idea of ‘putting in question

dialogical-equivalence-<as-to-psychologism~apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising- contiguity }—conflatedness¹³ in {preconverging-disentailment by} postconverging- entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating> by not merely engaging for logical coherence but equally putting into question the apriorising/axiomatising/referencing⁵⁶ meaningfulness-and-teleology⁹⁹ pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ is effectively central to all prospective institutionalisations in relative-ontological-completeness⁸⁷ as reflected with the Socratic-philosophers putting in question the apriorising/axiomatising/referencing of non-universalising sophists specifically with Socrates during his trial as to his highlighting of the inconsistencies of his accusers sophistic non-universalising apriorising arguments priorly for the notion of a mutual logical coherent engagement to arise in the very first place with Socrates rather purporting that such a possibility of mutual logical coherent engagement could only arise on the basis of his epistemic-projection of¹⁰³ universalising-idealisation apriorising arguments as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ and budding-positivists equally putting into question the apriorising/axiomatising/referencing of non-positivising/non-rational-empiricists medieval-scholasticism specifically as with Galileo’s implicit dismissal of any such pretence of logical coherence engagement in-the-very-first-place in the face of what he could see positively/rational-empirically through the telescope with respect to the ‘imaginary pedantic machinations’ of his medieval-scholasticism interlocutors and so as to the prospective positivism/rational-empiricism apriorising/axiomatising/referencing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶; as in fact the very notion of prospective institutionalisation is one of renewing⁸³ reference-of-thought-and—⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing

prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶, putting into question the ~~<amplituding/formative>~~⁸ wooden-language-
<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought—
categorical-imperatives/axioms/registry-teleology⁹⁵ } of the prior registry-
worldview’s/dimension’s ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
superseded/transcended. With such teleologically-decadent—as-in-dimensionality-of-
desublimating-lack-of²⁶-~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-
growth-or-conflatedness¹³/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-
potency³⁹~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-potency³⁹~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-
eventfulness⁸/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~)); 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 manifestation for prediction, there is nothing that says because the social domain is relatively blurred the possibility for such rigour cannot be achieved in the social as well even as it is highly subject to social-stake-contention-or-confliction meddling; as the possibility of the undercutting of the latter’s ~~<amplituding/formative>~~ wooden-language-~~{imbued—temporal—mere-~~
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing~~²⁰—
~~narratives—of-the-~~³³ reference-of-thought—~~categorical-imperatives/axioms/registry-teleology~~³⁹ }
 with asceticism⁴ does exist as has existed throughout sublimating⁴⁶ historicity/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective—ontological-~~
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ since even the
 natural sciences practices arose out of the profound asceticism stances against their initial
 societal predispositions of ⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴. Beyond the
 seemingly intellectual ebullience ever so portrayed today, the question can be asked to which
 extent it usually reflect deep curiosity for prospective knowledge-reification—gesturing-~~<in-~~
~~prospective_psychologismic~apriorising/axiomatising/referencing-~~ {of-attendant—ontological-
~~contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
~~conflatedness~~ ~~-in {preconverging-disentailment by}—postconverging-entailment~~ rather than
 a culture of pop-intellectualism today that seem to define our human-subpotency/mortality
 purposes as superseding existence-potency³⁹~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression as to intemporality purposes, as so-reflected in the supposed
 intellection values conferred in many a press operation with such vague catchphrases as ‘the-
 greatest/most-influential thinker of our times’ as of mere influence peddling and poorly
 advancing the inherent importance of prospective knowledge-reification—gesturing-~~<in-~~
~~prospective_psychologismic~apriorising/axiomatising/referencing-~~ {of-attendant—ontological-
~~contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~~~

~~conflatedness in {preconverging disentanglement by} postconverging entailment~~ 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-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
~~conflatedness in {preconverging disentanglement by} postconverging entailment~~ 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-of⁶ |
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /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-potency³⁹~sublimating–nascence,—disclosed-from-prospective-
 epistemic-digression consequences accruing to the entire humankind) to institutionally and
 socially undermine prospective knowledge-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
~~conflatedness in {preconverging disentanglement by} postconverging entailment~~ with

stooges/foils muddying the ontological-veracity of genuine thought as of its true human emancipating implications, as they ‘sneak-in and sneak-out about knowing and not knowing’ in a distorted conception of intellectualism as to a Machiavellian/political exercise rather than the requisite magnanimity of engagement for a genuine knowledge-reification—gesturing—~~in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~ conflatedness ~~in- {preconverging-disentailment by} postconverging-entailment~~ exercise!

Actually the projection of values including intellectual values in such ~~amplituding/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness⁸⁷ since the very same conception of value when construed on the basis of relative-ontological-incompleteness⁸⁸ may actually be associated with vices-and-impediments¹⁰⁵, and so beyond-the-consciousness-awareness-teleology⁹⁹-~~in-preconverging-existential-extrication-as-of-existential-unthought~~’; given that virtue is rather as of the-Good/understanding/notional~knowledge-reification—gesturing—~~in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~ conflatedness ~~in- {preconverging-disentailment by} postconverging-entailment~~ /~~amplituding/formative-epistemicity~~causality ~~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ 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/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—~~ narratives—of-the-⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ }

in human-subpotency social-aggregation-enabling. We can grasp in this respect that the value conception as from the non-universalising sophistry perspective construed as decadent the prospective Socratic-philosophers ¹⁰³universalising-idealisation just as did medieval-scholasticism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ⁸ -in- {preconverging-disentailment-by} -postconverging-entailment> requires that we supersede our emotional-involvement starting with the very intellection striving for such prospective knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ⁸ -in- {preconverging-disentailment-by} -postconverging-entailment>. In any case, ultimately the reality of human knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ⁸ -in- {preconverging-disentailment-by} -postconverging-entailment> involves

‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness⁸⁷ ⁵⁶meaningfulness-and-teleology⁹⁹’, and so in the transvaluation of prospective human aporeticism

overcoming/unovercoming; as for instance, it can hardly be imagined that the ⁸³reference-of-

thought of the non-positivism/medievalism mindset as of its de-mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-

ontology is apt as of its supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-

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

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prospective-deprocrpticism-dissemination²⁸ and thus the knowledge for that right mindset-as-of-prospective-deprocrpticism-dissemination²⁸). 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 aporeticism overcoming/unovercoming; as putting in question the old valuation as to requisite human limited-mentation-capacity-deepening⁵³. In this regards the transcendental/transvaluating conception of aporeticism overcoming/unovercoming is of existential comprehensiveness 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 epistemic-projection by the underlying fact that these are the very same human-subpotency sublimation implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly)educing-‘herein-specifically-relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation); as inevitably the apparently socially innocuous Copernican, Galilean, Cartesian, Newtonian, etc. conception of the material world as of positivism/rational-empiricism in superseding their human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of material world/things as of the ¹⁰³universalising but non-positivism~medievalism preclusive-consciousness’ have constructive implications about corresponding requisite prospective positivism/rational-empiricism social-values (in superseding the human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural

conceptualisation of the social-construct as of the ¹⁰³universalising but non-positivism–medievalism preclusive-consciousness’), and the possibility for the further advancement of such ‘material sciences as to cumulating/recomposuring positivism/rational-empiricism’ rather arises from the corresponding effectively enabling ‘cumulating/recomposuring positivism/rational-empiricism 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 advancement as of prospective human aporeticism overcoming/unovercoming as to the prospective ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ and so over our present ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought occlusive-consciousness; and in effect this conjoint-epistemic-relationship-and-fate in the conceptualisation of the material and social world is even confirmed today as with the social and social-organisational framework that underlied and was necessary for most of the scientific and technological advances after the second-world war. Basically, dimensionality-of-sublimating ²⁵-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /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 human 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 prospective specific construction-of-the-Self and its

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 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
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 implying a human ontological-performance⁷²-<including-virtue-as-ontology> that is rather
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~~conflatedness in {preconverging disentanglement by} postconverging entailment~~ and/or
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~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—~~
~~conceptualisation~~’ to the superseded framework of prior ontologisation/ontological-
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 unaffirmed/deprojected; as to the possibility of the recovery of dimensionality-of-sublimating²⁵—
~~<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-~~
~~conflatedness /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’.
 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
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| | |
|---|------|
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'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-transcendence3331

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There is no reason for de-mentation-(supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold3333

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Unconscionability-drag (enabling ontological reference), by which the perversion-of-reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversions teleologies of meaning is accounted for3364

‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise3366

the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s reference-of-thought—categorical-imperatives/axioms/registry-teleology is rather ‘unfathomable’ for the prior <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology)3371

For deprocrypticism, ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ontological-escalation/aetiologisation’ teleology: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation perversion-of-reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> dynamism.....3375

Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality) is not necessarily the deterministic basis for human social adherence to it3380

an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality postconverging–de-mentating/structuring/paradigmig3381

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former3385

The application of the universal technique of human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity to procrypticism-notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity can be basically be articulated as follows (the ontological entrapment).....3392

Institutionalisation and formalisation are based exactly on the fact that we don’t have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’3394

Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality)3395

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 nature3396

how can meaningfulness-and-teleology be represented in ‘a prospective apriorising–registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as meaningfulness-and-teleology ‘temporally seems’ to vary depending on the uninstitutionalised-threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal?3403

Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure-~~<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ going by a recurrent emanance/becoming template.....3406

There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate temporality’ (as to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect-<as-Being-or-ontological-or-existential–defect>3418

Technically, it can be said that the underlying psychopathic phenomenon known as postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-~~<‘decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity>;-in-shallow-supererogation-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>~~ is associated with all the institutional-cumulation/institutional-recomposure-~~<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ by its eliciting of ‘protracted slantedness’ in temporal-dispositions3424

distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> (mental-slantedness or decandoring-of-the-mind or denaturing, and not soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candor).....3426

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.....3431

the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft3437

Memetism as to suprastructural meaningfulness-and-teleology will refer to the projective conceptualisation of meaningfulness-and-teleology beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existential-depth-implications personhoods-and-socialhood-formation).....3439

ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality and its vices-and-impediments with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’3441

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.....3449

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.....3450

the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling.....3456

the perpetuation-of-notional~deprocrpticism transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct3466

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)3469

Meaning (defined previously as what defines/predicates value, thought and action).....3470

all the vices-and-impediments of the <cumulating/recomposuring—attendant-ontological-contiguity>-successive registry-worldviews/dimensions can be directly ascribed as corresponding perversion-of-reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of temporal-dispositions at the registry-worldviews/dimensions uninstitutionalised-threshold3472

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a new reference-of-thought and reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as transcending/superseding deprocrypticism, will sound unintelligible/existentially-suprastructural to the positivism–procrypticism mindset/reference-of-thought3482

why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s institutionalisation temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology3486

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‘dynamic-cumulative-aftereffect of subontologisation’3504

‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought-⟨as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩,-of-meaningfulness’ .3507

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‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought-⟨as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩,-of-meaningfulness’ technique3520

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‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring3528

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‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing-apriorising-psychologism> and supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking-apriorising-psychologism’ is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’-as-to-presencing—absolutising-identive-constitutedness) and metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>)3646

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‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology’ is dealing with perversion-and-derived-perversion-of-reference-of-thought-⟨as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ (at the uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-⟨as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing-apriorising-psychologism⟩)3703

a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity~educated-existentialising/contextualising/textualising-contiguity}—conflatedness-in- {preconverging-disentailment-by}—postconverging-entailment3708

faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal postconverging–de-mentating/structuring/paradigmig 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 incidentals3710

Human-subpotency–aporia/undecidability/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-determinism’>}.....3710

‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning.....3715

‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’3717

with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocrpticism, 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’3719

a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition3722

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}’3725

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).....3729

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.....3732

the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’3737

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-process3739

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 context3745

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 operations3748

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-dispositions3750

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-teleology3753

Existence is actually a contextualising-contiguity of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (so-construed from our given limited-mentation-capacity as of our relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing~apriorising-psychologism>’).3755

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-preconvergence3769

‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews3771

the ontological-contiguity implied by ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity~educated–existentialising/contextualising/textualising-contiguity-<reifying-or-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-process3775

‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’3792

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-threshold3795

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-thought3802

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-sorcery3817

humans actually come into existence which avows a attendant-ontological-contiguity~educed-existentialising/contextualising/textualising-contiguity-<reifying-or-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 principles3821

The reason for the disambiguation of transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ into a supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing reference-of-thought over a subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing reference-of-thought3822

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’3829

virtue is a ‘The-Good/understanding/notional~knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity~educed-existentialising/contextualising/textualising-contiguity} —conflatedness-in-~~{preconverging-disentailment by} postconverging-entailment~~>/<amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation.....3832

ever-perverting effect on ontological-veridicality of subtransversality-<in-desublimating-existential-eventuating/denouement>~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-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporalities)’ as instigated by postlogism/enculturated-postlogism in protraction as temporal-preservation-as-pseudointemporalities-preservation3841

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.....3848

‘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.....3849

‘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.....3850

‘subtransversality-<in-desublimating-existential-eventuating/denouement>-by-supratransversality-<in-sublimating-existential-eventuating/denouement> technique of transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’3852

postlogism dynamism in its social protraction reflects a threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing~apriorising-
psychologism> as of temporality/non-transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity/incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation in corresponding conjugated-postlogism of temporal-
dispositions.....3858

teleology/teleological-differentiation is not a discrete construct but rather deterministic as of
existential-reference/existential-tautologisation/ontology/ontological-veridicality of attendant-
ontological-contiguity~educed~existentialising/contextualising/textualising-contiguity-<reifying-
or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-
devolving-as-of-instantiative-context>.....3863

Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with
teleological-discretion being defined only by epistemic choice/differentiation’3863

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.....3865

the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for
understanding’3868

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.....3881

the Social is much more than aggregativity (social-aggregation).....3892

fundamental ‘paradox of post-structural deconstruction by its transcendental implications’3914

Long-form of Terms and their Elucidations

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

- **‘Ctrl + Click’** (on any hyperlinked superscript) for the elucidation of the given term
- **‘Alt + Left-Arrow’** to go back to the previous location in the document (that is precisely at the clicked hyperlinked superscript location)
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- Also the darkened and/or strikedthrough text elaborates upon the immediately prior or succeeding text and is darkened and/or strikedthrough (to point out its interjecting nature) in order to ease the ‘continuity readability’ of long phrases/sentences while at

the same time striving herein for ‘a most profound and extended articulation of exactifying/precisioning–of–sublimation–<as-to-entailing-theoretical,-conceptual-and-operant-implications>’

absolving/fleeting/ *absolving/fleeting/escaping-reflex–logic–{in-‘disdain-of-sanctity-of-escaping-reflex–prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>-mental-disposition’-as-of-circumstantial-extremes-of-‘vague-rhyming-or-copiedmimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴’-in-a-circularity-of-‘contemptuous-deceptive-elicitation’,-‘contemptuous-engagement’-and-‘contemptuous-disengagement’,-within-the-scope-of-‘the-registry-worldview’s/dimension’s–⁸³reference-of-thought-for-social-functioning-and-accordance’}*

accreting- *accreting-substitutive-subsumption-as-futural-différance-freeplay-*

substitutive- *{transcendental-futural-différance-freeplay-that-produces-ontological-*

subsumption-as- *aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-*

futural-différance- *reflected-‘epistemicity-relativism-determinism’>-of-‘meaningfulness-*

freeplay² *and-teleology⁹⁹–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-⁸⁵ reference-
of-thought-temporality⁸⁶ -as-of-neuterisation⁸⁷ /relative-ontological-
incompleteness⁸⁸ /preconverging-existential-extrication-as-of-existential-
unthought’)

supererogatory-acuity/perspicacity/a
stuteness/edginess/
incisiveness-of-
apriorising/axiomatising/referencing/i
ntelligibilitysetup/
measuringinstrument³-for-
conceptualisation

supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment-for-conceptualisation with regards to the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative-epistemicity>totalising~purview-of-
construal refers to the ‘cut-through/deflating effect’ of relative-
ontological-completeness⁸⁷-as-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹²
construal as of affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring-<as-to-
postconverging-or-dialectical-thinking⁹¹-apriorising-psychologism> over
relative-ontological-incompleteness⁸⁸-as-dissingularisation-<as-to-the-
disjointedness/disentailment-of-⁹ presencing—absolutising-identitive-
constitutedness¹⁰>²⁹/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism construal as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing⁹-apriorising-psychologism> (thus in both cases establishing
their inherently-determinable-‘apriorising-teleological-thresholding-as-
teleological-framework/narrative-framework of

contextualising/existentialising/instantiative-devolving-meaningfulness’
with relative-ontological-incompleteness⁸⁸ prospectively deneutered from
its <amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ in pseudo-
edginess/pseudo-incisiveness), underlying a postconverging-or-
dialectical-thinking²¹–apriorising-psychologism representation over a
preconverging-or-dementing²⁰–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-completeness⁸⁷ theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs as postconverging-or-
dialectical-thinking²¹–apriorising-psychologism representation runs-
through/deflates classical-mechanics—axiomatic-constructs as
preconverging-or-dementing²⁰–apriorising-psychologism representation
given that the former just supersedes/transcends the latter as of
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
unframed-conceptualisation of ‘the very same physics
<amplituding/formative-epistemicity>totalising~devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’ with human limited-mentation-capacity-
deepening⁵³ and is not involved with the latter as of any
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
conceptualisation, and the same elucidation extends to the overall human
<amplituding/formative-epistemicity>totalising~thrownness-in-

existence³⁵ 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-teleology⁹⁹ as
 postconverging-or-dialectical-thinking²¹-apriorising-psychologism
 representation runs-through/deflates prior non-positivism/medievalism
 <amplituding/formative-epistemicity>totalising~⁵⁶meaningfulness-and-
 teleology⁹⁹ as preconverging-or-dementing²⁰-apriorising-psychologism
 representation or wherein prospective ¹⁸deprocrypticism-or-
 preempting—disjointedness-as-of-⁸³reference-of-thought
 <amplituding/formative-epistemicity>totalising~⁵⁶meaningfulness-and-
 teleology⁹⁹ as postconverging-or-dialectical-thinking²¹-apriorising-
 psychologism representation will cut-through/deflate our 'positivism-
 procrypticism shiftiness-of-the-Self⁹¹' <amplituding/formative-
 epistemicity>totalising~⁵⁶meaningfulness-and-teleology⁹⁹ as
 preconverging-or-dementing²⁰-apriorising-psychologism
 representation,¶ such that we can fathom that this
 hermeneutic/reprojecting/supererogating/zeroing elucidation by its 'mere
 prompting of what is implied by notional~deprocrypticism
 <amplituding/formative-epistemicity>totalising~⁵⁶meaningfulness-and-
 teleology⁹⁹' is rather 'sparing to our positivism~procrypticism emotional-
 involvement for the sake of intellectual engagement' as it 'doesn't directly
 project the fulsome
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-

*apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment-for-conceptualisation* as of prospective notional~deprocrypticism
full construal' relative to our 'positivism~procrypticism shiftiness-of-the-
Self⁹¹ dereifying-gesturing perspective', and this sparingness thus should
not be naively construed to imply that we can engage as of epistemic-
veracity and thus ontological-veracity such notional~deprocrypticism
<amplituding/formative~epistemicity>totalising~⁵⁶meaningfulness-and-
teleology⁹⁹ in prospective relative-ontological-completeness⁸⁷ from our
relative-ontological-incompleteness⁸⁸ 'positivism~procrypticism
shiftiness-of-the-Self⁹¹ perspective' as if as of postconverging-or-
dialectical-thinking⁹¹~apriorising-psychologism representation whereas
in reality such perspectival <preconverging~'motif-and-
apriorising/axiomatising/referencing'~imbuing>-existentialising—
enframing/imprintedness-(as-to-⁹¹ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) is rather flawed-and-untenable
as it is just a furtherance of positivism~procrypticism preconverging-or-
dementing⁹⁰~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 <amplituding/formative~
epistemicity>causality~as-to-projective-totalitative~implications-of-
prospective-⁹¹nonpresencing,-for-explicating-ontological-contiguity⁹⁷ of
prospective notional~deprocrypticism as a perspective that is
prospectively-unenframed-to/edgily-and-incisively-spills-over-our-

'positivism–procrypticism shiftiness-of-the-Self'¹, such that even in the expanded-view-of-things just as budding-positivists existentially impregnated in many ways with a non-positivism/medievalism mindset more critically simply grasped of the wake for more salient human ontological possibilities as of positivism/rational-empiricism down-the-line likewise this author and many disseminating postmodern thinkers existentially impregnated in many ways with positivism–procrypticism mindset as *'occlusive self-consciousness shiftiness-of-the-Self'¹* more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective ¹⁸deprocrypticism–or–preempting–disjointedness-as-of-³³reference-of-thought as of its *'unframed protensive self-consciousness nonshiftiness-of-the-Self'¹* as of mere reproducibility–mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation reifying-gesturing'

amplituding

~~supererogatory–de-mentative–amplituding-~~

<supererogatorily~stranding/attributing as of either *'postconverging/dialectical-thinking,-as-soundness or preconverging/dementing²⁰, -as-unsoundness'* in reflecting transcendence-and-sublimity/sublimation/~~supererogatory–de-mentativity~~> undergirding aestheticisation–and–aestheticisation-towards-ontology and so-underlying phenomenal existence manifestly–imbued/permeated/integral conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
~~(exuding-hermeneutically/reprojectively/supererogatingly/zeroingly in-
 <amplituding/formativ epistemicity>totalising-as-from-~~

~~'existence's~effusing/ecstatic~inlining';-as-~~
~~'interlay/organicalism/aestheticising-handle-{manifest-~~
~~supererogatory~de-mentative~amplituding~or~mental-aestheticising-~~
~~attuning}'',-in-supererogatory~projective-arbitrariness/waywardness-~~
~~of~transversalisation/tandemisation/abstractive-~~
~~conjugation/perspectivation/depthing—for-'aestheticising~re-~~
~~margining/re-edging/re-acuity—in-~~
~~postconverging/preconverging_circumscriptive/totalitative~~~
~~restructuring'—educing~sublimation/desublimation>~~, (amplituding is so-
construed as conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism—for—inlining and speaks not just of 'the specific human-
subpotency conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism—for—inlining with phenomenal existence' but equally all
other possible 'phenomenal/manifest~subpotencies-~~(in-transitive-~~
~~conflatedness~~¹³-reflexivity,-in-the-full-potency-of-
~~existence's~sublimating~nascence)~~ conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism—for—inlining with
phenomenal existence' whether of animate or inanimate
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism,
and amplituding is so-elaborated-as-of conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-<as-to-frame-of-
motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/wri-
ting>—for—inlining-<as-to-frame-of-
reflection/retentiveness/recollection/memoration/memory/anamnesis/cogn-
isance/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/phenomenal occurrence’ or ‘manifest/phenomenal imaginary occurrence’ as to existence’s panintelligibility⁷³—effusing/ecstatic—inlining while the very same notions rather speak to the ‘notional <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness-⁶⁴{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} by <postconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—framing/imprinting-⁶⁵{as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} of human-subpotency conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to social-stake-contention-or-confliction’ as thus implicating the veracity of human-subpotency differentiating contemplation of ontological-veracity as ⁹⁷surrealising),¶ amplituding as to its <amplituding/formative—epistemicity>totalising underlies (as of ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> veridical epistemic-projection perspective) ‘the preconverging/postconverging—de-mentating/structuring/paradigming implications of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism to ontological-performance⁷²-<including-virtue-as-ontology>’ so-reflected as to the ‘notionalisation/notional-conception/amplituding

referencing/registering/decisioning imbued shallow-supererogation⁹⁶—
to—profound-supererogation⁹⁶, spanning human temporal-to-intemporal
ontological-performance⁷²-<including-virtue-as-ontology> (as to Being-
development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of- meaningfulness-and-
teleology , institutional-development-as-to-social-function-development
and living-development-as-to-personality-development)

asceticism⁴

asceticism speaks of the disposition of value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness⁸⁷
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for-conceptualisation cognisant of the fact that the Being-
development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of- meaningfulness-and-
teleology , institutional-development-as-to-social-function-development
and living-development-as-to-personality-development of the
'<amplituding/formative>⁸ wooden-language- (imbued—temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing³⁰—narratives—of-the-³³ reference-of-thought—categorical-
imperatives/axioms/registry-teleology⁹⁹ } as
<amplituding/formative>⁸ wooden-language- (imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of- 'nondescript/ignorable—void ' -

*with-regards-to-prospective-apriorising-implications>}' is de-
mentatively/structurally/paradigmatically incompatible with the
possibility at its prospective human-subpotency-
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of ⁸³reference-of-thought
as of its destructuring-threshold-~~{uninstitutionalised-
threshold ⁰/presublimating-desublimating-decisionality}~~-of-ontological-
performance⁷²-<including-virtue-as-ontology> to integratively
contemplate of the prospective registry-worldview's/dimension's **Being-
development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of- meaningfulness-and-
teleology** , **institutional-development-as-to-social-function-development
and living-development-as-to-personality-development** by dispensing-
with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷ (as of human self-surpassing-
existentialism-form-factor,-in-overcoming- 'notionally-collateralising-
beholdening-protohumanity'-to- 'attain-sublimating-humanity'-as-to-
existence-potency⁸⁹ ~sublimating-nascence,-disclosed-from-prospective-
epistemic-digression to supersede human temporality⁹⁸/shortness
<amplituding/formative> ⁸wooden-language-~~(imbued-averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '~~-
with-regards-to-prospective-apriorising-implications>)) as it rather
enters into <amplituding/formative-epistemicity>totalising~self-*

*referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of its
prior registry-worldview/dimension
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for-conceptualisation* to any such prospectively implied
⁵⁶*meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought;¶* and thus all
human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
mentativity can only occur as of asceticism induced psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring that is rede-
mentating/restructuring/reparadigming (in the face of ecstatic-existence-
as-transcendental-signifier—becoming-spontaneity-implications reflected
as existence-potency³⁹~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-
completeness⁸⁷ ⁸³reference-of-thought’ as of the prospective registry-
worldview/dimension perspective ontological-normalcy/postconvergence
implications of value-construct, and so practically as of the ascetic
capacity to induce recurrent-utter-uninstitutionalisation to perceive base-
institutionalisation value-construct as of more pertinent transvaluation of
value, base-institutionalisation—ununiversalisation value-construct to
perceive ¹⁰³universalisation value-construct as of more pertinent
transvaluation of value, ¹⁰³universalisation—non-positivism/medievalism
value-construct to perceive positivism/rational-empiricism value-
construct as of more pertinent transvaluation of value, and prospectively

our positivism–procrypticism to perceive ¹⁸deprocrypticism–or–preempting–disjointedness-as-of-³³reference-of-thought as of more pertinent transvaluation of value, and as we can appreciate that the non-universalising social-construct didn't perceive ¹⁰³universalising-idealisation as of value but for the induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposing afterthought/reasoning-from-results instigated by Socratic-philosophers and their successors, and likewise with medieval-pedantic dogmatism social-construct relative to budding-positivists, and prospectively it is herein contended that our ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought disposition with respect to ¹⁸deprocrypticism–or–preempting–disjointedness-as-of-³³reference-of-thought prospective ⁵⁶meaningfulness-and-teleology⁹⁹;¶ and fundamentally the notion of 'asceticism as implying value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness⁸⁷' cannot be explained to any prior registry-worldview/dimension construed as a <amplituding/formative> ⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications> } on the basis of its relative-ontological-incompleteness⁸⁸

aposteriorising/logicising/deriving/intelligising/measuring of ⁵⁶meaningfulness-and-teleology⁹⁹ from its prior deficient/ontologically-impertinent

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

~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-~~
~~ment –for–conceptualisation~~ 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-~~
~~ment –for–conceptualisation~~ for
 aposteriorising/logicising/deriving/intelligising/measuring of
⁵⁶meaningfulness-and-teleology⁹⁹, and this explains why the asceticism in
 transvaluation of ¹⁰³universalising-idealisation disposition over non-
 universalising sophistry disposition, budding-positivism over medieval-
 scholasticism dogmatism and prospectively notional~deprocrpticism
 over our procrpticism are non-intelligible to their respective non-
 universalising/medieval-pedantic-dogmatism/procrpticism
 '<amplituding/formative>' wooden-language- (imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing²⁰ –narratives—of-the-⁸³reference-of-thought– categorical-
 imperatives/axioms/registry-teleology⁹⁹) as
 <amplituding/formative>' wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology –as-of- 'nondescript/ignorable–void '-
 with-regards-to-prospective-apriorising-implications> }' as in effect it is
 simply 'the projected habituation by the prospective registry-
 worldview's/dimension's veridically postconverging/dialectical-
 thinking²¹–qualia-schema reflection of the prior registry-

worldview's/dimension's deconstructing-threshold-~~(uninstitutionalised-
 threshold⁰/presublimating-desublimating-decisionality)~~-of-ontological-
 performance⁷²-<including-virtue-as-ontology> as of
 preconverging/dementing³⁰-qualia-schema' that carries the
 psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposing explaining the asceticism;¶ in other words, the full-
 picture of asceticism transvaluation implications can be garnered
 operantly with a preconverging/dementing³⁰-qualia-schema projection of
 'reasoning out' the relative-ontological-incompleteness⁸⁸
⁵⁶meaningfulness-and-teleology⁹⁹ in terms-as-of-axiomatic-construct of
 the relative-ontological-completeness⁸⁷ postconverging/dialectical-
 thinking³¹-qualia-schema ⁵⁶meaningfulness-and-teleology⁹⁹ in exposing
 the former's nondescript/ignorable-void⁹⁰ as of its
 preconverging/dementing³⁰-qualia-schema;¶ and in the bigger scheme of
 things asceticism implied transvaluation speaks to the fact that 'notions of
 values in relative-ontological-incompleteness⁸⁸ deconstructing-threshold-
~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-
 decisionality)~~-of-ontological-performance⁷²-<including-virtue-as-
 ontology> are of teleologically-decadent-as-in-dimensionality-of-
 desublimating-lack-of⁶-(<amplituding/formative>supererogatory-de-
~~mentativeness/epistemic-growth-or-conflatedness¹⁵/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-completeness*⁸⁷ *constructiveness-of-ontological-*
*performance*⁷²-<including-virtue-as-ontology> are of
emancipating/teleologically-elevated *ontological-performance*⁷²-
 <including-virtue-as-ontology>', for instance in the sense that while
 there is nothing inherently wrong with achievement motives across all
 registry-worldviews/dimensions conventional constructs as of human
 finite aspirations whether socially, professionally, family-wise, hedonic,
 etc., their implications as of the destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating-desublimating-
 decisionality)-of-ontological-performance⁷²-<including-virtue-as-
 ontology> in *relative-ontological-incompleteness*⁸⁸ is bound to
 teleologically-decadent-as-in-dimensionality-of-desublimating-lack-of⁶ -
 (<amplituding/formative>supererogatory-de-mentativeness/epistemic-
 growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
 equalisation) vices-and-impediments¹⁰⁵ and likewise regarding the same
 context their overlooking/foregoing/dispensing-with-immediacy-for-
*relative-ontological-completeness*⁸⁷-by-reification/contemplative-
 distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-
 overcoming-'notionally-collateralising-beholdening-protohumanity'-to-
 'attain-sublimating-humanity'-as-to-existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression to supersede
 human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-
 language-(imbued—averaging-of-thought-<as-to-

~~leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-with-regards-to- prospective-apriorising-implications>))~~ as of transvaluation for prospective relative-ontological-completeness⁸⁷ constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> brings about prospective emancipating/teleologically-elevated ontological-performance⁷²-<including-virtue-as-ontology>, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness⁸⁷ transvaluation implications as to the fact that for instance 'supposed friendship/family/social/professional values' leading to involvement in say a genocide (as of the insight exposed from such an extreme/stark example undermining human predisposition for 'a nihilistic <amplifying/formative> wooden-language-(imbued-averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)) are effectively associated with vices-and-impediments¹⁰⁵ as to ~~preconverging~~-existential-extrication-as-of-existential-unthought, and thus pointing out that there are no true values without the prior conception of their transvaluation as of 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness /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—psychologism⁸⁹;¶ 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-drag³⁴) can be
 contemplated as of⁸³reference-of-thought-level induced¹⁰³universalising-
 idealisation transvaluation as reflected with ‘Socrates principled ascetic
 stances associated with his maieutic eliciting of a basic sense of
¹⁰³universalising-idealisation in his interlocutors even when bordering on
 the incongruous during his condemnation while upholding the
 ontological-pertinence of the incongruous¹⁰³universalising-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—gesturing-<in-
 prospective psychologismic~apriorising/axiomatising/referencing-{of-
 attendant—ontological-contiguity ~educed—
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-{preconverging-disentailment by} posteconverging-
 entailment> and so-reflecting the reality that the ordinariness as*

<amplitudinal/formative> wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of- 'nondescript/ignorable—void '-
 with-regards-to-prospective-apriorising-implications> } disontologising
 framework lacks the requisite dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as
 of human self-surpassing—existentialism-form-factor,-in-overcoming-
 'notionally—collateralising-beholdening-protohumanity'-to-'attain-
 sublimating-humanity'-as-to-existence-potency³⁹ ~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression to supersede human
 temporality⁹⁸/shortness <amplitudinal/formative> wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of- meaningfulness-and-teleology -as-of-
 'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-
 implications>)) for profound knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-{preconverging-disentailment-by} postconverging-
 entailment> as of human limited-mentation-capacity commitment induced
 disinterest/indifference/apathy and thus 'veridical knowledge-reification-
 gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—

~~conflatedness~~³ ~~in {preconverging disentanglement by} postconverging-~~
~~entanglement~~> is postconvergingly-de-mentated/structured/paradigmed
out-of-profoundly-developed-interest/concern/care-induced-
institutionalising as of deferential-formalisation-transference for its
requisite appropriate dispensing-with-immediacy-for-relative-
ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷'), to
influence Dionysus I of Syracuse along the philosopher-king
postconverging-de-mentating/structuring/paradigming' and 'Aristotle's
expansive approach to philosophical and knowledge inquiry along the
¹⁰³universalising-idealisation postconverging-de-
mentating/structuring/paradigming, setting up the Lyceum together with
the tutoring of Alexander the Great' along the same lines of reasoning as
Plato, as well as latter post-Socratic philosophical perpetuation like the
Stoics, Cynics, etc. and their institutional influence on Greek and Roman
leadership and society;¶ this same asceticism ideal can be recounted with
budding-positivists as of Galileo, Copernicus, Descartes, etc. ascetic
stances even against the condemnation of their then present-day medieval
establishment creating the possibility for later enlightenment scientific
and social emancipating 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/throwness-disposition,-as-
reproducibility-of-aestheticisation to overcome the
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ of any prior

*reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation mere complexification, as so-implied
with any given registry-worldview/dimension possibilities for prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity)*

attitude/mental- *attitude/mental-disposition/care—and—episteme construed as of ¹⁵de-*
disposition/care— *mentation- (~~supererogatory~~-ontological—de-mentation-or-dialectical—de-*
and—episteme⁵ *mentation—stranding-or-attributive-dialectics) imbued psychoanalytic-*
unshackling/memetic-reordering/institutional-recomposuring reconstrual
(as to ‘human Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology , institutional-development—as-to-social-
function-development and living-development—as-to-personality-
development’), so-implied as of contrastive ‘postconverging-or-
dialectical-thinking²¹-as-of-assertion’ attitude/mental-disposition/care—
and—episteme over ‘preconverging-or-dementing²⁰-as-of-deassertion’
attitude/mental-disposition/care—and—episteme, in
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment,-for-aposteriorising/logicising/deriving/intelligising/measuring—
⁵⁶meaningfulness-and-teleology⁹⁹

beyond-the- *beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-*
consciousness- *existential-extrication-as-of-existential-unthought> implies ‘conscious’*
awareness- *and/or ‘unconscious’ as of threshold-of—*
teleology⁹⁹-<in- *nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ █*
preconverging- *<as-to-‘attendant-intradimensional’-prospectively-*

existential- ~~disontologising~preconverging/dementing⁷⁰~apriorising-psychologism~~>
 extrication-as-of- *at the uninstitutionalised-threshold¹⁰² of a registry-worldview/dimension*
 existential- *whether with regards to retrospective or prospective transcendental*
 unthought>⁶ *implications*

 blurriness⁷ *blurriness speaks to 'lack of intellectual lucidity/clarity with respect to*
supposed knowledge articulation as of existential-reality' wherein a given
human-subpotency registry-worldview/dimension
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-~~
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-~~
~~ment~for~conceptualisation~~ *so-construed as of reproducibility~*
mathesis/motif/throwness-disposition,~as~reproducibility-of-
aestheticisation is rather wrongly construed in ⁷⁹presencing~
absolutising-identitive-constitutedness¹⁴ as superseding ecstatic-
existence/intrinsic-reality at its prospective destructuring-threshold-
~~(uninstitutionalised-threshold¹⁰²/presublimating~desublimating-~~
~~decisionality)~~ *of-ontological-performance⁷²~<including-virtue-as-*
ontology> and so as of a lack of insight about <amplituding/formative~
~~epistemicity>causality~as-to-projective-totalitative~implications-of-~~
~~prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁷⁷~~ *as*
of 'relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷~(sublimating~referencing/registering/decisioning,~as-
~~self-becoming/self-conflatedness⁸/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—psychologism⁵⁹, 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-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside—attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰;¶ blurriness thus
 fundamentally speaks of a ‘closed-minded unilateral-conceptualisation-
 of-knowledge’ wherein the human Self is wrongly construed as of a
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-Self¹ in ‘epistemic-conflatedness¹³ construed as
 epistemic-ricochetting/transepistemicity construct’ (so-construed as
 projective-insights) to then be able to register the entailing implications
 of prospective knowledge (so-construed as predicative insights), in the
 sense that for instance without implying the need for psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring as of
 prospective positivism construction-of-the-Self/self-consciousness a non-
 positivism mindset as animistic or as medieval in its non-positivism
 ‘closed-minded unilateral-conceptualisation-of-knowledge’ (thus lacking*

the positivistic projective-insights as of apriorising/axiomatising/referencing-psychologism) will only end up 'complexifying the mechanical outcome of positivism ⁵⁶meaningfulness-and-teleology⁹⁹ on the basis of its non-positivism as animism or as medievalism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as implied in an animistic God-of-plane type of articulation and this applies likewise with our positivism-procrypticism with respect to prospective deprocrypticism, as this is exactly what explains the disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁷'> of all registry-worldviews/dimensions as to the fact that <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of relative-ontological-completeness⁸⁷ in reflection of human limited-mentation-capacity-deepening⁵³ grasp of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression at their destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)-of-ontological-performance⁷²-<including-virtue-as-ontology>;¶ blurriness at the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/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 ⁷⁹presencing—

*absolutising-identitive-constitutedness¹⁴ terms as of elaboration-as-to-
mere-extrapolating/constituting/abstracting/deducing/infering-of-
elucidation-outside—attendant—ontological-contiguity⁶⁷~educed—
existentialising/contextualising/textualising-contiguity⁴⁰, because going
by ecstatic-existence as it reflects human ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> becoming in attendant—ontological-contiguity⁶⁷~educed—
existentialising/contextualising/textualising-contiguity⁴⁰, human
‘ontological/knowledge uncertainty’ inherently implies human sovereign
choices and options are then necessarily of ‘ought indeterminacy’ as of
prior relative-ontological-incompleteness⁸⁸ but prospective relative-
ontological-completeness⁸⁷ with respect to prospective knowledge
implications provides the ‘ontological/knowledge certainty’ to turn such
prior ‘ought indeterminacy’ into ‘is determinacy’ whether this
prospective ‘is determinacy’ transformation carries with it the given
prospective knowledge acceptance, rejection or any other qualified
attribution associated with the prior ‘ought indeterminacy’) given that the
prior registry-worldview/dimension reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation specific elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside—attendant—ontological-contiguity⁶⁷~educed—
existentialising/contextualising/textualising-contiguity⁴⁰ reaches its ‘is
determinacy’ limits of analysis from whence its ‘ought indeterminacy’*

arises at its destructuring-threshold-~~(uninstitutionalised-
 threshold⁶⁷/presublimating-desublimating-decisionality)~~-of-ontological-
 performance⁷²-<including-virtue-as-ontology>, speaking of an issue of
 relative-ontological-incompleteness⁸⁸ that is only resolvable by the very
 fact that prospective relative-ontological-completeness⁸⁷ changes the
 prior 'ought indeterminacy' as of prior
 normativities/conventions/practices into the prospective registry-
 worldview/dimension ontologically-veridical 'is determinacy' as reflected
 in renewed normativities/conventions/practices as to prospective
 institutionalisation, and in this regard we can appreciate how medieval-
 scholasticism non-positivism⁸³reference-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 the¹⁰³universalising-idealisation 'is
 determinacy' of Socratic-philosophers or how notions like cannibalism,
 various practices of slavery and serfdom, etc. in human history as of
 'ought indeterminacy' of their practices in relative-ontological-
 incompleteness⁸⁸ gave way to the present 'is determinacy' of their
 rejection as of relative-ontological-completeness⁸⁷ on the basis of human-
 subjectemancipating-relativism-driven-recomposuring-constructivism-
 towardssingularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹nonpresencing>⁶¹;¶ blurriness as of disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 'immanentontological-contiguity⁶⁷'> highlights that the destructuring-

*threshold-~~(uninstitutionalised-threshold~~⁹²/~~presublimating-~~
~~desublimating-decisionality)~~~of-ontological-performance⁷²-<including-
virtue-as-ontology> of all registry-worldviews/dimensions are deadend of
⁵⁶meaningfulness-and-teleology⁹⁹ with the implication that without
originariness-parrhesia,-as-spontaneity-of-aestheticisation renewing of
reproducibility—mathesis/motif/throwness-disposition,-as-
reproducibility-of-aestheticisation there is basically no chance for non-
universalising Ancient-sophists ever getting to ¹⁰³universalising-
idealisation, medieval-scholastics pedantic dogmatism ever getting to
positivism/rational-empiricism, and just as well with our positivism-
procrypticism ever getting to prospective deprocrypticism, and in all
these instances as ⁴⁵foregrounding__entailment-~~(postconverging-~~
~~narrowing-down~sublimation-as-to-‘existence—as-sublimating-~~
~~withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-~~
~~‘immanent-ontological-contiguity⁶⁷’;-as-operative-~~
~~notional~deprocrypticism)~~ as of construction-of-the-Self’, as involving
the respectively implied base-institutionalisation, ¹⁰³universalisation,
positivism/rational-empiricism and prospectively
notional~deprocrypticism (‘relative-ontological-completeness⁸⁷—
apriorising/axiomatising/referencing-psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity~sublimation- (as-to-underlying,-ontological-commitment⁶⁶ -
<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging-de-*

mentating/structuring/paradigming⁷⁰ –as-being-as-of-existential-
 reality>))⁴⁵ foregrounding__entailment- (postconverging–narrowing-
 down~sublimation-as-to- ‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation¹⁶’-in-reflecting- ‘immanent-
 ontological-contiguity⁶⁷’;-as-operative-notional~deprocrpticism),¶
 blurriness is ultimately associated with lack of dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming- ‘notionally–collateralising-
 beholdening-protohumanity’-to- ‘attain-sublimating-humanity’-as-to-
 existence-potency³⁹ ~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression to supersede human temporality⁹⁸/shortness
 <amplituding/formative>⁸ wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-
 with-regards-to-prospective-apriorising-implications>)) with regards to
 human preconverging-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-teleology⁹⁹ that is reflexive of overall Being-
 development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-
 teleology⁹⁹ implications’ (as to the possibility of prospective
 originariness-parrhesia,-as–spontaneity-of-aestheticisation) and ‘a

nihilistic ~~<amplituding/formative>~~ 'wooden-language-~~(imbued—~~
~~averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~
~~meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '—~~
~~with-regards-to-prospective-apriorising-implications>}~~ that is rather
 reflexive of constraining secondnature institutionalisation positive-
 opportunism—of-social-functioning-and-accordance⁷⁵ 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-
 sublimating⁷⁵—(~~<amplituding/formative>~~supererogatory—de-
~~mentativeness/epistemic-growth-or-conflatedness¹⁵/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-teleology⁹⁹ (as to
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation) and teleologically-degraded
~~<amplituding/formative>~~ 'wooden-language-~~(imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of—~~
~~meaningfulness-and-teleology -as-of- 'nondescript/ignorablevoid'-with-~~
~~regards-to-prospective-apriorising-implications>}~~ ⁵⁶meaningfulness-and-
 teleology⁹⁹ (as to ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation) as of social-stake-
 contention-or-confliction perverted inclination;¶ unblurriness as~~

*construed from the ontologically-veridical perspective of ontological-normalcy/postconvergence (as from prospective ⁶¹nonpresencing-
 <perspective-ontological-normalcy/postconvergence> reflection of
 <amplituding/formative-epistemicity>causality' ~as-to-projective-
 totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ of relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷ |
 (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>))),
 highlights that there is a 'human capacity of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment (so-construed as dimensionality-of-sublimating²⁵ |
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
 equalisation)) intimately associated with its prospective
⁵⁶meaningfulness-and-teleology⁹⁹/knowledge as to institutional-
 cumulation/institutional-recomposure-(as-to-⁶⁰historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-
 determinism'>) so-implied in the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸', as of an underlying human epistemic-*

ricochetting/transepistemicity ⁴⁵foregrounding__entailment-
 (postconverging~narrowing-down~sublimation-as-to- 'existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-
 reflecting-'immanent-ontological-contiguity⁶⁷';—as-operative-
 notional~deprocrpticism} (that speaks more of human limited-
 mentation-capacity-deepening⁵³ in its becoming ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-
 determinism'>) wherein ⁴⁵foregrounding__entailment-(postconverging~
 narrowing-down~sublimation-as-to- 'existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-
 'immanent-ontological-contiguity⁶⁷';—as-operative-
 notional~deprocrpticism} is more than just a question of arbitrary
 unification but rather is 'a de-mentative/structural/paradigmatic
 confiscation/selectiveness of the possibility of prospective relative-
 ontological-completeness⁸⁷ ontological-veracity of⁵⁶meaningfulness-and-
 teleology⁹⁹ that is reflexive of ecstatic-existence', and
⁴⁵foregrounding__entailment-(postconverging~narrowing-
 down~sublimation-as-to- 'existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-
 ontological-contiguity⁶⁷';—as-operative-notional~deprocrpticism}
 effectively implies that at ⁸³reference-of-thought-level 'intellectual-
 entitlement to disparateness-of-conceptualisation-<unforegrounding-
 disentanglement,-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-for-conceptualisation' is invalid and rather of
⁴⁵*foregrounding__entailment-(postconverging-narrowing-*
down~sublimation-as-to-'existence-as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶'-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 ⁵⁶meaningfulness-and-teleology⁹⁹/knowledge 'based on prior
nonrules—apriorising/axiomatising/referencing-psychologism') inducing
prospective 'base-institutionalisation ⁴⁵foregrounding__entailment-
(postconverging-narrowing-down~sublimation-as-to-'existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-
reflecting-'immanent-ontological-contiguity⁶⁷;-as-operative-
notional~deprocrypticism}', likewise ⁴⁵*foregrounding__entailment-*
(postconverging-narrowing-down~sublimation-as-to-'existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-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

¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism (excludes all other
 supposed ⁵⁶meaningfulness-and-teleology⁹⁹/knowledge ‘based on prior
 rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism’) to then induce prospective ¹⁰³universalisation
⁴⁵foregrounding__entailment-(postconverging-narrowing-
 down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-
 ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism)},
 likewise ⁴⁵foregrounding__entailment-(postconverging-narrowing-
 down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-
 ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism)} as
 from *¹⁰³universalisation-non-positivism/medievalism (as of ontological-
 normalcy/postconvergence prospective aporeticism-
 overcoming/unovercoming implications) to positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism (excludes all other
 supposed ⁵⁶meaningfulness-and-teleology⁹⁹/knowledge ‘based on prior
¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism’) to then induce
 prospective ‘positivism/rational-empiricism
⁴⁵foregrounding__entailment-(postconverging-narrowing-
 down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-

eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-ontological-contiguity⁵⁷';-as-operative-notional~deprocrypticism}, and likewise ⁴⁵*foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-ontological-contiguity⁵⁷';-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-³³reference-of-thought,-as-to-⁶²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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-teleology⁹⁹/knowledge 'based on prior positivising/rational-empiricismbased-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism')* to then induce prospective *'notional~deprocrypticism⁴⁵foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-ontological-contiguity⁵⁷';-as-operative-notional~deprocrypticism}*, and

in all such cases the idea is ever always to move from a
~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of-~~
 meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-
~~with-regards-to-prospective-apriorising-implications>}~~ to an opened-
 construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ reflexive of ecstatic-
 existence in postconverging~narrowing-down~sublimation as from 'non-
 rules, rulemaking-over-non-rules, ¹⁰³universalisation-directed-
 rulemaking-over-non-rules, positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules, and preempting—
 disjointedness-as-of-³³reference-of-thought,-as-to-
⁶²<amplituding/formative-epistemicity>growth-or-
 conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness'—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules
⁴⁵foregrounding__entailment-(postconverging~narrowing-
~~down~sublimation-as-to-'existence—as-sublimating-withdrawal,-~~
~~eliciting-of-prospective-supererogation¹⁶'-in-reflecting-'immanent-~~
 ontological-contiguity⁶⁷;-as-operative-notional~deprocrpticism)}' while
 superseding any ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 (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, ¹⁰³universalisation-directed-

rulemaking-over-non-rules, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules, and preempting—disjointedness-as-of-³³reference-of-thought,-as-to-⁴²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules⁴⁵foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism)’)

which by its very token elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ rather wrongly supersedes ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective—ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, with ⁴⁵foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism)

‘de-mentative/structural/paradigmatic

confiscation/selectiveness of the possibility of the ontological-veracity of
⁵⁶*meaningfulness-and-teleology⁹⁹* implying for instance that there can be
 no conception/theory/idea of positivism/rational-empiricism devolving
⁵⁶*meaningfulness-and-teleology⁹⁹* that is not rational-empirical like
 mentioning say magical or supernatural causes and effects, and likewise
 prospectively with notional-deprocrpticism any conception/theory/idea
 in disjointedness that fails to reflect *attendant-ontological-*
contiguity⁶⁷~~~edueed~~-existentialising/contextualising/textualising-
contiguity⁴⁰ as of parrhesiastic and reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation organic coherence and as ultimately reflecting all human
knowledge as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility⁷³-(imbued-and-
~~*hermeneutically/reprojectively/supererogatingly/zeroingly}educing-*~~
~~*'herein specifically relevant 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 ⁸³*reference-of-thought-⁸⁴* devolving level of ⁵⁶*meaningfulness-*
and-teleology⁹⁹ we can factor in that any 'supposedly
 deepening/profound' conception/theory/idea say about biological
 hereditary is rather inconceivable as a phenomenality that fails
⁴⁵*foregrounding__entailment-*(~~*postconverging—narrowing-*~~
~~*down~sublimation-as-to-'existence—as-sublimating-withdrawal,-*~~
~~*eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-*~~

*ontological-contiguity*⁶⁷; *-as-operative-notional~deprocrypticism*) (as of *ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications*) rather to a *specific-and-coherent conceptualisation of gene regulation and so except it can demonstrate a further* ⁴⁵*foregrounding__entailment-*(*postconverging-*
narrowing-down~sublimation-as-to- 'existence—as-sublimating-
*withdrawal,-eliciting-of-prospective-supererogation*⁹⁶*'-in-reflecting-*
*'immanent-ontological-contiguity*⁶⁷*;-as-operative-*
notional~deprocrypticism) (*epistemic-ricochettingly/transepistemically as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications*) that implies the *'totalising-entailing complementing-and/or-superseding-and/or-subsuming of gene regulation'* and the life scientist will hardly take seriously any such *conceptualisation of biological hereditary that fails to fulfil the above conditions on mere 'pedantic grounds of intellectual-entitlement to disparateness-of-conceptualisation-*
<unforegrounding-disentailment,-
*failing-to-reflect- 'immanent-ontological-contiguity*⁶⁷*'>* and so as of the life sciences need for *existential-reality constraining* ⁴⁵*foregrounding__entailment-*(*postconverging-narrowing-*
down~sublimation-as-to- 'existence—as-sublimating-withdrawal,-
*eliciting-of-prospective-supererogation*⁹⁶*'-in-reflecting- 'immanent-*
*ontological-contiguity*⁶⁷*;-as-operative-notional~deprocrypticism*)
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness *-of-*
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru

ment –for–conceptualisation’ as so-reflected consistently in gene
 regulation ‘as of ⁴⁵*foregrounding__entailment-(postconverging–*
narrowing-down~sublimation-as-to-‘existence—as-sublimating–
withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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 ⁵⁶*meaningfulness-and-teleology⁹⁹’;¶* (the overall
 implications of unblurriness reflected as from ‘<*amplituding/formative–*
*epistemicity>*totalising/circumscribing/delineating attendant–
ontological-contiguity⁶⁷~educed–
existentialising/contextualising/textualising-contiguity⁴⁰
⁴⁵*foregrounding__entailment-(postconverging–narrowing–*
down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-
ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism} *in*
reifying-or-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-supererogation⁹⁶-<as-
to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> is of the inherent
 ‘<*amplituding/formative–epistemicity>*causality’~as-to-projective-
totalitative–implications-of-prospective-¶ nonpresencing,-for-explicating-*

~~ontological-contiguity~~⁷ epistemic-ricochetting/transepistemicity primacy
 and on this basis is all-defining/deterministic in the construing of
 knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment by} postconverging-
 entailment> as of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity¹⁰ in
 apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in {preconverging-disentailment by}—
 postconverging-entailment’, and so as ecstatic-existence is what can
 ‘validate-and-falsify the ontological-veracity of any supposed
 <amplituding/formative-epistemicity>causality⁶ ~as-to-projective-
 totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-
 ontological-contiguity⁷’ and as it overrides any human secondary
 epistemic inclination that may wrongly be of⁷⁹ presencing—absolutising-
 identitive-constitutedness¹⁴, with the inherent becoming of ecstatic-
 existence rather reflected in ontologically-veridical ‘knowledge-
 reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment by} postconverging-

~~entailment~~>/process ~~entailing-<amplituding/formative-~~
~~epistemicity~~>totalising~in-relative-ontological-completeness⁸⁷ epistemic-
 ricochetting/transpistemicity implications of aetiologisation/ontological-
 escalation' and in so doing 'abstractively-andsystematically justifying the
 socially imbued intellectual deferential-formalisation-transference' as to
 the fact that the knowledge-reification-gesturing-<in-
~~prospective psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~duced-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~¹³ ~~in {preconverging disentanglement by} postconverging-~~
~~entailment~~> is not of 'mere imprimatur totalisingly-disentailing—
 discretion/whim-of-thought that fails to justify abstractively-and-
 systematically any such entailing-<amplituding/formative-
~~epistemicity~~>totalising~in-relative-ontological-completeness⁸⁷ epistemic-
 ricochetting/transpistemicity implications of aetiologisation/ontological-
 escalation', and thus 'superseding-and-resolving the epistemic
 aporeticism overcoming/unovercoming of prospective knowledge-
 reification-gesturing-<in-
~~prospective psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~duced-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~¹³ ~~in {preconverging disentanglement by} postconverging-~~
~~entailment~~>' with regards to 'determining intrinsic-reality/ontological-
 veracity' as the latter is ever always caught up, given human-subpotency-
 aporia/undecidability/dilemma/ought-

*indeterminacy/deficiency/limitation/constraint—imbued-
 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
 construed-as-from-perspective—ontological-
 normalcy/postconvergence>'—existentialism-form-factor, in human
 ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality* *between*
'intemporalising/ontologising *ontological-good-
 faith/authenticity*⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰' and 'temporalising ontological-
 bad-faith/inauthenticity⁶⁴~preconverging—de-
 mentating/structuring/paradigming⁶⁵', *beyond-the-consciousness-
 awareness-teleology*⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>)

⁸categorical- *categorical-imperatives/axioms/registry-teleology*⁹⁹ (as to the epistemic-
 imperatives/axiom *totalising*³³ *operance of human* ⁵⁶*meaningfulness-and-teleology*⁹⁹
 s/registry- *underlying*
 teleology⁹⁹ *apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment,-so-construed-as—categorical-imperatives/axioms/registry-
 teleology*⁹⁹) *underlies human conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism in existence as to overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility*⁷³ - *(imbued-and-
 hermeneutically/reprojectively/supererogatingly/zeroingly}educing-*

~~'herein specifically relevant human-subpotency'~~–epistemic-perspective-
of-projective/reprojective—~~aestheticising-re-motif-and-re-~~
apriorising/re-axiomatising/re-referencing~conceptualisation) (so-
reflected as to 'human ~~Being-development/ontological-framework-~~
~~expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~
~~meaningfulness-and-teleology~~ , ~~institutional-development-as-to-social-~~
~~function-development~~ and ~~living-development-as-to-personality-~~
~~development'~~), with the implication that human limited-mentation-
capacity undermines the existential ontological-performance⁷²⁻
<including-virtue-as-ontology> of human categorical-
imperatives/axioms/registry-teleology⁹⁹ so-reflected as to successive
human registry-worldviews/dimensions uninstitutionalised-threshold¹⁰²⁻
circularity-as-subtransversality-<in-desublimating-existential-
eventuating/denouement>~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-teleology⁹⁹ is
ever always caught up between any given registry-
worldview's/dimension's institutionalisation-threshold-
supratransversality-<in-sublimating-existential-
eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing in postconverging/dialectical-
thinking⁷¹-qualia-schema/psychologism and its prospective

uninstitutionalised-threshold¹⁰²-circularity-as-subtransversality-<in-
desublimating-existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing in preconverging/dementing²⁰-
qualia-schema/psychologism (with the latter marked by the registry-
worldview's/dimension's ' <amplituding/formative> wooden-language-
(imbued-temporal-mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing⁷⁰-narratives-of-the-
⁸³reference-of-thought-categorical-imperatives/axioms/registry-
teleology⁹⁹) as reflecting the ' <amplituding/formative> wooden-
language- (imbued-averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-
teleology -as-of- 'nondescript/ignorable-void ' -with-regards-to-
prospective-apriorising-implications>))

<amplituding/form *<amplituding/formative-epistemicity> causality⁶ ~as-to-projective-*
ative- *totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-*
epistemicity>causa *ontological-contiguity⁷ as of ⁴⁵foregrounding__entailment-*
lity⁹~as-to- *(postconverging-narrowing-down~sublimation-as-to- 'existence-as-*
projective- *sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-*
totalitative- *reflecting- 'immanent-ontological-contiguity⁶⁷ ';-as-operative-*
implications-of- *notional~deprocrypticism} ⁵⁶ meaningfulness-and-teleology⁹⁹ in reflecting*
prospective- *holographically-<conjugatively-and-transfusively> the ontological-*
⁶ nonpresencing,- *contiguity⁶⁷-of-the-human-institutionalisation-process⁶⁸, and so-*
for-explicating- *construed-as-from-the-ontological-normalcy/postconvergence-epistemic-*
ontological- *or-notional~projective-perspective-of-conceptualisation;¶ in this regards*

contiguity⁷¹

'formativeness in existence as <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-⁶⁴nonpresencing,-for-explicating-ontological-contiguity⁶⁷' is rather reflected as of the teleologies ('phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological') of phenomenal/manifest~subpotencies-(in-transitive-conflatedness⁶⁵-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence) as so-underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically-relevant-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/dementing⁷⁰-apriorising-psychologism and postconverging/dialectical-thinking⁷¹-apriorising-psychologism' are of 'the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow-supererogation⁹⁶-to-profound-supererogation⁹⁶' (such that the ontological-contiguity⁶⁷-of-the-human-institutionalisation-process⁶⁸ is 'the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow-supererogation⁹⁶-to-profound-supererogation⁹⁶') thus reflecting the fact that the 'ontological-normalcy/postconvergence of the full-potency of existence' as the

absolute epistemic-projection perspective of profound-supererogation⁹⁶ is 'not of referenced/registered/decisioned presence/constitutedness¹⁴' but rather 'of referencing/registering/decisioning becoming/conflatedness¹³/formative–supererogating' and by extension the 'epistemic-abnormalcy/preconvergence³¹ of phenomenal/manifest~subpotencies- (in-transitive-conflatedness³ – reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence)' as to their epistemic-projection perspectives of relative profound-supererogation⁹⁶ is 'not of desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹⁴-<in-perspective–epistemic-abnormalcy/preconvergence³¹>' but rather 'of sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹³/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 inlining–as-to-inherent-immanence-of-manifestation/phenomenality' or 'of sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism–as-to-transcendent-reflexivity-of-manifestation/phenomenality' so-underlied totalisingly as of overall panintelligibility⁷³—effusing/ecstatic–inlining) sublimating in self-becoming/self-conflatedness¹³/formative–supererogating-

<projective/reprojective—*aestheticising-re-motif—and-re-apriorising/re-*
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence>’ (and so-construed as to the sublimating
inlining—as-to-inherent-immanence-of-manifestation/phenomenality
and/or sublimating conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism—as-to-transcendent-reflexivity-of-
manifestation/phenomenality of phenomenal/manifest~subpotencies-(in-
transitive-conflatedness¹³—reflexivity,-in-the-full-potency-of-
existence’s~sublimating—nascence));¶ <amplituding/formative—
epistemicity>causality~as-to-projective-totalitative—implications-of-
prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ /
totalitative-accruing—relative-cause-and-effect-predicative-effectivity—
sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—
self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging—de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)
/ operatives-of-ontologically-hegemonising-narrative⁷¹: implicating-‘the-
specific-human-subpotency-panintelligibility⁷³-reflexivity-in-ecstatic-
existence’-as-of-its-knowledge-reifying-and-empowering-conflatedness¹³-
construal-of-existence/intrinsic-reality-and-so-reflected-as-of attendant—
ontological-contiguity⁶⁷~educed—
existentialising/contextualising/textualising-contiguity¹⁰-{as-the-
panintelligibility⁷³-insight-about-ecstatic-existence-epistemically-
deflates-‘existence-in-existence-constitutedness¹⁴-construal’}, and this
speaks to the fact that any implied⁵⁶meaningfulness-and-teleology⁹⁹ (as

knowledge-reification-gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness³-in {preconverging disentanglement by} postconverging-
entanglement>) ‘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-<implied—self-
assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>
as so-reflected in <amplifying/formative-epistemicity>causality-as-to-
projective-totalitative-implications-of-prospective-⁶⁸ nonpresencing,-for-
explicating-ontological-contiguity⁶⁷—so-construed-as-from-ontological-
normalcy/postconvergence-epistemic-perspective / notional~projective-
perspective-of-conceptualisation/totalitative-accruing~relative-cause-
and-effect-predicative-effectivity~sublimation- (as-to-underlying,-
ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-
good-faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>)
/ operatives-of-ontologically-hegemonising-narrative⁷¹;¶ with the result
that vague articulations of ‘flawed prior_knowledge-reification-
gesturing-<in-
prior psychologismic~apriorising/axiomatising/referencing-{of-

~~attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~constitutedness~~ ~~-in preconverging-entailment>~~’ out of this framework
are rather epistemically-impertinent and ineffectual given their
elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside—attendant-ontological-contiguity⁶⁷~educed—
existentialising/contextualising/textualising-contiguity⁴⁰;¶ insightfully, the
inherent human epistemic relation to ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications reflected as
existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-
epistemic-digression, implies that human conception of causality
inherently ‘is-not-of/not-ontological’ but rather ‘is-as-of/is-epistemic’
about ecstatic-existence-as-transcendental-signifier, and this explains the
conception of causality herein as ~~<amplituding/formative-~~
~~epistemicity>causality~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶~~ as
conflating towards the inherent ontological-normalcy/postconvergence of
ecstatic-existence-as-transcendental-signifier as from human-subpotency
epistemic-abnormalcy/preconvergence³¹ to epistemic-normalcy as
human-subpotency strives to converge-as-construing to ecstatic-
existence-as-transcendental-signifier as of the projective-totalitative-
implications of ~~<amplituding/formative-epistemicity>causality~as-to-~~
~~projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-~~
~~explicating-ontological-contiguity⁶~~ construed as causality;¶ wherein for

instance the appraisal of 'health epiphenomenon of existence' as of
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'> ranging from perceptivity-as-of-
bad-omen, perceptivity-as-of-a-specificplace-or-specific-evil-people-or-
specific-evil-period, perceptivity-as-of-failure-to-follow-the-heeding-of-
the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-
reverence-to-an-ancestor, perceptivity-as-of-full-disease-and-scientific-
theory-construct-as-the-exclusive-cause-and-effect-conceptualisation,
and perceptivity-as-of-factoring-in-
hermeneutically/reprojectively/supererogatingly/zeroingly:-
socioeconomic,-education,-information,-environmental,-gender-and-
power-relations-issues-underlying-healthcare-and-medical-delivery
reflects the 'epistemic-veracity of human
apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~duced-existentialising/contextualising/textualising-
contiguity }-conflatedness¹³-in-{preconverging-disentailment-by}-
postconverging-entailment/projective-conflating apriorising' towards
construing the ontological-normalcy/postconvergence of ecstatic-
existence-as-transcendental-signifier speaking of 'ontological-
primemover-totalitative-framework as causality as of construction',
whereas a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ will
naively equate any one of the registry-worldview's/dimension's given
perceptivity of 'health epiphenomenon of existence' in which it projects-
mentally-by-its-⁸³reference-of-thought as the 'absolute basis for

*construing, defining and refining the conception of causality' failing to factor-in that it is rather in an 'epistemic situation as of epistemic-abnormalcy/preconvergence³¹ in relative-ontological-incompleteness⁸⁸' requiring not such an ~~apriorising/axiomatising/referencing-
of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—~~
constitutedness¹⁴ ~~in preconverging-entailment~~
apriorising/axiomatising/referencing but rather an
~~apriorising/axiomatising/referencing-
of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-
contiguity }—~~conflatedness¹³ ~~in {preconverging-disentailment-by}-
postconverging-entailment/projective-conflating~~
apriorising/axiomatising/referencing in relative-ontological-
completeness⁸⁷ in reflecting the ontological-normalcy/postconvergence of
ecstatic-existence-as-transcendental-signifier (this ontological-
primemovers-totalitative-implications insight about causality as reflected
with the health epiphenomenon can be extended to all domains construed
as for-human-studies/for-humanconstructs for the simple reason that all
such domains are of 'epistemically manifest⁴⁶ historicity/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism'> in attendant-ontological-contiguity⁶⁷ ~educed-
existentialising/contextualising/textualising-contiguity⁴⁰ as of human
limited-mentation-capacity-deepening⁵³);¶ and this explains why a
registry-worldview/dimension is a <amplituding/formative>⁸ wooden-*

language-~~(imbued—averaging-of-thought-<as-to-~~
leveling/ressentiment/closed-construct-of- meaningfulness-and-
teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
prospective-apriorising-implications>} with the state of relative-
ontological-incompleteness⁸⁸ just as well aspiring for progress just as the
state of relative-ontological-completeness⁸⁷ but the former failing to
grasp that progress de-mentatively/structurally/paradigmatically arises
rather by a change of
~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-~~
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-~~
~~ment -for- conceptualisation~~ for
aposteriorising/logicising/deriving/intelligising/measuring of
⁵⁶meaningfulness-and-teleology⁹⁹ in existence, such that even such
budding-positivists like Newton or Descartes while making breakthroughs
as of positivism/rational-empiricism are still caught up in ‘reasoning as
of the old’ non-positivism/medievalism
apriorising/axiomatising/referencing respectively with Newton’s interests
in alchemy and in the case of Descartes lingering religious
sacrality/inviolability influence/grip on his thoughts;¶ causality as herein
construed as <~~amplituding/formative-epistemicity>causality-as-to-~~
~~projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-~~
~~explicating-ontological-contiguity~~ can thus be understood as the ‘de-
mentative/structural/paradigmatic implications of relative-ontological-
completeness⁸⁷ in superseding/overcoming/transcending human-
subpotency-aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness⁸⁸' as so constructively implied herein, as to the reality that 'a traditional conception of causality as if human-subpotency is constituting the possibility for causations in existence' is herein construed as ontologically-flawed as it fails to reflect that existence is already a given and the very exercise of 'human-subpotency construal of causation is one of ~~apriorising/axiomatising/referencing-}{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³-in-~~{preconverging-disentailment by}~~—~~postconverging-entailment/projective-conflating~~ apriorising/axiomatising/referencing about the already given existence' and so as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-~~{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically-relevant-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-conflatedness⁸—reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence}~~) are as of their specifically/notionally enabled reifying and empowering;¶ finally it is just as important to grasp also here that the 'articulation as human-causative-construction' of the notions of 'temporal individuations or temporal-dispositions' and 'intemporal individuation or intemporal

*disposition' are rather conceived epistemically as of their de-
mentative/structural/paradigmatic implications from the perspective of
the ontological-normalcy/postconvergence of ecstatic-existence-as-
transcendental-signifier and thus are construed as of their 'de-
mentative/structural/paradigmatic implications of relative-ontological-
completeness⁸⁷ in superseding/overcoming/transcending human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-
incompleteness⁸⁸', reflecting a human-causative-construction conception
in ~~apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity }–conflatedness¹³-in {preconverging-disentailment by}–
postconverging-entailment/projective-conflating
apriorising/axiomatising/referencing about existence as ontologically-
veridical (as it is the 'totalitative epistemic-or-notional~projective-
perspective' that points out the veridical conception of causation) and so
over a traditional reflex construal of human causation in
~~apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity }–constitutedness¹⁴-in preconverging-entailment as of
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
apriorising/axiomatising/referencing (wherein for instance with regards
to prospective human-causative-construction, as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³ ~~■~~
~~{imbued-and-~~~~~~*

~~hermeneutically/reprojectively/supererogatingly/zeroingly}educing-~~
~~'herein-specifically-relevant-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-of⁸³reference-of-
 thought' induced vices-and-impediments¹⁰⁵ as destructuring-threshold-
~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-~~
~~decisionality)-of-ontological-performance⁷²-<including-virtue-as-~~
 ontology> requiring prospective intemporal-disposition projection as of
 the 'specific notional~deprocrypticism or
~~<amplituding/formative>~~notional~preempting—disjointedness-as-of-
⁸³reference-of-thought of positivism/rational-empiricism' ontological-
 performance⁷²-<including-virtue-as-ontology> as prospective
 constructiveness-of-ontological-performance⁷²-<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 prospective
¹⁸deprocrypticism–or–preempting–disjointedness-as-of-⁸³reference-of-
thought aetiologisation/ontological-escalation)

circularity/recurren with regards to the-very-same-~~amplituding/formative-~~
ce/repetition/repeat ~~epistemicity>~~totalising~purview-of-construal-as-immanent-
ability¹⁰ 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-~~
~~apriorising/axiomatising/referencing-in-~~
~~nonconviction/madeupness/bottomlining-as-to-shallow-~~
~~supererogation⁹¹>,-as-to-uninstitutionalised-threshold⁰²-circularity-as-~~
~~subtransversality-<in-desublimating-existential-~~
~~eventuating/denouement>~of-motif-and-~~
~~apriorising/axiomatising/referencing’-and-‘corresponding-ontological-~~
~~reconstituting-in-perspective-ontological-normalcy/postconvergence-~~
~~induced-conflatedness¹³-of-veridical-⁸³reference-of-thought-as-~~
~~prospective-institutionalisation/supratransversality-<in-sublimating-~~
~~existential-eventuating/denouement>~of-motif-and-~~
~~apriorising/axiomatising/referencing’)~~

¹¹compulsing– compulsing–nonconviction/madeupness/bottomlining-
nonconviction/mad (~~<decontextualising/de-existentialising~of-attendant-intradimensional-~~

eupness/bottomline *apriorising/axiomatising/referencing* > -induced-disontologising'-of-the-
 ng- 'attendant-intradimensional-ontologising'-imbued-
 { '<decontextualisi <contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-
 ng/de- in-shallow-supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-
 existentialising~of- sought-precedes-existentially-veridical- 'attendant-intradimensional-
 attendant- apriorising/axiomatising/referencing'-logical-dueness> } -<as-existential-
 intradimensional- decontextualised-transposition,-falsely-projected-
 apriorising/axioma apriorising/axiomatising/referencing-in-caricaturing-hollow-staging-
 tising/referencing> and-performance>
 -induced-
 disontologising'-
 of-the-'attendant-
 intradimensional-
 ontologising'-
 imbued-
 <contextualising/e
 xistentialising-
 attendant-
 ontological-
 contiguity⁶⁷>;-in-
 shallow-
 supererogation⁹⁶ -
 <as-to-
 disontologising-
 perverted-

outcome-sought-

precedes-

existentially-

veridical-

‘attendant-

intradimensional-

apriorising/axioma

tising/referencing’-

logical-dueness>}

¹²conjoining- *conjoining-looping-set-of-narratives- (construed-as-of-slanted-cohering-*
looping-set-of- *‘unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴ -of-⁸³ reference-of-*
narratives *thought’-of-the-derived- ‘perversion-of-⁸ reference-of-thought-<as-*
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹ >, -and-thus-invalidating-any-wrongly-implied-logical-
processing-engaging }

conflatedness¹³ or *apriorising/axiomatising/referencing- {of-attendant-ontological-*
apriorising/axioma *contiguity ~educed-existentialising/contextualising/textualising-*
tising/referencing- *contiguity }—conflatedness-in {preconverging-disentailment by}—*
{of-attendant- *postconverging-entailment or effecting-wholeness-as-of-profoundness-*
ontological- *and-completeness-to-⁵⁶ meaningfulness-and-teleology⁹⁹; ¶ so-implied by*
contiguity ~educer *‘<amplituding/formative-*
d- *epistemicity>totalising/circumscribing/delineating epistemic conflating of*
existentialising/co *motif-and-apriorising/axiomatising/referencing- {of-attendant-*

~~ntextualising/textu~~ ~~ontological-contiguity ~educed-~~
~~alising-~~ ~~existentialising/contextualising/textualising-contiguity }—~~
~~contiguity }—~~ ~~conceptualisation~~ ~~with-and-as-to-the-precedence-of~~ ~~existence-~~
~~conflatedness-in-~~ ~~potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-~~
~~{preconverging-~~ ~~digression~~ ~~in~~ ~~attendant-ontological-contiguity⁶⁷~educed-~~
~~disentailment-~~ ~~existentialising/contextualising/textualising-contiguity⁴⁰,~~ ~~as~~ ~~of~~
~~by}~~ ~~singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-~~
~~postconverging-~~ ~~⁶¹nonpresencing⁹²~~ ~~projected~~ ~~epistemic-immanence/veridical-~~
~~entailment~~ ~~epistemicity-relativism-determinism in reflecting the ecstatic singularity~~
~~of~~ ~~existence—as-the-absolute-a-priori-of-~~
~~conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-~~
~~of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-~~
~~normalcy/postconvergence-implied-'prospective-aporeticism-~~
~~overcoming/unovercoming'>~~ ~~as it is effectively underscored by~~
~~difference-conflatedness-as-to-totalitative-reification-in-singularisation-~~
~~<as-to-the-nondisjointedness/entailment-of-prospective-~~
~~⁶¹nonpresencing⁹²-as-veridical-epistemicity-relativism-determinism²²;¶~~
~~apriorising/axiomatising/referencing-{of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-~~
~~contiguity }—conflatedness-in-{preconverging-disentailment by}~~
~~postconverging-entailment~~ ~~is~~ ~~de-~~
~~mentatively/structurally/paradigmatically validated by the underlying~~
~~reality of human limited-mentation-capacity (speaking of human~~
~~epistemic-abnormalcy/preconvergence³¹ to the human-subpotency-~~
~~aporia/undecidability/dilemma/ought-~~

*indeterminacy/deficiency/limitation/constraint of any given moment) thus in a state of prospective relative-ontological-incompleteness⁸⁸ in need for prospective human limited-mentation-capacity-deepening⁵³ to achieve relative-ontological-completeness⁸⁷, and so as of the-very-same-
~~<amplituding/formative-epistemicity>totalising~purview-of-construal-
as-immanent-existence/intrinsic-reality/ontological-veridicality;¶ and by that token as apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—conflatedness-
in {preconverging-disentailment by} postconverging-entailment~~ aspires for relative epistemic-normalcy it becomes reflective of the ‘ontological-normalcy/postconvergence of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as this effectively prompts the homely ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—re-
originariness/re-origination as of ⁸³reference-of-thought—and-
⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹, marked by the successive transepistemicity/epistemically-conflatedness of registry-worldviews/dimensions in relative-ontological-completeness⁸⁷ giving warranty to apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—conflatedness-
in {preconverging-disentailment by} postconverging-entailment*

*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*

constitutedness¹⁴ *constitutedness or ~~apriorising/axiomatising/referencing-
{of-attendant-
ontological-contiguity ~educed-
apriorising/axioma
tising/referencing-
{of-attendant-
ontological-
contiguity ~educed-
d-
existentialising/co
ntextualising/textu
alising-
contiguity }—
constitutedness-in-
preconverging-
entailment~~*

*apriorising/axiomatising/referencing-
{of-attendant-
ontological-
contiguity }—
existentialising/co
ntextualising/textu
alising-
contiguity }—
conceptualisation as to falsely imply their existence-in-
existence (since attendant-ontological-contiguity⁶⁷~educed-
existentialising/contextualising/textualising-contiguity¹⁰-is thus-
inherently-not-construed-as-to-its ~~<amplituding/formative-
epistemicity>~~totalisingly~preceding-and-redefining')* as of

*dissingularisation-<as-to-the-disjointedness/disentailment-of-
'presencing—absolutising-identitive-constitutedness>²¹/epistemic-
nonimmanence/flawed-epistemicity-relativism-determinism by such
misconception in ~~<amplituding/formative-epistemicity>~~totalising~self-*

*referencing-syncretising/circularity/interiorising/akrasiatric-drag*³⁴ and
logocentrism, failing to reflect the ecstatic singularity of existence—as-
the-absolute-a-priori-of-conceptualisation~and~existence—as-
*sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁶ *-<as-*
to-perspective—ontological-normalcy/postconvergence-IMPLIED-
'prospective-aporeticism-overcoming/unovercoming'> as
apriorising/axiomatising/referencing-{of-attendant—ontological-
contiguity ~duced—existentialising/contextualising/textualising-
contiguity }—constitutedness-in-preconverging-entailment is rather
falsely underscored by identitive-constitutedness-as-'epistemic-
*totality*³⁷ *'dereification-in-dissingularisation-<as-to-the-*
disjointedness/disentailment-of-⁹⁰presencing—absolutising-identitive-
*constitutedness>*³⁹ *-as-flawed-epistemicity-relativism-determinism*⁴⁰; ¶
apriorising/axiomatising/referencing-{of-attendant—ontological-
contiguity ~duced—existentialising/contextualising/textualising-
contiguity }—constitutedness-in-preconverging-entailment is de-
mentatively/structurally/paradigmatically flawed given the underlying
reality of human limited-mentation-capacity at any given moment
*(speaking of human epistemic-abnormalcy/preconvergence*³¹ *with respect*
to the human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of that given moment) such
that apriorising/axiomatising/referencing-{of-attendant—ontological-
contiguity ~duced—existentialising/contextualising/textualising-
contiguity }—constitutedness-in-preconverging-entailment poorly
*construes of 'relative-ontological-incompleteness*⁸⁸ */relative-ontological-*

*completeness*⁸⁷ -{sublimating~referencing/registering/decisioning,~as-
self-becoming/self-conflatedness /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~psychologism⁸⁹ (beyond-the-
consciousness-awareness-teleology⁹⁹ -<in-preconverging-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-completeness⁸⁷ 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-{of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }~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-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, but then the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness-in preconverging-entailment epistemic stance in perspective epistemic-abnormalcy/preconvergence³¹ by wrongly implying its prior attainment of epistemic-normalcy from the state of human limited-mentation-capacity is in effect wrongly projecting flawed absolutising/⁹presencing—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 causality as of <amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-implications-of-prospective-⁹¹nonpresencing,-for-explicating-ontological-contiguity⁹⁷

¹⁵de-mentation- *de-mentation- {supererogatory-ontological-de-mentation-or-dialectical-
 <supererogatory~o de-mentation—stranding-or-attributive-dialectics},-as-to- 'prior-
 preconverging/dementing³⁰-qualia-schema'-and- 'prospective-
 postconverging/dialectical-thinking²¹-qualia-schema' - {rescheduling-of-
 placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ } as to*

stranding-or-
attributive-
dialectics)

human- 'limited-mentation-capacity-deepening'⁵³-construal-of-
'superseding-oneness-of-ontology'-in-successive-registry-
worldviews/dimensions-uninstitutionalised-threshold¹⁰²-superseding-or-
suprastructuring, and as in association with de-
mentative/structural/paradigmatic, de-
mentatively/structurally/paradigmatically, de-
mentating/structuring/paradigming, de-mentate/structure/paradigm, de-
mentated/structured/paradigmed, rede-
mentating/restructuring/reparadigming, rede-
mentate/restructure/reparadigm, rede-
mentated/restructured/reparadigmed rather points to the veracity of an
apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~duced-existentialising/contextualising/textualising-
contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-
postconverging-entailment conception (and not an
apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~duced-existentialising/contextualising/textualising-
contiguity }—constitutedness¹⁴-in-preconverging-entailment 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-

incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |
 {sublimating~referencing/registering/decisioning,~as-self-becoming/self-
 conflatedness¹⁵/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~psychologism⁸⁹;¶ as so-
 implied with respect to the de-mentation-~~(supererogatory~ontological~
 de-mentation-or-dialectical~de-mentation~stranding-or-attributive-
 dialectics)~~ of human⁸³ reference-of-thought (as the⁸³ reference-of-thought
 is the 'superseding-axiomatic-construct postconverging~de-
 mentating/structuring/paradigming of all other devolving axiomatic-
 constructs', and de-mentatively/structurally/paradigmatically underlies
 as of successive de-mentation-~~(supererogatory~ontological~de-
 mentation-ordialectical~de-mentation~stranding-or-attributive-
 dialectics)~~ of human⁸³ reference-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)~~ of⁸³ reference-of-thought-
⁸⁴devolving' (as of⁸³ reference-of-thought 'implied level of
 <amplituding/formative>nondisjointing/nondisparate/notional~deprocry
 p ticism' induced⁴⁵ foregrounding__entailment-~~(postconverging~
 narrowing-down~sublimation-as-to- 'existence~as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁰'-in-reflecting-~~

~~'immanent-ontological-contiguity⁶⁷'~~; ~~-as-operative-~~
~~notional~deprocrpticism)~~ ⁵⁶meaningfulness-and-teleology⁹⁹ as
 derivative axiomatic-constructs from overcoming/superseding human-
 subpotency~aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint), and in both ⁸³reference-
 of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-
 and-teleology⁹⁹ frames 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-supererogation⁹⁶-~~<as-to-~~
~~perspective~ontological-normalcy/postconvergence-implied-'prospective-~~
~~aporeticism-overcoming/unovercoming'>~~);¶ and as of human
 aestheticisation~and~aestheticisation-towards-ontology in inducing 'both
⁵⁶meaningfulness-and-teleology⁹⁹ and its existentially incipient
 metaphoricity⁵⁷' (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-
 thinking⁷¹-qualia-schema—mental-aestheticisation-attribution and
 preconverging/dementing⁷⁰-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-teleology⁹⁹ 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')

denaturing¹⁶ denaturing/usurping/arrogating/perverting-in-constitutedness¹⁴

deneuterising¹⁷ deneuterising-(disambiguation of intemporal-as-sound/postconverging-
 or-dialectical-thinking²¹ and temporal-as-denaturing¹⁶/preconverging-or-
 dementing²⁰, so-construed-as-binarity-of-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹-as-respectively-in-ontological-
 contiguity⁶⁷-and-'notional-discontiguity/epistemic-discontiguity'³-
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰—qualia-
 schema and prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹—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-conflatedness¹³-différance/internal-
 dialectics/difference-deferral-of-⁸³reference-of-thought-⁸⁴devolving
 highlighting the dynamics of limited-mentation-capacity-deepening⁵³
 inducing deneuterising of motif-and-apriorising/axiomatising/referencing
 over shallow limited-mentation-capacity relative ⁵⁸neuterising of motif-
 and-apriorising/axiomatising/referencing

¹⁸deprocrpticism— deprocrpticism—or—preempting—disjointedness-as-of-⁸³reference-of-
 or—preempting— thought,-as-to-⁹²<amplituding/formative-epistemicity>growth-or-
 disjointedness-as- conflatedness¹³/transvaluative-
 of-⁸³reference-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
~~apriorising/axiomatising/referencing-{of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-~~
~~contiguity }—conflatedness¹³-in-{preconverging-disentailment by}—
~~postconverging-entailment~~ of the positivism/rational-empiricism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment for upholding intemporal-preservation as to perspective
 ontological-normalcy/postconvergence over the~~

‘<amplituding/formative>⁸wooden-language-~~(imbued—temporal—mere-~~
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-~~
~~or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-~~
~~imperatives/axioms/registry-teleology⁹)~~ of such positivism/rational-
 empiricism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment’, and across the <cumulating/recomposuring—attendant-
 ontological-contiguity >-successive registry-worldviews/dimensions as
 of such upholding of intemporal-preservation as to perspective
 ontological-normalcy/postconvergence as so-reflecting all the successive
 transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~
 instigation over their prospective uninstitutionalised-threshold¹⁰² (that is,
 as successive notional~deprocrypticism—or—notional~preempting—
 disjointedness-as-of-⁸³reference-of-thought and so-construed
 epistemically/notionally as dimensionality-of-sublimating²⁵—
 (<amplituding/formative>~~supererogatory—de-mentativeness/epistemic-~~
~~growth-or-conflatedness³/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-
 completeness⁸⁷—unenframed-conceptualisation ‘reification gesturing for
 prospective knowledge’ arising as from attendant—ontological-
 contiguity⁶⁷~duced—existentialising/contextualising/textualising-

contiguity⁴⁰ <amplituding/formative-epistemicity>causality⁹ ~as-to-
projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-
explicating-ontological-contiguity⁶ of prospective relative-ontological-
completeness⁸⁷
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment -for- conceptualisation)

destructuring- destructuring-transitoriness- {construed-as-of-dissingularisation-<as-to-
transitoriness¹⁹ the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-
constitutedness >⁸/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism-induced-deratiocination-or-deratiocontiguity}

preconverging-or- dementing-<as-of-preconverging-conceptivity/epistemic-
dementing²⁰ reflexivity/epistemicity-relativism-determinism-{as-to-the-
'preconverging-stranding/attribution'-of-the-¹⁵ de-mentation-
(supererogatory-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics)},-induced-
disposedness/psychologismic-construct-and-entailing,-of-ontologically-
flawed 'teleology⁹⁹ of leveling-down/equating' so-construed as from
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶ perspective of notional~deprocrypticism>

postconverging-or- dialectical-thinking-<as-of-postconverging-conceptivity/epistemic-
dialectical-thinking reflexivity/epistemicity-relativism-determinism-{as-to-the-
21 'postconverging-stranding/attribution'-of-the-¹⁵ de-mentation-

~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)}~~, -induced-
disposedness/psychologismic-construct—and-entailing, -of-ontologically-
sound 'teleology'⁹⁹ of unleveling/disambiguating' so-construed as from
existence—as-sublimating-withdrawal, -eliciting-of-prospective-
supererogation⁹⁶ perspective of notional~deprocrypticism>

difference- difference-conflatedness¹³-as-to-totalitative-reification-in-
conflatedness¹³-as- singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
to-totalitative- ⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism, -as-
reification-in- of-epistemically-differentiated-ontological-depth-of-reality- (as-of-the-
singularisation- differentiated-and-disambiguatedtrace-of-dynamic-temporal-to-
<as-to-the- intemporal-ontological-performance ⁷²-<including-virtue-as-ontology>-
nondisjointedness/ as-postconverging-or-dialectical-thinking⁷¹-apriorising-psychologism-
entailment-of- and-preconverging-or-dementing²⁰-apriorising-psychologism-
prospective- respectively); ¶ difference-conflatedness¹³-as-to-totalitative-reification-in-
⁶¹nonpresencing>⁹² singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
-as-veridical- ⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism is
epistemicity- more fundamentally construed as from ontological-
relativism- normalcy/postconvergence epistemic-projection perspective as a
determinism²² reflection of dimensionality-of-sublimating²⁵-
<amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation} underlying 'the ontological-contiguity'⁶⁷—of-the-human-

*institutionalisation-process*⁶⁸ (as to human Being-
development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of- meaningfulness-and-
teleology , institutional-development-as-to-social-function-development
and living-development-as-to-personality-development), and speaks to
 the fact that human limited-mentation-capacity-deepening⁵³ reflects an
 overall human existential ⁴⁵*foregrounding__entailment-(postconverging-*
narrowing-down~sublimation-as-to- 'existence—as-sublimating-
*withdrawal,-eliciting-of-prospective-supererogation*⁹⁶*'-in-reflecting-*
*'immanent-ontological-contiguity*⁶⁷*';-as-operative-*
notional~deprocrpticism} wherein as to 'the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶' human limited-mentation-
 capacity-deepening⁵³ variously attains differing ontological-
 performance⁷²-<including-virtue-as-ontology> so-reflected as the
 <cumulating/recomposuring-attendant-ontological-contiguity >-
 successive registry-worldviews/dimensions ⁸³*reference-of-thought-and-*
⁸³*reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology*⁹⁹
 implying that human ⁵⁶*meaningfulness-and-teleology*⁹⁹ can be construed
 as ever always twofaceted as to the facet of achieved sublimation-over-
 desublimation of ⁵⁶*meaningfulness-and-teleology*⁹⁹ as validated with
 predicative-effectivity-sublimation-(as-to-underlying,-ontological-
 commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁹⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>)}

and on the other hand the facet of the existentially-withdrawn-(as-
 'unaccounted-for'-leftover-or-residuality-or-spirit-of-⁵⁶meaningfulness-
 and-teleology⁹⁹-so-construed-as-metaphoricity⁵⁷,-informing-prospective-
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness,-so-
 reflected-and-compensated-with-the-notion-of-dimensionality-of-
 sublimating⁵-(~~amplituding~~/formative>~~supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness³/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/delineating⁸³reference-of-thought
 striving to grasp existence as it is 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)'
 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-teleology⁹⁹ as
 validated with predicative-effectivity-sublimation-(as-to-underlying,-
 ontological-commitment⁶⁶-<implied-self-assuredness-of-ontological-
 good-faith/authenticity⁹⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>)}

(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-teleology⁹⁹-so-construed-as-metaphoricity⁷,-informing-prospective-supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-compensated-with-the-notion-of-dimensionality-of-sublimating³⁵ -(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹³/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, ¹⁰³universalisation, positivism and prospectively notional~deprocrypticism sublimation-over-desublimation of ⁵⁶meaningfulness-and-teleology⁹⁹ as validated with predicative-effectivity~sublimation-~~(as-to-underlying,-ontological-commitment⁶⁶-<implied-self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>)~~ and so with regards to 'the very same overall

*phenomenality/manifestation of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶')*

difference-in- *difference-in-kind/difference-in-aposteriorising-or-logicising-*
kind/difference-in- *<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-*
aposteriorising-or- *'mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-*
logicising²³ *existential-instantiation',-though-in-notional-contiguity/epistemic-*
contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema>-of-
thevery-same-mutually-abstract-apriorising-or-axiomatising-or-
referencing-conceptualisation>

difference-in- *difference-in-nature/difference-in-apriorising-or-axiomatising-or-*
nature/difference- *referencing- (difference-in-apriorising-or-axiomatising-or-referencing-as-*
in-apriorising-or- *to-mutually-constrastive- 'notional-contiguity/epistemic-contiguity⁶²'*
axiomatising-or- *<profound-supererogation⁹⁶-of-mentally-*
referencing²⁴ *aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema>-*
and-notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-
shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing⁹¹-qualia-
schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁹¹-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-<in-
 sublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing-and-rendering-ontologically-
 irrelevant/impertinent-the-subtransversality-<in-desublimating-
 existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing)

dimensionality-of- dimensionality-of-sublimating-
 sublimating²⁵- (<amplituding/formative> supererogatory-de-mentativeness/epistemic-
 (<amplituding/for growth-or-conflatedness /transvaluative-
 mative>supereroga rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
 tory-de- equalisation)-as-to-human-ontological-performance⁷²-<including-virtue-
 mentativeness/epis as-ontology>,-as-so-construed-as-from-prospective-ontological-
 temic-growth-or- normalcy/postconvergence-epistemic-projection-perspective-as-to-re-
 conflatedness /tra originariness/reorigination-as-reflecting-difference-conflatedness¹³-as-
 nsvaluative- to-totalitative-reification-in-singularisation-<as-to-the-
 rationalising/transe nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-
 pistemicity/anamn veridical-epistemicity-relativism-determinism²²
 estic-
 residuality/spirit-
 drivenness-
 equalisation)

dimensionality-of- dimensionality-of-desublimating-lack-of-
 desublimating- (<amplituding/formative> supererogatory-de-mentativeness/epistemic-

lack-of²⁶- *growth-or-conflatedness*¹³/transvaluative-
 <amplituding/for *rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-*
 mative>supereroga *equalisation*)-as-to-human-ontological-performance⁷²-<including-virtue-
 tory-de- *as-ontology*>,-as-so-construed-as-from-prospective-ontological-
 mentativeness/epis *normalcy/postconvergence-epistemic-projection-perspective-in-*
 temic-growth-or- *reflecting-perspective-epistemic-abnormalcy/preconvergence*³¹-distorted-
 conflatedness¹ /tra *originaliness/distorted-origination-as-to-*⁷⁹presencing—absolutising-
 nsvaluative- *identitive-constitutedness*¹⁴
 rationalising/transe
 pistemicity/anamn
 estic-
 residuality/spirit-
 drivenness—
 equalisation)

dispensing-with- *dispensing-with-immediacy-for-relative-ontological-completeness*⁸⁷-by-
 immediacy-for- *reification/contemplative-distension-*{as-‘dispensing-with-shallow-
 relative- *reproducibility-mathesis/motif/throwness-disposition*’-for-relative-
 ontological- *ontological-completeness*⁷⁷-by-reification,-so-construed-insightfully-as-
 completeness⁸⁷-by- *of-human-limited-mentation-capacity-successive-re-originary-*
 reification/contem *projections/anticipations-about-the-<amplituding/formative-*
 plative-distension *epistemicity>totalising~purview-of-construal-as-existence/intrinsic-*
 27 *reality/ontological-veridicality-for-articulation-of-*⁵⁶ *meaningfulness-and-*
*teleology*⁶⁹,-that-in-that-succession-are-‘as-from-relative-ontologically-
flawed-to-relative-ontologically-veridical-articulation-of-

⁵⁶meaningfulness-and-teleology⁹⁹’,-but-then-as-the- ‘preceding-originary-
 projection/anticipation-of-relative-ontologically-flawed-articulation-of-
⁵⁶meaningfulness-and-teleology⁹⁹’-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-teleology⁹⁹’ (as to ‘human Being-
 development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-
 teleology , institutional-development-as-to-social-function-development
 and living-development-as-to-personality-development’));¶ 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-event³⁸-as-prospective-ontology-origination-
 perspective/framing/reference/horizon/projection-of-⁵⁶meaningfulness-
 and-teleology⁹⁹’-the-critical-determination-of-relative-ontologically-
 veridical-⁵⁶meaningfulness-and-teleology⁹⁹-over- ‘presencing-or-
 metaphysics-of-presence- (implicated- ‘nondescript/ignorable-void⁶⁰’-as-
 to-⁷⁹presencing—absolutising-identitive-constitutedness⁴ }-or-ordinary-
 nontranscendental-reasoning-
 perspective/framing/reference/horizon/projection-of-⁵⁶meaningfulness-

and-teleology⁹⁹, in enabling transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as for the need for human limited-mentation-capacity-deepening⁵³;¶ and operantly, dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/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-meaningfulness-and-teleology -as-of- 'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications> } of temporal-dispositions and as prodded by sophistic/pedantic distraction inclinations in ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation) wrongly implying a propensity to construe 'preconverging-existential-extrication-as-of-existential-unthought as more of life as to the supposed precedence of human shallow-supererogation⁹⁶ over profound-supererogation⁹⁶', but rather dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/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-teleology⁹⁹ infrastructure', and as validated by the fact that the <cumulating/recomposuring—attendant-ontological-contiguity >-succession of human registry-worldviews/dimensions are grounded on such 'dimensionality-of-sublimating²⁵ | (<amplituding/formative> supererogatory-de-mentativeness/epistemic-

~~growth-or-conflatedness¹³/transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-~~
~~equalisation)~~ reasoning-through/messianic-reasoning for human
secondnatured institutionalisation for ~~Being-development/ontological-~~
~~framework-expansion-as-to-depth-of-ontologising-development-as-~~
~~infrastructure-of- meaningfulness-and-teleology , institutional-~~
~~development-as-to-social-function-development and living-development-~~
~~as-to-personality-development'~~ against the torrent of
'~~amplituding/formative~~⁸wooden-language-~~(imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-~~
~~with-regards-to-prospective-apriorising-implications>)~~ and as prodded
by sophistic/pedantic distractive reasoning-from-results/afterthought
imbued ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
enframed-conceptualisation' that is ever always 'parrhesiastically
wanting' for the prospect of prospective 'dimensionality-of-sublimating²⁵-
~~(amplituding/formative)supererogatory-de-mentativeness/epistemic-~~
~~growth-or-conflatedness¹³/transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-~~
~~equalisation)~~ reasoning-through/messianic-reasoning' transcendence-
and-sublimity/sublimation/~~supererogatory-de-mentativity~~, as it can be
appreciated that de-mentatively/structurally/paradigmatically every
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ registry-
worldview/dimension as of its ~~amplituding/formative~~⁸wooden-

language-~~{imbued—averaging-of-thought-<as-to-~~
leveling/ressentiment/closed-construct-of- ~~meaningfulness-and-~~
teleology -as-of-‘nondescript/ignorablevoid’-with-regards-to
prospective-apriorising-implications>} and as prodded by its given
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-~~
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness⁹⁷ } 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-drag⁷⁴ as of its
prospectively ontologically-flawed⁵⁶ meaningfulness-and-teleology⁹⁹ as it
seem to poorly construe of the ‘implications of its apriorising-
teleological-degradation-in-notional-discontiguity/epistemic-
discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing²⁰—qualia-
schema and prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>’
and as it wrongly substitutes for it a ‘communication-as-of-dialogical-
equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness¹³-in {preconverging-disentailment by} postconverging-

~~entailment, -in-self-becoming/self-conflatedness¹ /formative-~~
~~supererogating>~~ issue' like with the sophists accusing Socrates for not
communicating well by the terms of their 'warped/twisted
ad hoc/makeshift/nonprincipled-as-of-their-non-universalising-
syllogising' faced with his ¹⁰³universalising-idealisation or medieval
scholastics by the terms of their 'pedantic dogmatism' blaming Galileo
for not communicating well faced with his 'budding-positivism/rational-
empiricism', and a modern-day naïve ~~<amplituding/formative-~~
~~epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasitic-drag^{34 56} meaningfulness-
and-teleology⁹⁹ communication discourse that is utterly clueless of the
~~<amplituding/formative-epistemicity>~~causality⁶ ~~~as-to-projective-~~
~~totalitative-implications-of-prospective-~~⁴ nonpresencing,-for-explicating-
~~ontological-contiguity⁷~~ of our positivism-procrypticism
⁶⁰procrypticism-or-disjointedness-as-of-³³reference-of-thought as of an
occluded self-consciousness' requiring prospective ¹⁸deprocrypticism-
or-preempting—disjointedness-as-of-³³reference-of-thought
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring as of ¹⁵de-mentation-~~(supererogatory-ontological-de-~~
~~mentation-or-dialectical-de-mentation—stranding-or-attributive-~~
~~dialectics)~~

dissemination²⁸/se ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
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
'reification gesturing for prospective knowledge' arising as from
attendant-ontological-contiguity⁶⁷~duced-
existentialising/contextualising/textualising-contiguity¹⁰
<amplituding/formative-epistemicity>causality⁶~as-to-projective-
totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-
ontological-contiguity⁷ of prospective relative-ontological-
completeness⁸⁷
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment-for-conceptualisation so-construed as of reproducibility-
mathesis/motif/throwness-disposition,-as-reproducibility-of-
aestheticisation amenable thus to existence's validation as of
<amplituding/formative-epistemicity>causality⁶~as-to-projective-
totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-
ontological-contiguity⁷;¶ wherein for instance the same budding-
positivists reproducibility-mathesis/motif/throwness-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 <amplituding/formative-epistemicity>causality⁶~as-to-
projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-
explicating-ontological-contiguity⁷

dissingularisation- epistemically-not-immanent'-as-lacking-internal-necessity-and-

<as-to-the-
 disjointedness/dise
 ntailment-of-
 presencing—
 absolutising-
 identitive-
 constitutedness⁴ >

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment²—for—conceptualisation; ¶ *as-of-apriorising-teleological-*
parsimony/disparateness of conceptualisations, dissingularisation—<as-
to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-
identitive-constitutedness⁴ >—(operantly-construed-as-of-
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
conceptualisation/disjointing/disparateness/disentailing/internal-
decoherencing); ¶ *and thus dissingularisation—<as-to-the-*
disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-
constitutedness⁴ > is construed ‘as from prospective⁶¹ nonpresencing-
<perspective—ontological-normalcy/postconvergence> reflection of
<amplituding/formative—epistemicity> causality⁶ ~as-to-projective-
totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
ontological-contiguity⁷¹ of relative-ontological-incompleteness⁸⁸/relative-
ontological-completeness⁸⁷—
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹⁵/formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective—ontological-normalcy/postconvergence>)’
rather as ‘preconverging-or-dementing²⁰—apriorising-psychologism
representation’, with dissingularisation—<as-to-the-
disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-
constitutedness⁴ > so-induced by-‘prospective parrhesiastic-
aestheticisation of prior reproducibility—mathesis/motif/throwness-

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disposition, –as–reproducibility-of-aestheticisation as
preconverging/dementing²⁰–qualia-schema, reflecting the contrastive
apriorising-teleological-thresholding–as-
teleologicalframework/narrative-framework of ‘prior preconverging-or-
dementing²⁰–apriorising-psychologism temporal underpinning–
suprasocial-construct, –<amplifying/formative>⁸wooden-language-
(imbued–averaging-of-thought–<as-to-leveling/ressentiment/closed-
construct-of– meaningfulness-and-teleology –as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>), –and-sophistry reproducibility–
mathesis/motif/throwness-disposition, –as–reproducibility-of-
aestheticisation as *reasoning-from-results/afterthought*’
undermined/preconverging-or-dementing²⁰–apriorising-psychologism by
‘prospective postconverging-or-dialectical-thinking²¹–apriorising-
psychologism intemporal parrhesiastic-aestheticisation induced
reasoning-through/messianic-reasoning reproducibility–
mathesis/motif/throwness-disposition, –as–reproducibility-of-
aestheticisation’

distractive- *‘distractive-alignment-to-⁸³reference-of-thought-<of-*
 alignment-to- *apriorising/axiomatising/referencing>’ –as-structuring-or-of-*
⁸³reference-of- *constitutedness¹⁴-over-conflatedness¹³*
 thought-<of-
 apriorising/axioma
 tising/referencing>

epistemic- *epistemic-abnormalcy/preconvergence-<preconvergence-as-*
 abnormalcy/precon *'preconverging-or-dementing'²⁰-apriorising-psychologism*
 vergence³¹ *representation-as-of-preconverging-aestheticisation',-and-not-*
postconvergence-as- 'postconverging-or-dialectical-thinking'³¹ -
apriorising-psychologism representation-as-of-postconverging-
aestheticisation '>

³²~~amplituding~~/for ~~<amplituding/formative-epistemicity>~~growth-or-
 mative- *conflatedness¹³/transvaluative-*
 epistemicity>grow *rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-*
 th-or- ~~(construed-as-transepistemic-apriorising/axiomatising/referencing-as-to-~~
 conflatedness¹³/tra ~~existence-potency¹⁰ ~sublimating-nascence,-disclosed-from-prospective-~~
 nsvaluative- ~~epistemic-digression);¶ reflecting intemporal-solipsistic—firstnatureness-~~
 rationalising/transe *of-epistemic-growth-or-conflatedness¹³/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-*
 totalising³³ *determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of-*
⁵⁶*meaningfulness-and-teleology⁹⁹ -underlying-re-motif-and-re-*
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting as of 'relative-ontological-

incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |
(sublimating~referencing/registering/decisioning,~as-self-becoming/self-
conflatedness¹⁵/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~psychologism³⁹ and so-
reflected as of the epistemic construal from existence-
potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-
digression epistemic-or-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-
potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-
digression epistemic-or-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-
existence³⁵ registry-worldview/dimension ‘in effect
<amplituding/formative~

epistemicity>totalising/circumscribing/delineating⁵⁶ meaningfulness-and-teleology⁹⁹, as reflected by the fact that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 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 given⁵⁶ meaningfulness-and-teleology⁹⁹ with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity

<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag- (as-wrongly-implies- apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-as-of-prior-relative-ontological-incompleteness⁸ -of-reference-of-thought-that-is-prospectively-as-from-perspective-ontological-normalcy/postconvergence-rather-of-preconverging/dementing³⁰ -apriorising-psychologism)

<amplituding/formative-epistemicity>totalising~thrownness-in-existence refers to the fact that human limited-mentation-capacity mindset as of construction-of-the-Self is inherently of a given 'determinable relative-ontological-completeness⁸⁷/incompleteness apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/existentialising/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 as to epistemic-totalising³³~resubjecting or totalising-
 entailing~reconstrual of existence (so-construed successively as the
~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence
 of the state of recurrent-utter-uninstitutionalisation trepidationous-
 consciousness, base-institutionalisation~ununiversalisation warped-
 consciousness, ¹⁰³universalisation~non-positivism/medievalism
 preclusive-consciousness, our present positivism~procrypticism
 occlusive-consciousness and prospective notional~deprocrypticism
 protensive-consciousness), such that ontologically there is variance of
 human limited-mentation-capacity mindset in its
~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence
 disposition (as to variance in Being-development/ontological-framework-
 expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ and its then imbued institutional-
 development~as-to-social-function-development and living-development~
 as-to-personality-development), and so-impliciting the notional~self-
 distantiation-<imbued~re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/‘distantiation of contemplative existentialising~frame as to
 transversality-~~<for-sublimating-existential-~~
~~eventuating/denouement>~~~of-affirmative-and-unaffirmative-
~~disambiguated- ‘motif-and-apriorising/axiomatising/referencing’~~¹⁰¹ at the

very core of human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring inducing of 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' (in notional-deprocrypticism epistemic-projection) as so underlied by 'human intellection exercise direct-or-elicited very own self-distantiation' involving appropriate 'metaphoricity'⁵⁷ as of hermeneutic/reprojecting/supererogating/zeroing <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹³';¶ and so in reflection of the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> metaphoricity⁵⁷ of human ⁵⁶meaningfulness-and-teleology⁹⁹ as of underlying de-mentation-(supererogatory-ontological-de-mentation-ordialectical-de-mentation—stranding-or-attributive-dialectics) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ shifting phasing of 'postconverging-or-dialectical-thinking²¹—apriorising-psychologism' representation over preconverging-or-dementing²⁰—apriorising-psychologism representation of the very ontologically same existence purview as of relative-ontological-completeness⁸⁷ over relative-ontological-incompleteness⁸⁸

epistemic-
totalitative³⁶

*epistemic-totalitative is rather 'of the ⁶¹nonpresencing-<perspective-
ontological-normalcy/postconvergence> epistemic/notional projective
evaluation of ontological-performance⁷²-<including-virtue-as-ontology>
as to existence-potency³⁹~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression and so with regards to the conception of
all the relevant 'specific epistemic-totalising³³~resubjecting or totalising-
entailing~reconstrual of existence' as cumulatively/recomposuringly
reflecting the epistemic-totalitative (and as epistemic-totalitive is
articulated herein as the underlying ontological-contiguity⁶⁷—of-the-
human-institutionalisation-process⁶⁸ reflected in the epistemic
<cumulating/recomposuring—attendant-ontological-contiguity >-
succession of human registry-worldviews/dimensions ⁸³reference-of-
thought 'specific epistemic-totalising³³~resubjecting or totalising-
entailing~reconstrual of existence' as of recurrent-utter-
uninstitutionalisation, base-institutionalisation, ¹⁰³universalisation,
positivism/rational-empiricism and prospectively deprocrypticism, so-
implied as notional~deprocrypticism), with epistemic-totalitative so-
construed as <amplituding/formative—epistemicity>causality⁹~as-to-
projective-totalitative—implications-of-prospective-⁹nonpresencing,-for-
explicating-ontological-contiguity⁶' whereas the 'specific epistemic-
totalising³³~resubjecting or totalising-entailing~reconstrual of existence'
is rather about any inherent <amplituding/formative—
epistemicity>totalising/circumscribing/delineating given
⁵⁶meaningfulness-and-teleology⁹⁹ representation arising as of the specific
human limited-mentation-capacity <amplituding/formative—*

epistemicity>totalising~thrownness-in-existence³⁵, 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- meaningfulness-and-teleology -as-of-
‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-
implications> } as of its social-stake-contention-or-confliction and so
whether as of a given relative-ontological-incompleteness⁸⁸ or relative-
ontological-completeness⁸⁷ registry-worldview/dimension inherent
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating of ⁵⁶meaningfulness-
and-teleology⁹⁹, epistemic-totalitative (as to existence-
potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-
digression
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment —for—conceptualisation epistemic-veracity implications) rather
refers to epistemically/notionally construing/evaluating projectively the
human ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ in increasing relative-
ontological-completeness⁸⁷ as of the notional~deprocrypticism ‘true-
ontology—as-of-Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹’ perspective of perception in reflecting
human-subpotency potential to converge to existence-
potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-
digression
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for-conceptualisation;¶ with the implication that the
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating attendant-ontology—
as-of-conventioning-referencing perspective of say non-
positivism/medievalism or procrypticism cannot all of a sudden
respectively start postconverging-or-dialectical-thinking²¹—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-potency³⁹~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- meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications> }~~ to reflect-and-contemplate of prospective postconverging-or-dialectical-thinking²¹-apriorising-psychologism representation as of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity over prior preconverging-or-dementing²⁰-apriorising-psychologism representation, hence such an epistemic-totalitative ~~<amplituding/formative-epistemicity>causality' ~as-to-projective-totalitative-implications-of-prospective-⁶⁴nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ construal is intimately associated with dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming- 'notionally-collateralising-beholdening-prot Humanity'-to- 'attain-sublimating-humanity'-as-to-existence-potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness ~~<amplituding/formative>⁸wooden-language- (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>))~~ as to the 'displacement/decentering-of-the-human-subject induced as of ¹⁵de-mentation- (~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}~~ in undermining the

'shiftiness-of-the-Self'⁹¹ associated with ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating as to the
~~<amplituding/formative>~~⁸wooden-language-(imbued—averaging-of-
~~thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '~~
~~with-regards-to-prospective-apriorising-implications>~~) perspective

epistemic-totality³⁷ epistemic-totality refers to the fact that human limited-mentation-capacity
induces human ~~<amplituding/formative-~~
~~epistemicity>~~totalising~thrownness-in-existence³⁵ which de-
mentatively/structurally/paradigmatically further induces the
~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating nature of human
⁵⁶meaningfulness-and-teleology⁹⁹ in existence so-reflected in epistemic-
totalising³³~resubjecting or totalising-entailing~reconstrual of existence
(as of ~~apriorising/axiomatising/referencing-{of-attendant-ontological-~~
~~contiguity ~educed—existentialising/contextualising/textualising-~~
~~contiguity }~~—conflatedness¹³ in {~~preconverging-disentailment-by-~~
~~postconverging-entailment~~) for human limited-mentation-capacity-
deepening⁵³, with this ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating varying as from
'relative-ontological-incompleteness'⁸⁸ to relative-ontological-
completeness⁸⁷, ⁸³reference-of-thought ~~<amplituding/formative-~~
~~epistemicity>~~causality⁶~as-to-projective-totalitative-implications-of-
~~prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷,~~

*such that human Being-development/ontological-framework-expansion-
as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ conception and thereof-its-devolving-
institutional-and-living-conceptions-in-existence are reflected-as-of-its-
‘<amplituding/formative-epistemicity>totalising~thrownness-in-
existence³⁵, educating <amplituding/formative-
epistemicity>totalising~and-internally-coherent
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment for aposteriorising/logicising/deriving/intelligising/measuring
⁵⁶meaningfulness-and-teleology⁹⁹ in existential-instantiations;¶ and
epistemic-totality as such further speaks of the <amplituding/formative-
epistemicity>totalising/circumscribing/delineating nature of human
⁸³reference-of-thought-which-varies-as-of ‘relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |
{sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness⁵/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-psychologism⁸⁹, as-so-
liable-to-metaphoricity⁵⁷-as-of-⁸³reference-of-thought-evolving-and-
devolving-teleological-de-mentating/structuring/paradigmig-of-
meaningfulness, and we can consider in this regards ‘the very same
physics <amplituding/formative-epistemicity>totalising~devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-*

veridicality/existential-reality' wherein existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective of human ontological-performance⁷²-<including-virtue-as-ontology> or ontological-veracity shows a relative-ontological-completeness⁹⁷ variation as of 'traditional classical mechanics axiomatic-construct' to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs

event³⁸

event (as to event-construed-as-the-prospective-ontology-origination or eventual-instigation) speaks of 'existentially-contextualised intemporal-parrhesiastic-aestheticisation instigation(s) of humanity-level of possibilities of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development transformation of ⁵⁶meaningfulness-and-teleology⁹⁹' as of 'aetiologisation/ontological-escalation implications' of metaphoricity⁵⁷—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation induced prospective relative-ontological-completeness⁸⁷-of-⁸³reference-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-impediments¹⁰⁵ of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as so-implied with regards to the events³⁸ 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 eventual-instigation of ¹⁰³universalising-idealisation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment as reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation wherein prospective ¹⁰³universalising-
 idealisation is postconverging-or-dialectical-thinking²¹—apriorising-
 psychologism and prior base-institutionalisation—ununiversalisation is
 preconverging-or-dementing²⁰—apriorising-psychologism’ or ‘budding-
 positivists existentially-contextualised intemporal-parrhesiastic-
 aestheticisation eventual-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-
 thinking²¹—apriorising-psychologism and prior ¹⁰³universalisation—non-
 positivism/medievalism is preconverging-or-dementing²⁰—apriorising-
 psychologism’;¶ with the underlying insight here that ‘existentially-
 contextualised intemporal-parrhesiastic-aestheticisation eventual-
 instigation(s)’ speaks of the possibility of aetiologisation/ontological-
 escalation as of ‘infinity/a-million-and-one-instances-and-locales
 implications’ of deflating/superseding the vices-and-impediments¹⁰⁵ of
 prior relative-ontological-incompleteness⁸⁸-of-³³reference-of-thought as*

of a transversality-~~<for-sublimating-existential-~~
~~eventuating/denouement>~of-affirmative-and-unaffirmative-~~
~~disambiguated- 'motif-and-apriorising/axiomatising/referencing'~~¹⁰¹ that
de-mentatively/structurally/paradigmatically recognises an issue of
notional-discontiguity/epistemic-discontiguity⁶³-~~<between—prior-~~
~~shallow-supererogation~~⁹⁶-of-mentally-
~~aestheticised-preconverging/dementing~~²⁰-qualia-
~~schema and prospective-profound-supererogation~~⁹⁶-of-mentally-
~~aestheticised-postconverging/dialectical-thinking~~²⁰-qualia-schema> with
regards to 'ontologically-flawed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment and the preconverging-or-dementing²⁰-apriorising-psychologism
implications' warranting the superseding/deflating of prior relative-
ontological-completeness⁸⁷-of-³³reference-of-thought rather than the
given prior relative-ontological-incompleteness⁸⁸ underpinning-
suprasocial-construct/sophistry ~~<amplituding/formativ>~~⁸wooden-
language-~~(imbued—averaging-of-thought-<as-to-~~
~~leveling/ressentiment/closed-construct-of- meaningfulness-and-~~
~~teleology -as-of-'nondescript/ignorable-void '~~-with-regards-to-
~~prospective-apriorising-implications> }~~ induced false pretence of an issue
of 'aposteriorising/logicising/deriving/intelligising/measuring on the
basis of the its prospectively unrecognised ontologically-flawed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment and the preconverging-or-dementing²⁰-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-philosophers¹⁰³ universalising-idealisation and positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which then exposed them to their social-setup sophistry in a pretence that theirs were just case-issues-and-not-of-event-implications thus with their respective sophistry 'aposteriorising/logicising/deriving/intelligising/measuring on the basis of their respective social-setup ununiversalisation and non-positivism/medievalism ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and as of the preconverging-or-dementing²⁰-apriorising-psychologism implications', just as it is herein contended that the sophistic/pedantic disposition of our times in⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸-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 of⁸⁰ procrypticism-or-disjointedness-as-of-⁸³reference-of-thought prospectively ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' thus 'ignoring the aetiologisation/ontological-escalation implications with regards to existentially-contextualised intemporal-

*parrhesiastic-aestheticisation evental-instigation of prospective
¹⁸deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-of-
 thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
 ment implied prospective ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure
 for deflating/superseding vices-and-impediments¹⁰⁵ of positivism/rational-
 empiricism manifestation of ⁸⁰procrpticism—or-disjointedness-as-of-
⁸³reference-of-thought’*

existence-potency *existence-potency~sublimating-nascence,-disclosed-from-prospective-
³⁹~sublimating- epistemic-digression-as-of-(<amplituding/formative-
 nascence,- epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 disclosed-from- in-supererogatory-epistemic-conflatedness¹³-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/preconvergence⁷)*

attendant- *attendant-ontological-contiguity⁶⁷~educed-*

ontological- *existentialising/contextualising/textualising-contiguity is ‘the notionally*

contiguity⁶⁷~educed *educed human conceptivity/epistemic-reflexivity/epistemicity-relativism-
 d- determinism as to ⁶¹nonpresencing-<perspective-ontological-
 existentialising/co normalcy/postconvergence> epistemic—projective-equalisation of human*

ntextualising/textu *limited-mentation-capacity-deepening⁵³ as so-educated upon the inherent*

alising-contiguity⁴⁰ *ontological-contiguity⁶⁷ that is the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality’, and attendant-
 ontological-contiguity⁶⁷~educed-*

~~existentialising/contextualising/textualising-contiguity~~ refers to
⁵⁶meaningfulness-and-teleology⁹⁹ projective epistemic-veracity and thus
ontological-veracity construed de-
mentatively/structurally/paradigmatically as of
'~~apriorising/axiomatising/referencing-{of-attendant-ontological-~~
~~contiguity ~duced-existentialising/contextualising/textualising-~~
~~contiguity }~~—conflatedness¹³-in {preconverging disentanglement by}—
~~postconverging-entailment-with-existence~~ or conflatedness¹³-of-
construal-alongside-existential-sublimating-manifestation', so-implied as
~~attendant-ontological-contiguity⁶⁷ ~duced-~~
~~existentialising/contextualising/textualising-contiguity~~-<reifying-or-
~~elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-~~
~~⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>~~ or
logical-dueness-rather-as-of-prospective-relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought or relative-ontological-
veridicality-as-of-prospective-⁸³reference-of-thought; ¶ ~~attendant-~~
~~ontological-contiguity⁶⁷ ~duced-~~
~~existentialising/contextualising/textualising-contiguity~~ as
'~~apriorising/axiomatising/referencing-{of-attendant-ontological-~~
~~contiguity ~duced-existentialising/contextualising/textualising-~~
~~contiguity }~~—conflatedness¹³-in {preconverging disentanglement by}—
~~postconverging-entailment-with-existence~~ as to existence-
potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
digression construal of <amplituding/formative-
epistemicity>causality⁶~as-to-projective-totalitative-implications-of-

~~prospective-⁶¹nonpresencing,-for-explicating-ontological-~~
~~contiguity⁶⁷/conflatedness¹³-of-construal-alongside-existential-~~
manifestation' is effectively what allows for the projective epistemic
countenancing of 'relative-ontological-incompleteness⁸⁸/relative-
ontological-completeness⁹⁷—
~~{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—psychologism³⁹ of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment' as of human limited-mentation-capacity-deepening⁵³, and thus the
corresponding knowledge-reification—gesturing-<in-
~~prospective psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant—ontological-contiguity ~educed—~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³ in {preconverging disentanglement by} postconverging-~~
~~entailment>~~ *capacity towards singularisation-<as-to-the-*
~~nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²~~
projected epistemic-immanence/veridical-epistemicity-relativism-
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-

teleology⁹⁹;¶ such that ~~attendant-ontological-contiguity⁶⁷~duced-~~
~~existentialising/contextualising/textualising-contiguity~~
~~<amplituding/formative-epistemicity>causality⁴~as-to-projective-~~
~~totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-~~
~~ontological-contiguity⁶⁷ apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~duced-~~
~~existentialising/contextualising/textualising-contiguity }—~~
conflatedness¹³ in {preconverging disentanglement by} ~~postconverging-~~
~~entanglement~~ highlights that abstract notions/conceptualisations are only as
pertinent as reflexive of existential sublimating manifestation which de-
mentatively/structurally/paradigmatically precedes ('not the
unforegrounding-disentanglement or vague-foregrounding/vague-entanglement
as background' implied with such abstract notions/conceptualisations,
but rather as the ⁴⁵foregrounding__entanglement-(postconverging-
~~narrowing-down~sublimation-as-to-'existence—as-sublimating-~~
~~withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-~~
~~'immanent-ontological-contiguity⁶⁷;-as-operative-~~
~~notional~deprocrpticism}~~ which is so-construed as: 'attendant-
ontological-contiguity⁶⁷~duced-
existentialising/contextualising/textualising-contiguity as to existence-
potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
digression' underlying causality with regards to ~~<amplituding/formative-~~
~~epistemicity>causality⁴~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷)~~
any such abstract notions/conceptualisations thus avoiding any

elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside—~~attendant~~—ontological-contiguity⁶⁷ ~~~educed~~—
~~existentialising~~/contextualising/textualising-contiguity and reflecting the
 epistemic-veracity of human knowledge-reification—gesturing—~~<in-~~
~~prospective~~ _psychologismic~apriorising/axiomatising/referencing—{of-
 attendant—ontological-contiguity ~~~educed~~—
 existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging-disentailment by} postconverging-
~~entailment~~>/ontological-veracity rather as of the
 <amplituding/formative—epistemicity>causality⁶ ~as-to-projective-
 totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ so-imbued in difference-conflatedness¹³-as-to-
 totalitative-reification-in-singularisation—<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-
 veridical-epistemicity-relativism-determinism²³, and so contrary to
 atomising/taking-to-pieces apriorising/axiomatising/referencing—{of-
 attendant—ontological-contiguity ~~~educed~~—
 existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ -in preconverging-entailment of poor projective
 epistemic countenancing of ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁹⁷’—
 {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/reparadigmig—psychologism⁸⁹ of
apriorising/axiomatising/referencing’ as of their ontologically-flawed
reflection of <amplituding/formative-epistemicity>causality⁶ ~as-to-
projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-
explicating-ontological-contiguity given their <amplituding/formative-
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁵⁶meaningfulness-
and-teleology⁹⁹ of ⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴/identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-
dereification-in-dissingularisation-<as-to-the-
disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-
constitutedness¹⁴ >³⁹-as-flawed-epistemicity-relativism-determinism⁹ ;¶
thus attendant-ontological-contiguity⁶⁷ ~eueed-
existentialising/contextualising/textualising-contiguity
<amplituding/formative-epistemicity>causality⁶ ~as-to-projective-
totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
ontological-contiguity⁶⁷ as of its implied epistemic ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation veridically implies the ‘(<amplituding/formative-
epistemicity>causality⁶ ~as-to-projective-totalitative-implications-of-
prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷)
⁴⁵foregrounding__entailment-(postconverging—narrowing-
down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-

~~eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-
ontological-contiguity⁶⁷';-as-operative-notional~deprocrypticism}~~
⁵⁶meaningfulness-and-teleology⁹⁹' as of the existential reflexivity of
epistemic causality with regards to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-{imbued-and-
~~hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
~~'herein-specifically-relevant-human-subpotency'-epistemic-perspective-
of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation}~~ (as
~~attendant-ontological-contiguity⁶⁷~educed-~~
existentialising/contextualising/textualising-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-potency⁹⁹~sublimating-nascence,-disclosed-
from-prospective-epistemic-digression), and this point is important to
preempt the 'ontologically-flawed unforegrounding-disentailment' of
~~attendant-ontological-contiguity⁶⁷~educed-~~
existentialising/contextualising/textualising-contiguity by way of vague
and naïve elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-~~~~

~~outside—attendant—ontological-contiguity⁶⁷—edueed—~~
~~existentialising/contextualising/textualising-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
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴/constitutedness¹⁴'
 (even as such conceptual-tools of formulation and representation can
 rather be of valid ⁴⁵foregrounding__entailment-(~~postconverging—~~
~~narrowing-down~sublimation-as-to-'existence—as-sublimating-~~
~~withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-~~
~~'immanent-ontological-contiguity⁶⁷';-as-operative-~~
~~notional~deprocrypticism}~~ as to their epistemically-construed
 phenomenal/manifest~subpotencies-(~~in-transitive-conflatedness~~—
~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence}~~ but
 not epistemically overriding/superseding inherent existence which is ever
 always absolutely the ⁴⁵foregrounding__entailment-(~~postconverging—~~
~~narrowing-down~sublimation-as-to-'existence—as-sublimating-~~
~~withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-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 ⁴⁵foregrounding__entailment-~~(postconverging-narrowing-~~
~~down~sublimation-as-to-'existence—as-sublimating-withdrawal,-~~
~~eliciting-of-prospective-supererogation¹⁶'-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-constitutedness¹⁴' 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-reification-gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ -in-{preconverging-disentailment by} posteconverging-~~
~~entailment>~~ as of attendant-ontological-contiguity⁶⁷~educed-
~~existentialising/contextualising/textualising-contiguity~~ as underlined by
the 'coherence/contiguity-of-superseding-oneness-of-ontology-implicit-
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-conflatedness³ -~~
~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence}~~

*speak to the congruence of overall existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility*⁷³

*{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
 'herein specifically relevant 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~~¹³—
 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~~¹³—
 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~~¹³—
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence}* thus
*'enabling the transverse
 hermeneutic/reprojecting/supererogating/zeroing process that brings-
 about/yields human knowledge-reification-gesturing-<in-
 prospective psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness*¹³ *in {preconverging disentanglement by} postconverging-*

~~entailment~~>’ as ultimately validated/invalidated by prospective
 sublimation-over-desublimation ontological implications;¶ and this
 conception of human knowledge-reification-gesturing-<in-
 prospective psychologismic~apriorising/axiomatising/referencing-~~of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness⁵ -in {preconverging-disentailment by} postconverging-
 entailment> as of attendant-ontological-contiguity⁶⁷~educed-
~~existentialising/contextualising/textualising-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-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside—attendant-ontological-contiguity⁶⁷~educed-
~~existentialising/contextualising/textualising-contiguity~~’ without
 establishing the analogy/mere-analogising coherent ontological-
 contiguity⁶⁷ as of attendant-ontological-contiguity⁶⁷~educed-
~~existentialising/contextualising/textualising-contiguity~~ and thus do not
 speak to ‘an entailing dynamics of existentially reflected ontological-
 contiguity⁶⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’ as is the case with ‘thought-experiments of
 mere common/comparative patterning’ thus inducing blurriness⁷ of
⁵⁶meaningfulness-and-teleology⁹⁹ 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 attendant-ontological-contiguity⁶⁷ ~~~edueed~~-existentialising/contextualising/textualising-contiguity such as Einsteinian relativity conceptualisations as to their⁴⁵ foregrounding__entailment-~~(postconverging-narrowing-down~sublimation-as-to-~~'existence—~~as-sublimating-withdrawal,-eliciting-of-prospective-supererogation'⁹⁶~~-in-reflecting-'immanent-ontological-contiguity'⁶⁷;~~-as-operative-notional~deprocrpticism)~~ and so since thought-experiments reflecting attendant-ontological-contiguity⁶⁷ ~~~edueed~~-existentialising/contextualising/textualising-contiguity because of their awareness of 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷'~~;~~ ~~(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness⁸⁵/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-psychologism⁸⁹ don't fall into the ontological-flaws of equating/levelling-down everything across space and time associated with⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ when it comes to reflecting ontological-contiguity⁶⁷ projection in relative-ontological-completeness⁸⁷ as of existence—~~as-sublimating-withdrawal,-eliciting-of-prospective-supererogation'⁹⁶~~ given that existence—is-the-absolute-a-priori-of-conceptualisation enabling sublimation-over-desublimation, and this differentiation between

veridical *knowledge-reification-gesturing-<in-*
~~*prospective psychologismic~apriorising/axiomatising/referencing-{of-*~~
~~*attendant-ontological-contiguity ~educed-*~~
~~*existentialising/contextualising/textualising-contiguity }—*~~
~~*conflatedness³-in {preconverging disentanglement by} postconverging-*~~
~~*entanglement>*~~ *and analogy/mere-analogising also highlights that actually*
knowledge is more critically a contiguous whole as to the underlying
⁸³*reference-of-thought-and—⁸³reference-of-thought-⁸⁴devolving—*
⁵⁶*meaningfulness-and-teleology⁹⁹ (and this should be the overall expected*
epistemic attitude) but for the artificial divisions arising as to human
limited-mentation-capacity warranting specialisations and the fact that
various epistemic-conceptions of specialisations are of their ‘peculiar
optimal epistemicity for inducing sublimation’, but then the requisite
originariness-parrhesia,—as—spontaneity-of-aestheticisation—
~~*supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-*~~
~~*apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-*~~
~~*ment—for-conceptualisation*~~ *as to sublimating ontological-good-*
faith/authenticity⁶⁹~postconverging—de-
mentating/structuring/paradigming⁷⁰’ remains of the same ontological-
congruence across all human notional~knowledge-reification-gesturing-
~~*<in-prospective psychologismic~apriorising/axiomatising/referencing-*~~
~~*{of-attendant-ontological-contiguity ~educed-*~~
~~*existentialising/contextualising/textualising-contiguity }—*~~
~~*conflatedness³-in {preconverging disentanglement by} postconverging-*~~
~~*entanglement>*~~ *domains as reflected by the overall registry-*

worldview's/dimension's ⁸³reference-of-thought-and-⁸³reference-of-
 thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ implied peculiar
 ('relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing-psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity-sublimation-(as-to-underlying,-ontological-commitment⁶⁶-
 <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-
 reality>)' ⁴⁵foregrounding__entailment-(postconverging-narrowing-
 down~sublimation-as-to-'existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁷⁶'-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
⁸³reference-of-thought epistemic-veracity for sublimation warranted
 across all the subject-matters so-reflected as of overall philosophical
 epistemological conceptualisation (and so specifically as to the
 positivism/rational-empiricism overall epistemic attitude of ⁸³reference-
 of-thought underlying all these subject-matters) but more thoroughly
 implicated in many a natural science domain (given the natural sciences
 very strong constraining to predicative-effectivity-sublimation-(as-to-
 underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-

~~ontological-good-faith/authenticity~~⁶⁹ ~~~postconverging-de-~~
~~mentating/structuring/paradigming~~⁷⁰ ~~-as-being-as-of-existential-reality>~~)
and low emotional-involvement inducing the requisite candidness for
prospective ~~knowledge-reification-gesturing-<in-~~
~~prospective_psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~⁷³ ~~-in-{preconverging-disentailment by} posteconverging-~~
~~entailment>~~ 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*⁸³ *reference-of-thought in enhancing overall*
human contemplation for ~~knowledge-reification-gesturing-<in-~~
~~prospective_psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~⁷³ ~~-in-{preconverging-disentailment by} posteconverging-~~
~~entailment>~~;¶ *such a attendant-ontological-contiguity*⁶⁷ ~~~educed-~~
~~existentialising/contextualising/textualising-contiguity~~ *conception of*
*knowledge-reification-gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~⁷³ ~~-in-{preconverging-disentailment by} posteconverging-~~
~~entailment>~~ *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-supererogation⁶⁶ (thus averting vague elaboration-as-to-mere- extrapolating/constituting/abstracting/deducing/infering-of-elucidation- outside—attendant—ontological-contiguity⁶⁷~educed— existentialising/contextualising/textualising-contiguity⁴⁰) and construes of existence—as-the-absolute-a-priori-of- conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting- of-prospective-supererogation⁶⁶-<as-to-perspective—ontological- normalcy/postconvergence-implied-‘prospective-aporeticism- overcoming/unovercoming’> enabling sublimation-over-desublimation, that is, the attendant—ontological-contiguity⁶⁷~educed— existentialising/contextualising/textualising-contiguity of knowledge- reification—gesturing-<in- prospective Psychologismic~apriorising/axiomatising/referencing-{of- attendant—ontological-contiguity ~educed— existentialising/contextualising/textualising-contiguity }— conflatedness¹³-in-{preconverging-disentailment by} postconverging- entailment> 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 <amplituding/formative—

epistemicity> *totalising~renewing-realisation/re-perception/re-thought*
*arising by human limited-mentation-capacity-deepening*⁵³ thus 'is not
mere eclecticism' as can be interpreted from a naïve ⁷⁹*presencing—*
*absolutising-identitive-constitutedness*¹⁴ *epistemic-projection perspective*
of *prior_knowledge-reification-gesturing*<*in-*
prior_psychologismic~apriorising/axiomatising/referencing-{*of-*
attendant~ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
constitutedness *-in-preconverging-entailment*> as to a relic/artifactual
*orientation poorly entertaining ontological-contiguity*⁶⁷ *projection of*
*'relative-ontological-incompleteness*⁸⁸/*relative-ontological-*
*completeness*⁸⁷ *-(sublimating~referencing/registering/decisioning, -as-*
*self-becoming/self-conflatedness*¹³ */formative~supererogating-*
<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing, -in-perspective~ontological-
normalcy/postconvergence>} as to *human-and-social-*
*expectations/anticipations—metaphoricity*⁵⁷ *-as-rede-*
*mentating/restructuring/reparadigming~psychologism*⁸⁹ and that then
equates/level-down everything across space and time failing to reflect
⁴⁶*historiality/ontological-eventfulness*³⁸/*ontological-aesthetic-tracing-*
<perspective~ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'> 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-
unframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking²¹ - 'projective-insights'/'epistemic-
projection-in-conflatedness¹³ -of-notional~deprocrpticism-prospective-
sublimation)⁹⁰ drivenness as to a prospective ontological-contiguity⁶⁷
 projection of relative-ontological-completeness⁸⁷ that is what develops
 the insight about the true prospective sublimating possibilities lying
 behind such prior physics conceptions as reflected with the Theory of
 relativity) inducing transformative implications with respect to
⁵⁶meaningfulness-and-teleology⁹⁹ as transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity (and so in contrast
 to the mere aestheticisation of abstract dialecticism or analogy/mere-
 analogising) with ~~attendant~~-ontological-contiguity⁶⁷ ~~~educed~~-
~~existentialising~~/contextualising/textualising-contiguity speaking thus of
 overall human sublimation-educing—
 textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-
 possibilities-of-self-becoming-as-of-'existential-
 interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-
 existence'⁹⁵, and we can consider in this regards for instance the
 veridicality that the convolutedness of say modern-day DNA genetics
 knowledge-reification-gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant~ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in-{preconverging-disentailment by} postconverging-

~~entailment~~> in ~~attendant-ontological-contiguity~~⁶⁷ ~~~duced-~~
~~existentialising/contextualising/textualising-contiguity~~ cannot be
construed as of mere conceptual-patterning-~~(as-devoid-of-attendant-~~
~~ontological-contiguity ~duced-~~
~~existentialising/contextualising/textualising-contiguity~~¹⁰ 's-reifying-or-
~~elucidating-of- 'prospective-relative-ontological-completeness~~⁸⁷ ';-so-
~~rather-enabled-<by-a-~~⁶¹ ~~nonpresencing-divulging-of-momentous-~~
~~⁴⁶historiality/ontological-eventfulness~~³⁸ /ontological-aesthetic-tracing-
~~<perspective-ontological-normalcy/postconvergence-reflected-~~
~~'epistemicity-relativism-determinism'>~~ } as say in terms of Mendelian
hereditary (as conceptual-patterning can be so-elicited with the mere
aestheticisation of abstract dialecticism or analogy/mere-analogising)
since such a conceptual-patterning conception will be
existentially/ontologically elusive by its poor reflection of relative-
ontological-completeness⁹⁷ and by the relic/artifactual orientation not
postconvergingly-de-mentated/structured/paradigmed in perpetually
furthering/inducing the veracity of existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ underlying the
complex sublimating conception of genetics in ~~attendant-ontological-~~
~~contiguity~~⁶⁷ ~~~duced-~~ ~~existentialising/contextualising/textualising-~~
contiguity and in many case such an approach as to blurriness⁷ of
⁵⁶meaningfulness-and-teleology⁹⁹ will rather distract from the more
ontologically-profound issue of deeper and deeper induced sublimation of
genetics science as of '~~attendant-ontological-contiguity~~⁶⁷ ~~~duced-~~
~~existentialising/contextualising/textualising-contiguity~~ imbued

sublimation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-
possibilities-of-self-becoming-as-of-‘existential-
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-
existence’⁹⁵ (and this mistake is often made as of mere academicism in a
flawed *prior_knowledge-reification-gesturing-<in-*
prior_psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
constitutedness⁶⁷ -in preconverging-entailment> *that construe of the*
insights of latter attendant-ontological-contiguity⁶⁷ ~educed-
existentialising/contextualising/textualising-contiguity elucidations as to
ontological-contiguity⁶⁷ projection of ‘relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷!
{sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness⁶⁵ /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-psychologism⁸⁹ rather in
terms of abstract and vague relic/artifactual conceptualisations failing to
establish the entailing dynamics of existentially reflected ontological-
contiguity⁶⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶ invalidating any attendant-ontological-
contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-

contiguity analysis and end up equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning-(as-devoid-of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity⁶⁰'s-reifying-or-elucidating-of-'prospective-relative-ontological-completeness'⁸⁷;-so-rather-enabled-<by-a-⁶¹nonpresencing-divulging-of-momentous-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} and isms-conceptualisations by wrongly implying everything is of the same ontological-contiguity⁶⁷ thus undermining ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> insights along the same lines like absurdly striving to idly rearticulate Mendelian hereditary as from the insight garnered from say modern-day DNA genetics with a poor capacity to discern their respective ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> implications as to the overall huma prospective knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness³ -in {preconverging-disentailment by} postconverging-entailment> project of sublimation and human emancipation) and this

insight underlies the contention herein to overcome blurriness⁷ of
⁵⁶meaningfulness-and-teleology⁹⁹ of our positivism–procrypticism
 uninstitutionalised-threshold¹⁰² for the prospective relative-ontological-
 completeness⁸⁷, and so-reflected as the deprocrypticism—
 apriorising/axiomatising/referencing–psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity–sublimation- (as-to-underlying, -ontological-commitment⁶⁶—
 <implied—self-assuredness-of-ontological-good-
 faith/authenticity¹⁹ ~postconverging–de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)
 ('preempting—disjointedness-as-of-⁸³reference-of-thought, -as-to-
⁶²<amplituding/formative–epistemicity>growth-or-
 conflatedness¹³/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 attendant–
 ontological-contiguity⁶⁷ ~educed–
 existentialising/contextualising/textualising-contiguity
⁴⁵foregrounding__entailment- (postconverging–narrowing–
 down~sublimation-as-to- 'existence—as-sublimating-withdrawal, -
 eliciting-of-prospective-supererogation¹⁶'-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 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-supererogation⁶⁶' (and so over prior positivism—procrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation- (as-to-underlying,-ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁶⁸ -as-being-as-of-existential-reality>) 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-of³³reference-of-thought,-as-to-⁶²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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>
accordioning- (as-of-varying-individuations-contextually-
transversedesublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance²-<including-
virtue-as-ontology> }’ at its given/defined uninstitutionalised-threshold¹⁰²
ontologically-deficient epistemic-conception of ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶’);¶ critically with regards to the
‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating attendant-
ontological-contiguity⁶⁷~~~edueed~~-
existentialising/contextualising/textualising-contiguity
⁴⁵foregrounding__entailment-(postconverging-narrowing-
down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-
ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism} in
elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-
perspective>’, blurriness⁷ as to the very nature of the social will often
lead to the naïve ‘epistemic obviating of the inherent attendant-*

ontological-contiguity⁶⁷ ~~~educed~~
 existentialising/contextualising/textualising-contiguity
 foreground/operantly-entailing-conception of many a social-domain (as
 to their veridical <amplituding/formative-epistemicity>causality ~as-to-
 projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-
 explicating-ontological-contiguity) 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
⁴⁵foregrounding__entailment-(postconverging-narrowing-
 down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁶⁶’-in-reflecting-‘immanent-
 ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism)
 statistics over the effectively veridical and potent social-domain
 attendant-ontological-contiguity⁶⁷ ~~~educed~~
 existentialising/contextualising/textualising-contiguity’ thus ‘ignoring the
 social-domain attendant-ontological-contiguity⁶⁷ ~~~educed~~
 existentialising/contextualising/textualising-contiguity effective
 originariness/reifying/intellectualising—
 idealising/transcending/sublimating—meaningfulness-and-its-
 institutionalisation responsible for the resolution of underlying human-
 subpotency-*aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint*’ as prospectively
 accounting for the manifestation of the statistical outcomes in the very
 first place (consider for instance that the statistical outcomes arising from

*past social aporia-resolving transformational initiatives like the New Deal, G.I. bill, Medicare, civil rights, the post-war public infrastructure and technology investments, etc. accounting-for/as-the-true attendant-ontological-contiguity⁶⁷—~~educed~~—existentialising/contextualising/textualising-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 socialattendant-ontological-contiguity⁶⁷—~~educed~~—existentialising/contextualising/textualising-contiguity to ‘surreptitiously’ imply that the need for such social aporia-resolving transformational initiatives in the future as advocated by many is unwarranted as ‘the statistical outcomes seem to be construed as their very own epistemic causation of the rise of the US middle-class and global population data improvements’ or in another respect the aporia-resolving nature of budding-positivists and before them ¹⁰³universalising-idealisation thinkers in both instances as to their ⁴⁵foregrounding__entailment-
~~(postconverging—narrowing-down~sublimation-as-to- ‘existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
reflecting- ‘immanent-ontological-contiguity⁶⁷’;—as-operative-
notional~deprocrypticism}~~ social commitments in contributing towards and enabling the overcoming of the corresponding social and emancipating limitations and social-vestedness/normativity-<discretely-*

~~implied-functionalism~~> of their societies and epochs is naively being interpreted-and-unforegrounded/disentailed as of our ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 ~~attendant~~-ontological-contiguity⁶⁷~~~educed~~-~~existentialising~~/contextualising/textualising-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-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~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 ~~attendant~~-ontological-contiguity⁶⁷~~~educed~~-~~existentialising~~/contextualising/textualising-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 aporeticism overcoming/unovercoming 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 ~~attendant~~-ontological-

contiguity⁶⁷ ~~~edueed~~ ~~existentialising~~/contextualising/textualising-
 contiguity are intimately related to the poor capacity of such blurry
 domains-of-study to naturally (as of their underlying supposedly coherent
 ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-
 good-faith/authenticity⁶⁹ ~postconverging—de-
 mentating/structuring/paradigming⁷⁰ —as-being-as-of-existential-reality>
 with regards to the ‘full-conflatedness¹³ of
 apriorising/axiomatising/referencing—conceptualisation as to existence-
 potency³⁹ ~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 attendant—
 ontological-contiguity⁶⁷ ~~~edueed~~—
 existentialising/contextualising/textualising-contiguity
⁴⁵foregrounding__entailment- (postconverging—narrowing-
 down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-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-disentailment with
flawed use of conceptual-tools), as such blurry domains rather adopt a
⁷⁹*presencing—absolutising-identitive-constitutedness*¹⁴ 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 ¹⁰³*universal-transparency*¹⁰⁴- {*transparency-of-totalising-
entailing,-as-to-entailing-<amplituding/formative—
epistemicity>totalising~in-relative-ontological-completeness* } in the
natural sciences as to their very strong constraining of human-
subpotency—*aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint* to 'inherent existence-
potency'³⁹~*sublimating—nascence,-disclosed-from-prospective-epistemic-
digression of construal of <amplituding/formative—
epistemicity>causality* ~*as-to-projective-totalitative—implications-of-
prospective-⁹ nonpresencing,-for-explicating-ontological-contiguity*⁹ 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 attendant-ontological-contiguity⁶⁷ ~~~edueed-~~
~~existentialising/contextualising/textualising-contiguity~~
⁴⁵foregrounding__entailment- (postconverging-narrowing-
 down~sublimation-as-to- 'existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶'-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 attendant-ontological-
 contiguity⁶⁷ ~~~edueed-~~ ~~existentialising/contextualising/textualising-~~
 contiguity ⁴⁵foregrounding__entailment- (postconverging-narrowing-
 down~sublimation-as-to- 'existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶'-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 aporeticism overcoming/unovercoming things'

existential- existential-transitioning-or-iterability-trace-of-narratives-as-
 transitioning-or- dots_or_attendant-ontological-contiguity⁶⁷ ~~~edueed-~~
 iterability-trace-of- ~~existentialising/contextualising/textualising-contiguity⁴⁰-~~
 narratives-as- reification_or_intrinsic-reality-ontological-coherence_or_superseding-
 dots_or_attendant- oneness-of-ontology- (in-lockstep-of-temporal-dispositions-hollow-

ontological- *constituting-<as-disjointed-misappropriation-of-meaningfulness-and-*
 contiguity⁶⁷ ~educe *failing-intemporal-preservation>, -as-non-veridical-narratives-and-*
 d- *intemporal-corresponding-ontological-reconstituting-as-to-*
 existentialising/co *conflatedness¹³/deconstruction-realterations-for-ontologically-veridical-*
 ntextualising/textu *narratives}*
 alising-
 contiguity⁴⁰ -
 reification_or_intri
 nsic-reality-
 ontological-
 coherence_or_supe
 rseding-oneness-
 of-ontology⁴¹

 falsifiability⁴² *falsifiability refers to epistemic-veracity 'determinable as from existence-*
potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
digression construal of <amplituding/formative-
epistemicity>causality' ~as-to-projective-totalitative-implications-of-
prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁵⁷ as
reflecting existential-reality/ontological-veracity' as so-construed as from
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>
epistemic-conception in prospective reflection of relative-ontological-
completeness³⁷-of-apriorising/axiomatising/referencing and so over
naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ epistemic-
conception prospectively in relative-ontological-incompleteness⁸⁸-of-

apriorising/axiomatising/referencing that fails to appreciate human self-surpassing 'relative-ontological-incompleteness'⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness⁸/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—psychologism³⁹* (as to the fact that 'falsifiability is constantly redefined as to when relative-ontological-completeness⁸⁷ is-educed—and-avails—and-re-avails with human limited-mentation-capacity-deepening³³' so-reflected with the 'effective-and-relative theorising ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-ment —for—conceptualisation' by the Corpenicuses/Galileos/Pasteurs, etc. up to our modern-day scientific standards 'wherein the very sublimating—nascence induced by scientific theorising is part-and-parcel of redefining/re-epistemising the notion-of-falsifiability' and so as to dimensionality-of-sublimating²⁵—<amplituding/formative> ~~supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness³/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 <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-⁶⁴nonpresencing,-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 <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-⁶⁴nonpresencing,-for-explicating-ontological-contiguity⁶⁷,

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 <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-⁶⁴nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 ~~amplituding/formative-~~
~~epistemicity>causality~~ ~~as-to-projective-totalitative-implications-of-~~
~~prospective-~~⁶¹ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷
going by its specifically relevant methodological evaluations or
observations or experiments as to underlying human
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism

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-~~
⁴³ ~~acts-foci-as-deception-of-successively-shifting-or-non-cohering-~~
~~narratives-and-acts~~}

flawed-existential- ~~flawed-existential-elevation-of-~~⁸³ ~~reference-of-thought-~~ ~~of-preconverging-~~
elevation-of- ~~or-dementing~~²⁰ ~~apriorising-psychologism,-~~ ~~denaturing~~⁶ ~~postlogic-~~
⁸³ ~~reference-of-~~ ~~backtracking-towards-social-aggregation-enablers~~' over ~~postconverging-~~
thought⁴⁴ ~~or-dialectical-thinking~~⁷ ~~intrinsic-reality/ontological-veridicality~~
~~transcendental-enabling/sublimating/supererogatory-de-mentativity~~' }

⁴⁵ foregrounding__ ~~foregrounding__entailment-~~ ~~postconverging-narrowing-~~
entailment- ~~down~sublimation-as-to-~~ ~~existence—as-sublimating-withdrawal,-~~
~~postconverging-~~ ~~eliciting-of-prospective-supererogation~~¹⁶ ~~in-reflecting-~~ ~~immanent-~~
~~narrowing-~~ ~~ontological-contiguity~~⁶⁷ ~~as-operative-notional~deprocrpticism~~}, ~~as-to-~~
~~down~sublimation~~ ~~amplituding/formative-~~
~~as-to-'existence—~~ ~~epistemicity>totalising/circumscribing/delineating~~ attendant—
~~as-sublimating-~~ ~~ontological-contiguity~~⁶⁷ ~~~educed-~~

withdrawal,- *existentialising/contextualising/textualising-contiguity*⁴⁰ in elucidating
 eliciting-of- *ontological-contiguity*⁶⁷ -<as-from-prospective-ontological-
 prospective- *normalcy/postconvergence-epistemic-or-notional~projective-*
 supererogation⁹⁶ - *perspective>* 'so-construed as the knowledge-reification-gesturing-<in-
 in-reflecting- *prospective-psychologismic~apriorising/axiomatising/referencing-{of-*
 'immanent- *attendant~ontological-contiguity ~educated-*
 ontological- *existentialising/contextualising/textualising-contiguity }—*
 contiguity⁶⁷; -as- *conflatedness*¹³ -in-~~{preconverging-disentailment-by}~~ *postconverging-*
 operative- *entailment>* exercise of 'foregrounding__entailment-(postconverging-
 notional~deprocry *narrowing-down~sublimation-as-to-'existence—as-sublimating-*
 pticism) *withdrawal,-eliciting-of-prospective-supererogation*⁹⁶ -in-reflecting-
 'immanent-ontological-contiguity⁶⁷ '; -as-operative-
 notional~deprocrypticism} as to *apriorising/axiomatising/referencing-*
{of-attendant~ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—
*conflatedness*¹³ -in-~~{preconverging-disentailment-by}~~ *postconverging-*
entailment' with regards to prospective knowledge and its overall
 coherence with the relevant relative-ontological-completeness⁸⁷
⁸³*reference-of-thought's—nested-congruence/running-*
through/deflating—cogent-unifying-operant-dynamics—unification-of-
explanations,-with-such-explanations-reflected-as-of-ontological-
*contiguity*⁶⁷ -and-inducing-corresponding-prospective-sublimity, and so as
 to *dimensionality-of-sublimating*²⁵ -
 (<amplituding/formative> *supererogatory~de-mentativeness/epistemic-*
*growth-or-conflatedness*¹³ /transvaluative-

*rationalising/transpistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation}* involved in the dispensing-with-immediacy-for-relative-
ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for
such prospective knowledge-reification-gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness¹³-in-{preconverging-disentailment by} postconverging-
entailment>,[¶] and with regards to ‘the ⁸³reference-of-thought of all the
<cumulating/recomposuring-attendant-ontological-contiguity >-
successive registry-worldviews/dimensions in their successive relative-
ontological-completeness⁸⁷ as so-construed in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
human-institutionalisation-process⁶⁸’ implied knowledge-reification-
gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness¹³-in-{preconverging-disentailment by} postconverging-
entailment>, the foregrounding__entailment-(postconverging-
narrowing-down~sublimation-as-to-‘existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-
‘immanent-ontological-contiguity⁶⁷’;-as-operative-
notional~deprocrypticism} of ⁵⁶*meaningfulness-and-teleology⁹⁹* is rather
as of ‘the successive ⁸³reference-of-thought in relative-ontological-

completeness⁸⁷ ~~apriorising/axiomatising/referencing-
 {of-attendant-
 ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in-
 {preconverging-disentanglement-by}
 }—postconverging-
 entailment-construal-of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity¹⁰-as-of-
 <amplituding/formative-epistemicity>causality⁴~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁶¹’;¶ it can also be appreciated for instance that the
 natural sciences aspire for comprehensive foregrounding__entailment-
 {postconverging-narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
 reflecting-‘immanent-ontological-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-
 reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—~~

~~conflatedness¹³ in {preconverging disentanglement by} postconverging-
 entailment~~> 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-supererogation⁹⁶'-in-reflecting- 'immanent-
 ontological-contiguity⁶⁷';-as-operative-notional~deprocrypticism}~~
 conception in attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰;¶
 foregrounding__entailment-(postconverging-narrowing-
 down~sublimation-as-to- 'existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶'-in-reflecting- 'immanent-
 ontological-contiguity⁶⁷';-as-operative-notional~deprocrypticism),-as-to-
 '<amplituding/formative-
 epistemicity> totalising/circumscribing/delineating attendant-
 ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ 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-
 conflatedness¹³-reflexivity,-in-the-full-potency-of-

existence's~sublimating~nascence} *so-reflected* *as*
'foregrounding__entailment- (postconverging~narrowing-
down~sublimation-as-to- 'existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation'⁶⁶-in-reflecting- 'immanent-
ontological-contiguity'⁶⁷;—as-operative-notional~deprocrpticism} *as to*
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility'⁶⁸- (imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
'herein-specifically-relevant__human-subpotency'—epistemic-perspective-
of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation}, *and this*
potency-driven epistemic-conception of existence's
foregrounding__entailment- (postconverging~narrowing-
down~sublimation-as-to- 'existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation'⁶⁶-in-reflecting- 'immanent-
ontological-contiguity'⁶⁷;—as-operative-notional~deprocrpticism}
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 preconvergently/postconvergently–de-
 mentated/structured/paradigmed around
 phenomenal/manifest~subpotencies- (in-transitive-conflatedness³–
 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-thinking²¹–
 by–preconverging-or-dementing²⁰-perspectives-of-human–
⁵⁶meaningfulness-and-teleology⁹⁹> 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 temporality⁹⁸ 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 desublimating⁴⁷ historicity-
 tracing—in-presencing–hyperrealisation/hyperreal-transposition in the
 pursuit for sublimating⁴⁶ historicity/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-*

*normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> at the very center of Foucault and Derrida contentions,
instead misconstrued by their ⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴ critics as to the latter’s truth relativism accusations that
speak of their social-vestedness/normativity-<discretely-IMPLIED-
functionalism> posturing rather than profound critiquing accounting for
the ontological-veracity of human sublimation and desublimation in
existence underlined by Foucauldian historical-a-priori ontological
implications and Derridean quasi-transcendental ontological
implications as both directly undermining ⁷⁹presencing—absolutising-
identitive-constitutedness¹⁴ conceptualisations and indirectly-and-
heuristically pointing to human self-surpassing ‘relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹⁵/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—psychologism³⁹ 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 ¹⁵de-mentation-(~~supererogatory—ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics~~) of human
⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—
⁵⁶meaningfulness-and-teleology⁹⁹’ as driving/dynamising the*

‘<cumulating/recomposuring–attendant-ontological-contiguity >-
 succession of registry-worldviews/dimensions in institutional-
 cumulation/institutional-recomposure-¹⁶(as-to-¹⁶historiality/ontological-
 eventfulness⁸/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> } as of human limited-mentation-capacity-deepening⁵³,
 underlying the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ as of ‘human Being-
 development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of– meaningfulness-and-
 teleology , institutional-development—as-to-social-function-development
 and living-development—as-to-personality-development’, and so
 decisively derived-and-construed as from ‘the counterintuitive
 discernment about the full ontological implications of human cognisance-
 and-integration of postlogism⁷⁷/notional–psychopathy denatured
⁵⁶meaningfulness-and-teleology⁹⁹ at uninstitutionalised-threshold¹⁰² as
 articulated herein specifically with regards to psychopathy and social
 psychopathy manifestation in our positivism–procrypticism registry-
 worldview/dimension’ providing insight on ‘the human ontological-
 performance⁷²-<including-virtue-as-ontology> of registry-
 worldviews/dimensions ⁸³reference-of-thought–and–⁸³reference-of-
 thought-⁸⁴devolving–⁵⁶meaningfulness-and-teleology⁹⁹,’ so-reflected
 dialectically as of human notional-contiguity/epistemic-contiguity⁶²-
 <profound-supererogation¹⁶-of-mentally-
 aestheticised–postconverging/dialectical-thinking¹–qualia-schema> and

*notional-discontiguity/epistemic-discontiguity*⁶³ <between—prior—
*shallow-supererogation*⁹⁶ -of-mentally-
*aestheticised~preconverging/dementing*²⁰—qualia-
*schema_and_prospective-profound-supererogation*⁹⁶ -of-mentally-
*aestheticised~postconverging/dialectical-thinking*²¹—qualia-schema>
 speaking of 'notional~symmetrisation-<as-to-symmetrisation-by-
 desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking²¹—
 by~preconverging-or-dementing²⁰-perspectives-of-human—
⁵⁶meaningfulness-and-teleology⁹⁹> of the <cumulating/recomposuring—
attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions ⁸³reference-of-thought—and—⁸³reference-of-
 thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹);¶ such existence
 foregrounding__entailment-(postconverging—narrowing-
down~sublimation-as-to-'existence—as-sublimating-withdrawal,-
*eliciting-of-prospective-supererogation*⁹⁶'-in-reflecting-'immanent-
*ontological-contiguity*⁶⁷;-as-operative-notional~deprocrypticism)
 conception is very much unlike entailment as of vague elaboration-as-to-
 mere-extrapolating/constituting/abstracting/deducing/inferring-of-
 elucidation-outside—attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰ caught up in
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 overall ecstatic-
 existence-supervening-conflatedness¹³ with the implication that
 supervening phenomenal/manifest-subpotencies-~~(in-transitive-~~
~~conflatedness¹³-reflexivity,-in-the-full-potency-of-~~
 existence's~sublimating-nascence) as to overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³;
~~(imbued-and-~~
~~hermeneutically/reprojectively/supererogatingly/zeroingly}educing-~~
 'herein-specifically-relevant-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-conflatedness¹³-~~
~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~
 which is exactly what existentially avails as to the fact that it is the
 human-subpotency consciousness that epistemically conceptualises
 reality (as of for-human-studies) as to varied
 phenomenal/manifest~subpotencies-corresponding-teleological-

*aporeticism overcoming/unovercoming as from the physical, chemical, biological, psychological, social, etc. as to the 'ontological-contiguity'⁶⁷ of the comprehensive supervening of phenomenal/manifest~subpotencies-
 (in-transitive-conflatedness¹³-reflexivity,-in-the-full-potency-of-
 existence's~sublimating~nascence)* so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-
 (imbued-and-
~~hermeneutically/reprojectively/supererogatingly/zeroingly~~educing-
 'herein-specifically-relevant-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-conflatedness¹³-reflexivity,-in-the-full-potency-of-
 existence's~sublimating~nascence) substitutes for any other epistemic-conceptions of immanently imbued phenomenal/manifest~subpotencies-
 (in-transitive-conflatedness¹³-reflexivity,-in-the-full-potency-of-
 existence's~sublimating~nascence) as to the comprehensive supervening of phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³-
 reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence) so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-

~~hermeneutically/reprojectively/supererogatingly/zeroingly}educing-~~
~~'herein-specifically-relevant-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-contiguity⁶⁷ of the
comprehensive supervening of phenomenal/manifest~subpotencies-~~(in-~~
~~transitive-conflatedness⁶⁸-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-conflatedness⁶⁸-~~
~~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-supererogation⁹⁰'-in-reflecting-~~
~~'immanent-ontological-contiguity⁶⁷';-as-operative-~~
~~notional~deprocrypticism)~~, -as-to- '<amplituding/formative-
epistemicity>totalising/circumscribing/delineating attendant-
ontological-contiguity⁶⁷~educed-

*existentialising/contextualising/textualising-contiguity⁴⁰ in elucidating the inherent physics epistemic-conception phenomenal/manifest~subpotency-
 {in-transitive-conflatedness¹³-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-conflatedness¹³-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence}* as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-*{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein specifically relevant 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 contemplable peculiar transverse epistemic-conception phenomenal/manifest~subpotency-*{in-transitive-conflatedness¹³-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence}*, but then all other subjectmatters are equally epistemic-conceptions as of their very own peculiar transverse epistemic-conception phenomenal/manifest~subpotencies-*{in-transitive-*

*conflatedness*³–*reflexivity,-in-the-full-potency-of-*
existence's~sublimating~nascence} with regards to the ontological-
*contiguity*⁶⁷ of existence (as even the social and socio-psychological
phenomenal/manifest~subpotencies-{*in-transitive-conflatedness*³–
reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence} as
of human living/institutional/Being implications do have
transverse*phenomenal/manifest* existential consequences as to the human
organising-*and-institutionalising* capacity to elucidate the natural
sciences *phenomenal/manifest~subpotencies-*{*in-transitive-*
*conflatedness*³–*reflexivity,-in-the-full-potency-of-*
existence's~sublimating~nascence} even as the former don't substitute for
the inherent natural sciences *phenomenal/manifest~subpotencies-*{*in-*
*transitive-conflatedness*³–*reflexivity,-in-the-full-potency-of-*
existence's~sublimating~nascence} in elucidating the natural sciences);¶
rather the valid epistemic-conceptions of
phenomenal/manifest~subpotencies-{*in-transitive-conflatedness*³–
reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence} as
to their peculiar transverse epistemic-conception
phenomenal/manifest~subpotencies-{*in-transitive-conflatedness*³–
reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence}
should not lead to naïve reductionist interpretations in
apriorising/axiomatising/referencing-{*of-attendant~ontological-*
contiguity ~educed~existentialising/contextualising/textualising-
contiguity }–*constitutedness*¹⁴–*in preconverging-entailment* that

pretend to then substitute for the other phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~¹³ -
~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence~~) (as
it can be noted not only with the naivety of physicalism reductionism or
¹⁰³universal mathematical/informational reductionism or consciousness
reductionism) 'wrongly seeming to supersede the ontological-contiguity'⁶⁷
of existence/ecstatic-existence as of overall-ecstatic-existence-
supervening-conflatedness¹³' whereas 'ultimately it is sublimation in
existence' as of phenomenal/manifest~subpotencies-~~(in-transitive-
conflatedness~~¹³ -~~reflexivity,-in-the-full-potency-of-
existence's~sublimating-nascence~~) induced sublimation (so-reflected as
'foregrounding__entailment-~~(postconverging-narrowing-
down~sublimation-as-to-'existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation~~⁹⁶'-in-reflecting-'immanent-
ontological-contiguity'⁶⁷;-~~as-operative-notional~deprocrypticism~~) as to
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility'⁷³ -~~(imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
'herein-specifically-relevant_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-deepening⁵³ induced epistemic-conceptions of phenomenal/manifest~subpotencies-*(in-transitive-conflatedness*³ *-reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence}* (and this actually allows for the epistemic-conception of any other possible phenomenal/manifest~subpotencies-*(in-transitive-conflatedness*³ *-reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence}* that are not as of yet divulged as to their correspondingly inducible sublimation in existence), and so over all such reductionist epistemic-conceptions wrongly construing peculiar transverse epistemic-conception phenomenal/manifest~subpotencies-*(in-transitive-conflatedness*³ *-reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence}* in apriorising/axiomatising/referencing-*{of-attendant-ontological-contiguity ~duced~existentialising/contextualising/textualising-contiguity }* *constitutedness*¹⁴ *in preconverging entailment* as substituting for other phenomenal/manifest~subpotencies-*(in-transitive-conflatedness*³ *-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

institutions⁵⁶ meaningfulness-and-teleology⁹⁹, such pretences are often at best unscientific postures riding-the-wave/exploit-without-correspondingsublimation-as-to-existence-potency³⁹~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)

⁴⁶historiality/ontol *'historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-*
 ogical- *<perspective-ontological-normalcy/postconvergence-reflected-*
 eventfulness³⁸/onto *'epistemicity-relativism-determinism'>* of
 logical-aesthetic- *apriorising/axiomatising/referencing as to⁸³ reference-of-thought-and-*
 tracing- *⁸³reference-of-thought-⁸⁴devolving', and so underlined by the*
<perspective- *'momentousness for prospective transcendence-and-*
ontological- *sublimity/sublimation/supererogatory-de-mentativity induced as from*
normalcy/postconv *human limited-mentation-capacity-deepening⁵³' in perspective*
ergence-reflected- *ontological-normalcy/postconvergence projective-totalitative-*
'epistemicity- *implications-of-prospective-⁶¹nonpresencing-for-explicating-ontological-*
relativism- *contiguity⁶⁷, -as-reflecting- <amplituding/formative-*
determinism'> *epistemicity>causality⁶~all-along-comprehensively-as-to-the-*
ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, -
(construed-psychoanalytically-as-of-the-conflatedness¹³ - 'dynamics-of-
fundamentally-seeded/incipient-human- limited-mentation-capacity-

*deepening*⁵ -*driven-as-to-intemporality*¹² /*intemporal-preservation-*
psychology-of-completeness-in-notional-contiguity/epistemic-
*contiguity*⁶² -<*profound-supererogation*⁹⁶ -*of-mentally-*
*aestheticised~postconverging/dialectical-thinking*⁷¹ -*qualia-schema*> -*as-*
so-reflecting-prospective-transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity, -in-contrast-with-
the-various-temporalities-psychologies-of-incompleteness-in-notional-
*discontiguity/epistemic-discontiguity*⁴³ -<*between—prior-shallow-*
*supererogation*⁹⁶ -*of-mentally-aestheticised~preconverging/dementing*⁷⁰ -
*qualia-schema and prospective-profound-supererogation*⁹⁶ -*of-mentally-*
*aestheticised~postconverging/dialectical-thinking*⁷¹ -*qualia-schema*> -*as-*
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
*supererogation*⁹⁶ -<*as-to- ‘attendant-intradimensional’ -prospectively-*
*disontologising~preconverging/dementing*²⁰ -*apriorising-psychologism*> -
and-reflecting-prospectively-desublimation/gimmickiness’ , and so as-to-
*the-underlying-social- ‘epistemic-totality*¹⁷ -*of-*⁵⁶*meaningfulness-and-*
*teleology*⁹⁹ -*with-regards-to-social-stake-contention-or-confliction*)

⁴⁷historicity- *‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-*
 tracing—in *transposition of apriorising/axiomatising/referencing as to*⁸³*reference-of-*
 presencing— *thought—and*⁸³*reference-of-thought-*⁸⁴*devolving’ (is-so-construed-as-of-*
 hyperrealisation/hy *its-defining-shallow-de-mentative/structural/paradigmatic- ‘presencing-*
 perreal- *conceptualisation-disposition’)-as-to-human-psychological-entrapment-*
 transposition *to-the-*⁵¹*incrementalism-in-relative-ontological-incompleteness*⁸⁸—
enframed-conceptualisation-disposition-of- ‘defining-priorly-

aestheticised-conceptualisations', -as-so-resulting-from-prior-human-limited-mentation-capacity-ontological-performance⁷²-<including-virtue-as-ontology>-outcomes;¶ *historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition contrasts with prospective⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> (which-is-construed-as-of-its-defining-prospective-aestheticised-conceptualisations-more-profound-mentative/structural/paradigmatic-'re-originariness/reorigination-futural-ontological-performance⁷²-<including-virtue-as-ontology>-projection, -superseding-presencing-conceptualisation-disposition')*-as-to-human-psychological-uninhibitedness/decomplexification-for-⁵⁵*maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-disposition-of-'defining-prospectively-aestheticised-conceptualisations', -and-so-for-renewed-ontological-performance⁷²-<including-virtue-as-ontology>-outcome-as-from-the-ontological-normalcy/postconvergence-projective-perspective;*¶ *as historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is the 'repetitive⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation disposition' of the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions as to their <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-*

*meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-
 with-regards-to-prospective-apriorising-implications> } with respect to
 prospective human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-
 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
 construed-as-from-perspective—ontological-
 normalcy/postconvergence>'—existentialism-form-factor, and so in
 reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁷—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-emancipating-relativism-driven-recomposuring-*
 emancipating- *constructivism-towards-singularisation-<as-to-the-*
 relativism-driven- *nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² -*
 recomposuring- *(implied-as-of-human-limited-mentation-capacity-deepening⁵³ , -for-*
 constructivism- *construal-of-existential-reality/ontological-veridicality-and-human-*
 towards- *emancipating-potential, -and-so-as-of-prospective-relative-ontological-*
 singularisation- *completeness⁵⁷ -of-apriorising-or-axiomatic-construct-or-⁸³ reference-of-*
 <as-to-the- *thought }*
 nondisjointedness/
 entailment-of-
 prospective-
⁶¹ nonpresencing>⁹²

identitive- *identitive-constitutedness¹⁴ -as- 'epistemic-totality³⁷' -dereification-in-*

constitutedness¹⁴- *dissingularisation-~~as-to-the-disjointedness/disentailment-of-~~*
presencing—absolutising-identitive-constitutedness¹⁴>²⁹-as-flawed-
 as-‘epistemic-
 totality³⁷’- *epistemicity-relativism-determinism,-as-not-immanent-or-lacking-*
 dereification-in- *internal-necessity-or-undifferentiated-as-lacking-ontological-depth-of-*
 dissingularisation- *reality-(as-of-‘no-differentiated-or-disambiguated-tracing-thus-*
~~as-to-the-~~ *⁵⁸neuterising-of’-dynamic-temporal-to-intemporal-ontological-*
~~disjointedness/dise~~ *performance⁷²-<including-virtue-as-ontology>,-thus-falsely-implying-all-*
~~ntailment-of-~~ *as-rather-dialectical-thinking}*
~~presencing—~~
~~absolutising-~~
~~identitive-~~
~~constitutedness¹⁴>²~~
⁹-as-flawed-
 epistemicity-
 relativism-
 determinism⁴⁹
⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-
 bility/opportunism/ *social-discomfiture-or-negative-social-aggregation/temporal-*
 exacerbation/social *enculturation-or-temporal-endemisation-(as-to ‘attendant’-ontological-*
 -chainism-or- *contiguity⁶⁷-~~edueed~~ existentialising/contextualising/textualising-*
 social- *contiguity⁴⁰ mere-forms/reprisings’ by psychopathic postlogism⁷⁷-*
 discomfiture-or- *slantedness, inducing derived-⁷perversion-of-⁸reference-of-thought-*
 negative-social- *<as-preconvergently-apriorising/axiomatising/referencing-in-*
 aggregation/tempo *nonconviction/madeupness/bottomlining-as-to-shallow-*

ral-enculturation- *supererogation*⁹⁶ > as from 'prelogism⁷⁸-as-of-conviction,-in-profound-
 or-temporal- *supererogation*⁹⁶ -<existentially-veridical- 'attendant-intradimensional-
 endemisation *apriorising/axiomatising/referencing*'-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> mental-projection then
 followed by muddled-⁸³ reference-of-thought in cohering-to-postlogism⁷⁷-
*set-of-narratives in denaturing*⁶ -prelogism⁷⁸ -as-of-conviction,-in-
*profound-supererogation*⁹⁶ -<existentially-veridical- 'attendant-
intradimensional- apriorising/axiomatising/referencing'-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at>');¶ arising as a
 result of the 'registry-worldview relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought (beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-preconverging-existential-extrication-as-of-existential-unthought>⁶)
 epistemic-projection' and corresponding 'lack of constraining social
¹⁰³universal-transparency¹⁰⁴ - (transparency-of-totalising-entailing,-as-to-
*entailing- <amplituding/formative-epistemicity> totalising~in-relative-
 ontological-completeness*³⁷ }', and so-construed more precisely not on the
 basis of our positivism-procrypticism (or any given self-presence/self-
 constitutedness¹⁴ -<in-perspective-epistemic-
 abnormalcy/preconvergence³¹>) <amplituding/formative-
*epistemicity> totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag*³⁴ for elucidative
 ontological-veracity (with regards to such 'individuations
 <amplituding/formative-epistemicity> totalising~ 'intervalist-as-
 categorising-implicated_attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity¹⁰'-phenomenal-

*abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment-for-operant-or-incidenting-predicative-insights of positivism-
 procrypticism attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity¹⁰-<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought- devolving-as-of-instantiative-context>
 categorisation) but rather veridically evaluated on the
 notional~deprocrypticism basis of the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ as ‘individuations candidly/candour
 capacity’ in perspective ontological-normalcy/postconvergence notional
 elucidative ontological-veracity of ‘temporality⁹⁸/shortness-to-
 intemporality⁵²/longness-of-register-of-meaningfulness/⁸³reference-of-
 thought associated preconverging/postconverging-
 dementating/structuring/paradigming ontological-performance⁷²-
 <including-virtue-as-ontology>’*

⁵¹incrementalism- *akrasiatic-incrementalism-in-relative-ontological-incompleteness⁸⁸—
 in-relative- enframed-conceptualisation-<as-to-⁴⁷historicity-tracing—in-presencing-
 ontological- hyperrealisation/hyperreal-transposition,- ‘circularly-in-akrasiatic-
 incompleteness⁸⁸ drag/interiorising’-of-motif-and-apriorising/axiomatising/referencing>—
 —enframed- enframed-conceptualisation as to dimensionality-of-desublimating-lack-
 conceptualisation of ⁶-(<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹⁵/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-of⁵⁶ meaningfulness-and-teleology⁹⁹
/ dispensing-with-ontologically-perverting-immediacy-behaviour,-as-of-
prospective-institutionalisation,-as-from-inherently-determinable-
apriorising-teleological-thresholding-as-teleological-framework-or-
narrative-framework / upholding-or-renewing-of-categorical-
imperatives-or-axioms-or-registry-teleology⁹⁹-for-intemporal-
preservation-entropy-or-contiguity-or-ontological-preservation-<as-so-
preceding-in-perspective-ontological-normalcy/postconvergence-human-
epistemic-categoricity-of-apriorising/axiomatising/referencing> /
dimensionality-of-sublimating²⁵ -*

*<amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness¹³/transvaluative-*

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

equalisation};¶ as to 'implied human limited-mentation-capacity-

deepening⁵³ inducing¹⁵ de-mentation-~~(supererogatory-ontological-de-~~

mentation-or-dialectical-de-mentation—stranding-or-attributive-

dialectics} of human placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology⁹⁹' (with

regards to the 'full incipient supererogating breadth of human

intelligibility transmutation' exuding '<supererogatory-human-

subpotency>-effecting imbued epistemic-totalising³³

preformulating/preframing/premeaningfulness of notional~originariness-

*parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of
 metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology⁹⁹ as to
 existentialising—frame) behind the ‘substantive
 hermeneutically/reprojectively/supererogatingly/zeroingly
 cumulated/recomposed abstract-tissue-of-social-emanance as to
 attendant—ontological-contiguity⁶⁷~duced—
 existentialising/contextualising/textualising-contiguity⁴⁰’, 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 <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’—imbuing>-existentialising—
 enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) shallow social-functioning-
 and-accordance—as-of-social-stake-contention-or-confliction), speaks to
 ‘the sole veridically scientific conception of human ontological-
 performance⁷²-<including-virtue-as-ontology> subsuming notions of
 ontology, morality, ethics, etc.’ and so as to a ‘cogent epistemic-
 totalising³³ protraction conceptivity/epistemic-reflexivity/epistemicity-
 relativism-determinism’ 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-teleology⁹⁹ effective epistemic-totalising³³ consequence with regards to the fact that its profoundness/ontologising-depth is of non-disjointedness/contiguity/coherence' (in its '<amplituding/formative>disposedness/psychologismic-construct-(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 ⁴⁵foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-ontological-contiguity⁵⁷;-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-supererogation⁹⁶),-as-recomposuring-of- apriorising/axiomatising/referencing-as-of-existence- potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic- digression,-as-of- ⁴⁸human-subject-emancipating-relativism-driven- recomposuring-constructivism-towards-singularisation-<as-to-the- nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-(as of relative apriorising/axiomatising/referencing-{of-attendant-ontological- contiguity ~educed-existentialising/contextualising/textualising-

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~~contiguity }—constitutedness¹⁴—in preconverging-entailment~~ towards
~~relative apriorising/axiomatising/referencing—{of-attendant—ontological-~~
~~contiguity ~educed—existentialising/contextualising/textualising-~~
~~contiguity }—conflatedness¹³—in {preconverging-disentailment by}—~~
~~postconverging-entailment};¶ limited-mentation-capacity-deepening~~
fundamentally speaks of human knowledge-reification—gesturing—<in-
~~prospective psychologismic~apriorising/axiomatising/referencing—{of-~~
~~attendant—ontological-contiguity ~educed—~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³—in {preconverging-disentailment by} postconverging-~~
~~entailment>~~ 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,
¹⁰³*universalisation—non-positivism/medievalism preclusive-consciousness,*
our present positivism—procrypticism occlusive-consciousness and
prospective notional~deprocrypticism protensive-consciousness),
speaking of human teleology⁹⁹ so-construed as ‘human
phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism in existence as ontological (so-reflecting
~~<amplituding/formative>disposedness/psychologismic-construct—(as-to-~~
~~orientation/value-construct/valuation—and-derived-parameterising) and~~
~~<amplituding/formative>entailment—(as-to-totalising-~~
~~contiguous/coherent—factuality-of-variability))’, underlied as of overall~~

reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
*panintelligibility*⁷³ - *(imbued-and-*
~~*hermeneutically/reprojectively/supererogatingly/zeroingly*~~*)educing-*
~~*'herein-specifically-relevant-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 Being-
~~*development/ontological-framework-expansion-as-to-depth-of-*~~
~~*ontologising-development-as-infrastructure-of-meaningfulness-and-*~~
~~*teleology*~~ , ~~*institutional-development-as-to-social-function-development*~~
~~*and living-development-as-to-personality-development*~~*), rather arising as*
of 'aestheticisation-and-aestheticisation-towards-ontology of human
*ontological-performance*⁷²-*<including-virtue-as-ontology>' underlying*
both 'motif-as-to-aestheticisation-<imbued-projective-
arbitrariness/waywardness>' and
'apriorising/axiomatising/referencing/intelligibility-setup/measuring-instru-
ment-for-conceptualisation-as-to-aestheticisation-towards-ontology' (so-
construed as <amplituding/formative-
~~*epistemicity>*~~*totalising-conflatedness*¹³ of ⁵⁶*meaningfulness-and-*
~~*teleology*~~⁹⁹ involving 'the epistemic-totalising³³-resubjecting or
totalising-entailing-reconstrual of motif-as-to-aestheticisation-<imbued-
projective-arbitrariness/waywardness> to existence-as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in rede-
mentating/restructuring/reparadigming intelligibility-(as-to-human-
~~*projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-*~~

~~axiomatising/re-referencing/re-intelligibilitysettingup/re-~~
~~measuringinstrumenting-process,-in-<amplituding/formative-~~
~~epistemicity>totalising~conceptualisation}~~', and so-underscored by the
⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving dynamics
of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting) of human
⁵⁶meaningfulness-and-teleology⁹⁹ with respect to 'human existential-
instantiations of both manifest motif (outcome/outfit/shell—construed-
historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-
as-institutional-manifestation) and associated/attendant manifest
aposteriorising/logicising/deriving/intelligising/measuring
⁵⁶meaningfulness-and-teleology⁹⁹';¶ with human limited-mentation-
capacity-deepening (as to aestheticisation—and-aestheticisation-towards-
ontology) speaking to an emphasis on both human knowledge
'generativity potential' and its 'ontological-performance⁷²-<including-
virtue-as-ontology> potential' (as reflected in issues of human
⁵⁶meaningfulness-and-teleology⁹⁹ induced ⁷⁰presencing—absolutising-
identitive-constitutedness¹⁴) requiring appropriate human dispensing-
with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷ to ever always preserve human
⁵⁶meaningfulness-and-teleology⁹⁹ cross-fertilising 'generativity potential'
and 'ontological-performance⁷²-<including-virtue-as-ontology>
potential' as so-socially-and-institutionally reflected respectively with the
artistic, the philosophical and the scientific/ontological orientations of
human ⁵⁶meaningfulness-and-teleology⁹⁹, and in this respect 'the

philosophical as straddling both aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance⁷²-<including-virtue-as-ontology> potential) of human ⁵⁶meaningfulness-and-teleology⁹⁹ speaks to the 'epistemic successes and failures of human aestheticising' 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) such that the philosophical notionally reflects 'human solipsistic impulse/intuition for prospective re-originariness/re-origination of intelligibility-and-knowledge as-looping-with prior social-emanance (society) already developed-and-developing formulaic institutionalisation conception of intelligibility-and-knowledge' implying that the philosophical thus necessarily permeates all human subject-matter as to their prospective re-originariness/re-origination possibilities (even though as to a practical division-of-labour the philosophical covers the upper ontologies of human ⁵⁶meaningfulness-and-teleology⁹⁹ including metaphysics, ethics, etc.) whereas science (including the aspiration of the human and 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 to human self-reflexive construal of the human and social' so-associated with aspiring human and 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
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness⁸⁷ }~~ in
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
conceptualisation (as we can appreciate that both ancient-sophists and
medieval-scholastics could be notionally/epistemically be considered as
involved in philosophy however ontologically-flawed we may now think of
their given closed mindsets very much as pseudoscience is decried by
serious scientists as it is only such ontological-veracity by its perpetual
epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual to
the sublimating-validation/desublimating-invalidiation of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that
can establish the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-
aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-
reflected-‘epistemicity-relativism-determinism’> of philosophical
knowledge to avoid its degeneracy into a poor and relic/artifactual
prior_knowledge-reification-gesturing-<in-
prior_psychologismic~apriorising/axiomatising/referencing-{of-
attendant~ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
constitutedness ~~in preconverging entailment~~> in a pedantic gesturing
of mere aestheticisation hardly appreciative of the cogency of ‘relative-*

ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ }
(sublimating~referencing/registering/decisioning,~as-self-becoming/self-
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~psychologism³⁹ as to a
conception of cumulative/recomposuring knowledge allowing for future
knowledge-reification~gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant~ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—
conflatedness¹³-in-{preconverging-disentailment-by} postconverging-
entailment> beyond a naïve institutionalised social-
vestedness/normativity as to relic/artifactual conception of knowledge
weakened to the questioning of how-does-it-knows-that-what-it-says-is-
true especially when it adopts disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-
ontological-contiguity⁶⁷’> over ⁴⁵*foregrounding__entailment-*
(postconverging~narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-
notional~deprocrpticism} ⁵⁶*meaningfulness-and-teleology⁹⁹ that*
sublimatingly projects requisite

~~<amplituding/formative>~~disposedness/psychologismic-construct-~~(as-to-~~
~~orientation/value-construct/valuation-and-derived-parameterising)~~ and
~~<amplituding/formative>~~entailment-~~(as-to-totalising-~~
~~contiguous/coherent-factuality-of-variability)~~ as herein
 implied/ambitioned), with the implication that the philosophical epistemic
 attitude gives a leeway for aestheticising inexactitude/tolerances for
 further aestheticising possibilities of human thought different-
 from/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 and conception of 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 veracity of the metaphoricity⁵⁷ or enframed-
 unenframed or enframed-overflowing or re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-
~~postconverging/dialectical-thinking~~ - ‘projective-insights’/‘epistemic-

*projection-in-conflatedness¹⁵ 'of-notional-deprocrypticism-prospective-
 sublimation)⁹⁰ that truly underlies all human⁵⁶ meaningfulness-and-
 teleology⁹⁹ thus enabling the prospective possibility for human
 emancipation and progress (as even the sciences while ultimately
 aspiring for exactifying/precisioning-of-sublimation-<as-to-entailing-
 theoretical,-conceptual-and-operant-implications> scientific accounts,
 will implicitly adopt practices of inexactitude/tolerances as to the more
 critical issue of their prospective aporeticism-overcoming/unovercoming
 wherein for instance it is mostly in the last 30-or-so years that astronomy
 has arrived at a highly cogent scientific account of astronomical
 phenomena, in the medical domain because of the critical nature of any
 developments to human health and preservation of life even the most
 flimsy statistics are often portrayed as of relevance however the
 possibility for pseudo-analysis or later retraction, and generally in this
 respect science at its 'breakthrough-level of scientific accounts' is rather
 of relatively high inexactitude/tolerances as nascent scientific
 conceptions even within say the physics domain are contested, with the
 critical notion of science-in-practice 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*⁹⁶ ~~<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'~~¹⁰~~-as-to-~~⁷⁹~~presencing-~~
~~absolutising-identitive-constitutedness~~¹⁴~~)~~ notion of the more¹⁰³ universal
 concept of overall human knowledge (pure and simple), with the flaw that
 speaking of say non-Western philosophy is a misnomer so-construed as 'a
 distorted and undue epistemic intercession of supposed Western
 philosophy as a reference point of conception into any non-Western
 society aestheticisation-and-aestheticisation-towards-ontology notion of
 overall human knowledge' (as to any such non-Western social dynamics
 very own originariness-parrhesia,-as-spontaneity-of-aestheticisation
 inducing of prior reproducibility—mathesis/motif/thrownness-
 disposition,-as-reproducibility-of-aestheticisation as
 outcome/outfit/shell—construed-historially-as-of-the-specifically-
 aestheticised-incrusting/plating/coating-as-institutional-manifestation)
 and furthermore such a misnomer as to its metaphysics-of-presence-
~~(implicated-'nondescript/ignorable-void'~~¹⁰~~-as-to-~~⁷⁹~~presencing-~~
~~absolutising-identitive-constitutedness~~¹⁴~~)~~ seem to supersede the more
 fundamental notion of human underlying ontological-commitment⁶⁶-
~~<implied—self-assuredness-of-ontological-good-~~
~~faith/authenticity~~⁹⁹~~~postconverging-de-~~

~~mentating/structuring/paradigming~~⁷⁰ ~~–as-being-as-of-existential-reality>~~
(as instigatively driving the human out of animality) as to the more
pivotal/critical human-subpotency ~~‘fatedness-of-sublimation-over-~~
~~desublimation, to existence-potency~~ ~~~sublimating–nascence,-disclosed-~~
~~from-prospective-epistemic-digression~~ *(as reflecting holographically-*
~~<conjugatively-and-transfusively>~~ *the* ~~ontological-contiguity~~⁶⁷ ~~–of-the-~~
~~human-institutionalisation-process~~ *beyond any identitive conception as*
Western or non-Western or even differentiation internal to any such
Western conception or non-Western conception), thus overlooking the
dynamic underlying human constructive and cultural diffusionary process
critically leading to various socialsetups dynamics of relative-
~~ontological-completeness~~⁹⁷ *in renewing of human* ⁵⁶~~meaningfulness-and-~~
~~teleology~~⁹⁹’);¶ *human limited-mentation-capacity-deepening thus implies*
that ultimately the actual knowledge attitude is that of the creative
generation, elucidation and exactifying/precisioning–of-sublimation–<as-
~~to-entailing-theoretical,-conceptual-and-operant-implications>~~ *of human*
⁵⁶~~meaningfulness-and-teleology~~⁹⁹ *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 ⁷⁹presencing—absolutising-
identitive-constitutedness¹⁴ <preconverging~'motif-and-
apriorising/axiomatising/referencing'—imbuing>-existentialising—
enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) conscious and unconscious
institutional politics of self-preservation whether from 'institutionalised
philosophy' or 'institutionalised science' as to the overall politicisation of
knowledge given that human limited-mentation-capacity warrants human
institutional specialisations as subdividing the overall human knowledge
aestheticisation—and-aestheticisation-towards-ontology (while factoring
that existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶-<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-completeness⁷⁻⁸²-reference-of-thought-⁸⁴devolving> actually point to an overall⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification-gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness⁸³-in {preconverging-disentailment by} postconverging-entailment> firstly as thought experiments and thereafter articulating effective practical methodologies not because they gave up on natural philosophy but because their normal living experience cognition they used was no longer sufficient for a more profound and creative insight into abstruse phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to 'exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> framework of controlled

experiences involving control methods' as extension of their normal living experience cognition into the existentially atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such methods/methodologies/approaches as to profound and creative supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest-subpotency-(in-transitive-conflatedness³-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence} pertinence to which any such scientific methods/methodologies/approaches are rather subjected);¶ human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification-gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }-conflatedness³-in-{preconverging-disentailment by} postconverging-

entailment> orientation associated with the overall philosophical and exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,- conceptual-and-operant-implications> orientation associated with science rather fundamentally speaks to the pre-eminence of their aetiologisation/ontological-escalation purpose so-reflected in the succession of 'relative-ontological-completeness'⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶—<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)' as narrowing-down selectivity of the intemporal-disposition as of ontological-pertinence for prospectively secondnatured institutionalisation (as from recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism, our positivism/rational-empiricism manifestation of ⁸⁰procrypticism—or-disjointedness-as-of-³³reference-of-thought and prospectively ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought) and is thus primarily concerned about human prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ and thereof the derived prospective institutional-development—as-to-social-function-development and living-development—as-to-personality-development, so-speaking to a dispensing-

with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ 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 ~~preconverging-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 their¹⁰³ universalising-idealisation as to their given epoch implied a more fated/precarious/perilous/uncertain world with their notion of self-development implying forming individuals that can face such a world with valour in view to a constructive projection of a better world), and such is the general basis for interpreting philosophical thought as to its specific epochal aporeticism overcoming/unovercoming associated with the corresponding human limited-mentation-capacity and the prospective projective-insights from all such specific aporeticism overcoming/unovercoming concerning their retrospective and prospective implications and is in many ways no different from a cumulative/recomposuring understanding as to scientific aporeticism overcoming/unovercoming reflection of human⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-

*normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> while avoiding an epistemically-flawed complex of
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴;¶ along the same
lines human limited-mentation-capacity-deepening as reflecting both
overall knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in {preconverging-disentailment by} postconverging-
entailment> orientation further implies that there can’t be any
tradition/practice of knowledge that overrides existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as it can be often
naively implied in many a blurry and pedantic domain-of-study subject to
totalisingly-disentailing—discretion/whim-of-thought with any such
orientations claiming to ignore ontological-veracity rather speaking of
institutional bankruptcy as to the fact that ‘human-subpotency cannot
subject knowledge but is rather subject to knowledge’ such that issues of
human ineptness/incapacity arising from disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity⁶⁷’> ‘cannot be artificially transformed
and construed as de-mentative/structural/paradigmatic issues of inherent
knowledge as of the inherent nature of science or inherent nature of the
philosophical knowledge’ (failing to attend to prospective existential
aporeticism overcoming/unovercoming while ‘naively construing of the
framework of human agreeability and agreeing as knowledge’ rather*

than the 'construal of ontological-veracity as of the impersonal manifestation of the sublime as to existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation'⁹⁶ as the more fundamental purpose of the intellectual enterprise', and so as to the reality of the fact that true knowledge has ever always been about superseding human limited-mentation-capacity and not defining it as a point-of-reference however disagreeable the exercise), and in many ways this drawback is reflected in the modern practice of philosophical interpretations in the humanities as to a relic/artifactual orientation and academic practice of prior_knowledge-reification-gesturing-<in-

prior_psychologismic~apriorising/axiomatising/referencing-{of-

attendant~ontological-contiguity ~educed-

existentialising/contextualising/textualising-contiguity }—

constitutedness' -in-preconverging-entailment> that equates/level-down everything across space and time as to wrongly imply everything is of the same ontological-contiguity'⁶⁷ as to the proliferation of isms—conceptualisations without any 'relative-ontological-completeness'⁸⁷

<amplituding/formative>entailment—as-to-totalising-

contiguous/coherent-factuality-of-variability *reflecting*

⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-

<perspective~ontological-normalcy/postconvergence-reflected-

'epistemicity-relativism-determinism'>' as well as mere conceptual-

patterning-(as-devoid-of-attendant~ontological-contiguity ~educed-

existentialising/contextualising/textualising-contiguity'¹⁰s~reifying-or-

elucidating-of-'prospective-relative-ontological-completeness'⁸⁷;-so-

rather-enabled-<by-a-⁶¹nonpresencing-divulging-of-momentous-
⁶⁰historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'> } with no contiguous knowledge-
reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in {preconverging-disentailment-by} postconverging-
entailment> (as to when for instance such notions as humanism and
antihumanism, enlightenment and counter-enlightenment, etc. seem to
imply that the latter conceptualisations are against humanity or
enlightenment rather than being more profound conceptions of humanity
and enlightenment over the former as shallow conceptions thus inducing
blurriness⁷ of thought) and in a further twisted relic/artifactual approach
the very notion of postmodernism as of 'postmodern-thought elucidation
of ontologically-flawed desublimating ⁴⁷historicity-tracing—in-
presencing-hyperrealisation/hyperreal-transposition' is paradoxically
construed as postmodern condition as of the modern's take prospective
uninstitutionalised-threshold¹⁰² of procrypticism or disjointedness—as-of-
⁸³reference-of-thought (as to an academically induced confusion equating
postmodern-thought with the analytical criticism of modern society's
metanarratives so-articulated by postmodern-thought more like
paradoxically qualifying budding-positivists critiquing of the non-
positivising medieval-world/medievalism as the medieval condition) with

*all this contradictory notional~pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-
 {blurring/undermining-of-prospective-totalising-entailing,-as-to-
 entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness } arising because of the precedence of
 institutional self-preservation over existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as we can easily
 appreciate that the lack of blurriness⁷ in many a natural science as to an
 untenable constraining of social ¹⁰³universal-transparency¹⁰⁴ -
 {transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness } will avert any such relic/artifactual approach to
 knowledge (say for instance construing modern genetics as a deeper
 conception of hereditary as anti-hereditary or say quantum physics as a
 deeper conception of physics as anti-physics along the lines of
 equating/leveling-down everything across space and time as of naive
 absolutising conceptual-patterning-(as-devoid-of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰ 's-reifying-or-elucidating-of-'prospective-relative-
 ontological-completeness⁷ ';-so-rather-enabled-<by-a-⁶¹nonpresencing-
 divulging-of-momentous-⁴historiality/ontological-
 eventfulness¹⁸ /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-
 determinism'⁷> } and isms-conceptualisations because of institutional pre-*

eminence/imprimatur over *relative-ontological-completeness*⁸⁷
conception as of existence—as-sublimating-withdrawal,-eliciting-of-
*prospective-supererogation*⁹⁶), thus speaking of the requisite underlying
*ontological-good-faith/authenticity*⁶⁹ and *ontological-bad-*
*faith/inauthenticity*⁶⁴ insight (manifested beyond-the-
*consciousnessawareness-teleology*⁹⁹-<~~in-preconverging-existential-~~
extrication-as-of-existential-unthought>) when of prior_knowledge-
reification—gesturing—<in-
prior_psychologismic~apriorising/axiomatising/referencing-{of-
attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—
constitutedness /<~~in preconverging-entailment~~> in domains-of-study
*subject to blurriness*⁷, and critically human knowledge-reification—
gesturing—<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—
conflatedness /<~~in {preconverging-disentailment by} postconverging-~~
entailment> as to organic-knowledge is inherently of existential
implications (as to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to- 'human<~~amplituding/formative—~~
epistemicity>*totalising~purview-of-construal to which the sublimating*
*relative-ontological-completeness*⁸⁷ has to be epistemically affirmed while
*the desublimating relative-ontological-incompleteness*⁸⁸ has to be
epistemically unaffirmed and so with regards to the constraining

*implications as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ with no naïve notion of
 neutrality/goodnaturedness that wrongly leads to equating/leveling-down
 everything across space and time as of naive absolutising conceptual-
 patterning- (as-devoid-of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity¹⁰ ‘s-reifying-or-
 elucidating-of- ‘prospective-relative-ontological-completeness⁸⁷’;-so-
 rather-enabled-<by-a-⁶¹ nonpresencing-divulging-of-momentous-
⁴⁰historiality/ontological-eventfulness⁸ /ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism-determinism’> } and isms—conceptualisations)
 such that part and parcel of knowledge is to identify and qualify
 improbable, obscure and shady misanalyses passing for true knowledge
 (just as the Socratic-philosophers as to their ¹⁰³universalising-
 idealisation and budding-positivists understood respectively with regards
 to mere-sophistry and mere-scholasticism) with such blurriness⁷ failing to
 grasp ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷ - (sublimating~referencing/registering/decisioning,—as-
 self-becoming/self-conflatedness⁸ /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—psychologism⁸⁹ and
 equating/leveling-down everything across space and time as of naive*

absolutising conceptual-patterning-~~(as-devoid-of-attendant-ontological-~~
~~contiguity ~duced-existentialising/contextualising/textualising-~~
~~contiguity⁴⁶ 's-reifying-or-elucidating-of- 'prospective-relative-~~
~~ontological-completeness⁴⁷ ';-so-rather-enabled-<by-a-⁶¹nonpresencing-~~
~~divulging-of-momentous-⁴⁸historicality/ontological-~~
~~eventfulness⁴⁸ /ontological-aesthetic-tracing-<perspective-ontological-~~
~~normalcy/postconvergence-reflected- 'epistemicity-relativism-~~
~~determinism'⁴⁹> } and isms-conceptualisations providing the ubiquitous~~
framework for a poorly accounted for media-driven pop-intellectualism
subject to marionetting subterfuges of dominance/vested-interest actors
as to a circular interest holding down the profound emancipative
potential of the humanities and social sciences as of their inherent
sublimating nature (and likewise it is critical to grasp that human
sublimation as induced from nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-
~~completeness⁴⁷ – reference-of-thought-⁵⁴devolving> equally requires~~
corresponding institutional sublimation that doesn't just assume a
relative-ontological-incompleteness⁸⁸-presublimation-construct-
of 'meaningfulness-and-teleology'⁹⁹ value-construct and shallow-
supererogating methodologising/mutualising/organising/institutionalising
~~<preconverging~ 'motif-and-apriorising/axiomatising/referencing' –~~
~~imbuing>-existentialising—enframing/imprintedness- (as-to-⁴⁷historicity-~~
~~tracing—in-presencing—hyperrealisation/hyperreal-transposition) } as we~~
can appreciate for instance that such modern developments like nuclear
science, general technical progress and even the Internet today require

corresponding human referencing/registering/decisioning social and institutional sublimation that cannot simply be assumed by 'default of institutional status/pre-eminence' without profound questioning and reflection for corresponding prospective sublimation as to ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection);¶ and in this regards as to human limited-mentation-capacity-deepening as being ever always about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- 'human<amplituding/formative-epistemicity>totalising~purview-of-construal (de-mentating/structuring/paradigming the veracity of knowledge necessarily as being in ontological-contiguity⁶⁷), knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness in {preconverging disentanglement by} postconverging-
 entailment> construed as of interpretation of say a given historical figure's theory/philosophy/thought is ever always 'priorly about the interpreter's relative-ontological-completeness⁶⁷ constructive construal as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- 'human<amplituding/formative-epistemicity>totalising~purview-of-construal' such that in reality 'the ontological-veracity of interpretation is never truly about a relic/artifactual notion of interpretation of any given historical figure's theory/philosophy/thought without involving any

*relative-ontological-completeness*⁸⁷ conception as to the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
'human<amplituding/formative-epistemicity>totalising~purview-of-
construal' but rather any such a given historical figure articulate their
theory/philosophy/thought as of the projected ontological-veracity they
make of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-'human<amplituding/formative-
epistemicity>totalising~purview-of-construal, with existence being
exactly the 'starting/instigative concern (as to relative-ontological-
*completeness*⁸⁷ *construal) of the interpreter'* and thereof deriving the
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'> implications (as to
aestheticisation and aestheticisation-towards-ontology) with respect to
the given historical figure's theory/philosophy/thought as to relative-
*ontological-completeness*⁸⁷ *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 ⁴⁶historiality/ontological-eventfulness³⁸/ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-
reflected-'epistemicity-relativism-determinism'> implications of such

*prior foregoing physics like Newtonian mechanics and other subsequent
 prior physics conceptions like Lorentz transformation, Maxwell's
 equations, etc. without adopting any relic/artifactual notion of their
 interpretation as to equate/level-down everything across space and time
 as to an improbable poor sense of relative-ontological-completeness⁸⁷
 underlying/organising their comprehensive conceptualisation), and this
 insight is very much implicated in the Derridean and Foucauldian
 conceptions of interpretation as to the implicated grasp of projective-
 insights in deconstruction and archaeology/genealogy knowledge-
 reification-gesturing-<in-
 prospective psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸⁸ -in-{preconverging-disentailment by} postconverging-
 entailment> respectively which by their underlying/organising implicated
 'projective-insights'/'epistemic-projection-in-conflatedness'⁸⁹ 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-thinking⁹⁰ - 'projective-insights'/'epistemic-
 projection-in-conflatedness'⁸⁹-of-notional~deprocrypticism-prospective-
 sublimation)⁹⁰ 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-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-
 determinism'> implications of relative-ontological-completeness³⁷ just as
 it is so-implicated in the natural sciences (unlike many a ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ prior_knowledge-reification—
 gesturing-<in-
 prior_psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 constitutedness ¹⁴-in-preconverging-entailment> 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- (as-devoid-of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity ¹⁰'s-reifying-or-
 elucidating-of-'prospective-relative-ontological-completeness³⁷';-so-
 rather-enabled-<by-a-⁶¹nonpresencing-divulging-of-momentous-
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'> } and isms-conceptualisations

with a poor sense of the projective-insights/epistemic-projection-in-conflatedness¹³ of apriorising/axiomatising/referencing as of underlying/organising 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |

~~(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/reparadigmig~psychologism⁸⁹ and it is herein critically contended so-associated with 'desublimating blurriness⁷ from an academicism linchpinning practice of absolute beholdening to historical figures/schools as if bigger-than/superseding the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to 'human<amplituding/formative~epistemicity>totalising~purview-of-construal' that doesn't serve prospective existential knowledge-reification~gesturing-<in-

~~prospective psychologismic~apriorising/axiomatising/referencing~{of-attendant~ontological-contiguity ~educed-~~

~~existentialising/contextualising/textualising-contiguity }~~~

~~conflatedness¹³ in {preconverging disentanglement by} postconverging-~~

~~entanglement>~~ but rather institutional imprimaturig wherein re-originary insights arising from new thinking is 'inferentially-and-selectively reappropriated' as supposedly enlightened reinterpretation of the given historical figures/schools and 'so-deducible as inferentially-and-

selectively reappropriated' by 'such awkwardness-of-thought associated with lack of prospective existentialising sublimation implications as to knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications but for the empty institutional-imprimaturing mystification/solemnity/gravity projected' and so-fundamentally defeating the fundamental dimensionality-of-sublimating³⁵ - (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness³⁶ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) that motivated the given historical thinker in the first place as to succeeding human generations relaying the prospective existentialising sublimation of their thought for human progress and so as we can appreciate that the 'development of the mind' that led say Mendel or Pasteur or Einstein or Newton, etc. to develop their theories will not naively construe that their worth lies in hereditary biology or germ theory or physics, etc. remaining at the level they left it as the greatest scientist of their time but rather how this is prospectively historically enabling to the overall human scientific project continuum even if their ideas come to pass as no longer the most up-to-date), with this⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> insight explicitly reflected and elaborated herein as to the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ imbued ⁴⁶historiality/ontological-

*eventfulness*³⁸/*ontological-aesthetic-tracing*-<*perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’*> projective-insights of ‘*relative-ontological-incompleteness*⁸⁸/*relative-ontological-completeness*⁸⁷’
 {*sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness*¹³/*formative-supererogating*-<*projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence*>} as
 to *human-and-social-expectations/anticipations—metaphoricity*⁵⁷-as-*rede-mentating/restructuring/reparadigmig-psychologism*⁸⁹ (so-*reflected as of notional~deprocrpticism or*
 <*amplituding/formative*>*notional~preempting—disjointedness-as-of-*
⁸³*reference-of-thought* *dimensionality-of-sublimating*²⁵-
 (<*amplituding/formative*>*supererogatory-de-mentativeness/epistemic-growth-or-conflatedness*¹³/*transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation*)
*profound dispensing-with-immediacy-for-relative-ontological-completeness*⁹⁷-*by-reification/contemplative-distension*²⁷
projected apriorising/axiomatising/referencing-psychologisms) thusly
striving to explain everything as of human-subpotency ‘*fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression* (in reflecting
*holographically-<conjugatively-and-transfusively> the ontological-contiguity*⁶⁷-*of-the-human-institutionalisation-process*),¶ with human
limited-mentation-capacity-deepening as of the-very-same-immanent-

existence/intrinsic-reality/ontological-veridicality,-as-to-
 'human<~~amplituding/formative-epistemicity~~>totalising~purview-of-
 construal implying necessarily that the intellectual-and-moral valour in
 the human knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in-{preconverging-disentailment-by} postconverging-
 entailment> exercise is all about articulating its
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'> as to relative-ontological-
 completeness⁸⁷ ontological-veracity while collectively taking pride in the
 collective advancement so-arising with the very first commitment of the
 intellectual being 'a prior commitment to inherent knowledge above all
 else' including above their very own theoretical/philosophical/thought
 postures as so-allowing for the full human knowledge-reification-
 gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in-{preconverging-disentailment-by} postconverging-
 entailment> potential as it is very often a relic/artifactual attachment to
 institutionally hallowed postures irrespective of the implications as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-

*supererogation*⁹⁶ that brings about the enculturation of strategies of institutional self-preservation over prospective knowledge-reification–gesturing–<in–prospective psychologism~apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }–conflatedness³–in–{preconverging–disentailment by}–postconverging–entailment>,⁹¹ and in this regards ‘re-originary–as–unenframed/unbeholdening/outlier-conceptualisation–(imbued–postconverging/dialectical-thinking⁹¹–‘projective-insights’/‘epistemic–projection-in-conflatedness³–’-of-notional~deprocrypticism-prospective–sublimation)⁹⁰ ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷–(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness³/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–psychologism³⁹ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality enabling the construal of sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism–determinism’>’ fundamentally reflects how prospective destructuring–

~~threshold-(uninstitutionalised-threshold¹⁰²/presublimating-~~
~~desublimating-decisionality)~~~of-ontological-performance⁷²-<including-
virtue-as-ontology> of human ⁵⁶meaningfulness-and-teleology⁹⁹ are
superseded by mere 'projective-insights'/'epistemic-projection-in-
conflatedness¹³' as to the fact that there is no logical-basis/logic,-as-
derived-from—transversality-<for-sublimating-existential-
eventuating/denouement>~of-affirmative-and-unaffirmative-
disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹> for
any prospective relative-ontological-completeness⁸⁷ ⁵⁶meaningfulness-
and-teleology⁹⁹ with logic rather being the inner working
coherence/contiguity of any such a relative-ontological-completeness⁸⁷
apriorising/axiomatising/referencing construct with the consequence that
the prior relative-ontological-incompleteness⁸⁸ ⁵⁶meaningfulness-and-
teleology⁹⁹ logical-basis/logic,-as-derived-from—transversality-<for-
sublimating-existential-eventuating/denouement>~of-affirmative-and-
unaffirmative-disambiguated-'motif-and-
apriorising/axiomatising/referencing'¹⁰¹> is de-
mentatively/structurally/paradigmatically incompetent-and-irrelevant but
for ¹⁰³universal human 'projective-insights'/'epistemic-projection-in-
conflatedness¹³' capacity to-come-to-terms-with/to-respond-to
prospective sublimating ⁵⁶meaningfulness-and-teleology⁹⁹ as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶ as of human underlying ontological-commitment⁶⁶-
<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging-de-

mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>
that then as of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring begets the prospective relative-
ontological-completeness⁸⁷ apriorising/axiomatising/referencing
construct logical-basis/logic,-as-derived-from—transversality-<for-
sublimating—existential-eventuating/denouement>~of-affirmative-and-
unaffirmative—disambiguated- ‘motif-and-
apriorising/axiomatising/referencing’¹⁰¹> (as there is no prior recurrent-
utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,
¹⁰³universalisation—non-positivism/medievalism, and positivism/rational-
empiricism manifestation of ⁸⁰procrypticism—or—disjointedness-as-of-
⁸³reference-of-thought respective logical-basis/logic,-as-derived-from—
transversality-<for-sublimating—existential-
eventuating/denouement>~of-affirmative-and-unaffirmative—
disambiguated- ‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> for
prospective base-institutionalisation, ¹⁰³universalisation, positivism and
prospectively ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-
⁸³reference-of-thought respectively but for ¹⁰³universal human
‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’ capacity
to-come-to-terms-with/to-respond-to prospective sublimating
⁵⁶meaningfulness-and-teleology⁹⁹ as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as of human
underlying ontological-commitment⁶⁶ -<implied—self-assuredness-of-
ontological-good-faith/authenticity⁹⁸~postconverging-de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>

in then begetting as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring their prospective relative-ontological-completeness⁹⁷ apriorising/axiomatising/referencing construct logical-bases/logics-<as-to—transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹>) 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-supererogation⁹⁶ as of human underlying ontological-commitment⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁸ ~postconverging de-mentating/structuring/paradigming⁷⁰ —as-being-as-of-existential-reality>’
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-derived-from—transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹>, but
then any such prospective worldview⁸³ reference-of-thought—and-⁸³reference-of-thought-⁸⁴devolving transforming⁵⁶ meaningfulness-and-teleology⁹⁹ is bound to elicit notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-

*normalcy/postconvergence> at any such prospective destructuring-
threshold-~~(uninstitutionalised-threshold~~⁰²/presublimating-
desublimating-decisionality)~~}-of-ontological-performance~~⁷²-<including-
virtue-as-ontology> with regards to social-stake-contention-or-
confliction as so-de-mentatively/structurally/paradigmatically associated
with an elicited 'notional~pedantising/muddling/formulaic-hollowing-
out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-
prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness~~⁸⁷ } in
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
conceptualisation' emphasising the disjointing relative-ontological-
incompleteness⁸⁸ logical-basis/logic,-as-derived-from—transversality-
<for-sublimating-existential-eventuating/denouement>~of-affirmative-
and-unaffirmative-disambiguated- 'motif-and-
apriorising/axiomatising/referencing'⁰¹> which is in want for
prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity as of
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
unenframed-conceptualisation (to enable prospective Being-
development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-
teleology⁹⁹) as with the respective emphasising of non-universalising
logical-basis/logic,-as-derived-from—transversality-<for-sublimating-
existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
disambiguated- 'motif-and-apriorising/axiomatising/referencing'⁰¹>,*

*non-positivising/non-rational-empiricism logical-basis/logic,-as-derived-
 from—transversality-~~<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹>~~ and
 disjointing/disparateness/disentailing logical-basis/logic,-as-derived-
 from—transversality-~~<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹>~~*

*(with regards to the apriorising/axiomatising/referencing construct of
⁵⁶meaningfulness-and-teleology⁹⁹) by ancient-sophists, medieval-
 scholastics and modern-day notional~pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-
 {blurring/undermining-of-prospective-totalising-entailing,-as-to-
 entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-
 ontological-completeness¹⁰² } (to undermine prospective ¹⁰³universalising-
 idealisation, budding-positivism and postmodern-thought respectively)
 and involving ‘their seeding-misprising ontological-bad-
 faith/inauthenticity⁶⁴~preconverging~de-
 mentating/structuring/paradigming⁶⁵ 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
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-~~<amplituding/formative-
 epistemicity>~~totalising~in-relative-ontological-completeness¹⁰² }~~ in*

contempt of 'relative-ontological-incompleteness'⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness⁸³/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'⁸⁹;¶ human limited-mentation-capacity-deepening as of organic-knowledge more critically involves 'the requisite fundamental knowledge-reification—gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness⁸³-in {preconverging disentanglement by} postconverging-entailment> point-of-departure' as referencing/registering/decisioning nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> by 'their very own sublimating prospective/nascent relative-ontological-completeness⁸⁷ ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning' in order to fulfil the requisite ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for effective theoretical—conceptual—operant conceptualisation enabling 'sublimating supererogatory—unbeholdening-conflatedness^{13 46}historiality/ontological-

*eventfulness*⁸⁸/*ontological-aesthetic-tracing*-<*perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>*’ (and so over *referencing/registering/decisioning* such *nascent-particular/incipient-and-material/technical-sublimations*-<*blinded-to-their-relative-ontological-completeness*⁸⁷⁻⁸³ *reference-of-thought-⁸⁴ devolving*> by ‘the *presublimation* *relative-ontological-incompleteness*⁸⁸ ⁸³*reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning*’ thus rather inducing ‘*desublimating* *relic/artifactual-beholdening-constitutedness*¹⁴ ⁴⁷*historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition*’), and in this respect the institutionalised intellectual practice of any given registry-worldview/dimension failing to reflect ‘the fundamental *knowledge-reification-gesturing*-<*in-prospective psychologismic~apriorising/axiomatising/referencing*-{*of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity* }—*conflatedness*⁸³ *in* {*preconverging-disentailment* by} *postconverging-entailment*> *point-of-departure* of *prospective/nascent* *relative-ontological-completeness*⁸⁷ ⁸³*reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning*’ rather speaks to a fundamental *institutional-bankruptcy* wherein for instance the ‘*presublimating* *relative-ontological-incompleteness*⁸⁸ ⁸³*reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning*’ respectively as of the ‘*non-universalising* *knowledge-reification-gesturing*-<*in-*

~~prospective psychologismic~apriorising/axiomatising/referencing-
of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-~~preconverging disentanglement by~~ postconverging-
entailment>~~’ of ancient-sophistry, ‘non-positivising knowledge-
reification-gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-
of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-~~preconverging disentanglement by~~ postconverging-
entailment>’ of medievalscholasticism or
‘disjointing/disparateness/disentailing knowledge-reification-gesturing-
<in-prospective psychologismic~apriorising/axiomatising/referencing-
of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-~~preconverging disentanglement by~~ postconverging-
entailment>’ of modern-day notional~pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-
entailing-<amplituding/formative-epistemicity>totalising~in-relative-
ontological-completeness⁷) as to their flawed fundamental knowledge-
reification-gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-
of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—

~~conflatedness~~³ ~~-in {preconverging disentanglement by} postconverging-~~
~~entailment>~~ point-of-departure cannot intelligibly conceptualise the
 effective theoretical-conceptual-operant implications warranting the
 'prospective/nascent relative-ontological-completeness'⁸⁷ ⁸³reference-of-
 thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning' respectively of Socratic-philosophers
 '103 universalising-idealisation knowledge-reification-gesturing-<in-
~~prospective psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~³ ~~-in {preconverging disentanglement by} postconverging-~~
~~entailment>~~', budding-positivists 'rational-empiricism/positivism
 knowledge-reification-gesturing-<in-
~~prospective psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~³ ~~-in {preconverging disentanglement by} postconverging-~~
~~entailment>~~' and prospective postmodern-thought '¹⁸deprocrypticism—
 or-preempting—disjointedness-as-of-⁸³reference-of-thought knowledge-
 reification-gesturing-<in-
~~prospective psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~³ ~~-in {preconverging disentanglement by} postconverging-~~
~~entailment>~~' (as reflecting a rather more fundamental apriorising and

*psychoanalytic presublimating defect warranting prospective
 psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposing to supersede such ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ mental-flex equating/leveling-down everything across
 space and time as of naive absolutising conceptual-patterning-(as-
 devoid-of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity¹⁰ 's-reifying-or-
 elucidating-of- 'prospective-relative-ontological-completeness⁸⁷ ';-so-
 rather-enabled-<by-a-⁶ nonpresencing-divulging-of-momentous-
⁴⁶historiality/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'[>]> } and isms—conceptualisations and
 so in lieu of grasping the projective-insights for drawing sublimating
 'relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷ -(sublimating~referencing/registering/decisioning,—as-
 self-becoming/self-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—psychologism⁸⁹), and in many
 ways such presublimating mental-reflex as of mere institutional
 preeminence pretense of integrating such nascent-particular/incipient-
 and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness⁸⁷—reference-of-thought-⁴⁴ devolving> is not*

*beholdening upon existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ and speaks to <amplituding/formative-
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ that rather stifles
 prospective human knowledge possibilities as to their disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 ‘immanent-ontological-contiguity⁶⁷’> (rather than
⁴⁵foregrounding__entailment-~~{postconverging–narrowing-
 down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-
 ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism}~~
⁵⁶meaningfulness-and-teleology⁹⁹ that projects requisite
 <amplituding/formative>disposedness/psychologismic-construct-~~{as-to-
 orientation/value-construct/valuation—and-derived-parameterising}~~ and
 <amplituding/formative>entailment-~~{as-to-totalising-
 contiguous/coherent–factuality-of-variability}~~);¶ ultimately, as to the fact
 that human limited-mentation-capacity-deepening is all about ‘genuine
 knowledge-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-~~{of-
 attendant–ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in-~~{preconverging-disentailment-by} postconverging-
 entailment>~~ framework involving a detour to existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-~~*

digression in epistemic-totalisingly³³—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-~~
~~ment—for—conceptualisation~~ 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-threshold¹²/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-reification-gesturing-<in-
prospective psychologism~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—
conflatedness³ in {preconverging disentanglement by} postconverging-
entanglement>) and so beyond ⁷⁹*presencing—absolutising-identitive-*
constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ and
blurriness⁷ induced pedantic abandonment to desublimating
⁵¹*incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-*
conceptualisation (in lieu of sublimating⁵⁵ maximalising-recomposuring-
for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
with the so-induced¹⁰³ universal-transparency¹⁰⁴-(transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } part-and-
parcel of the process of human crossgenerational transformation more
critical and important than any punctual enframed notions of knowledge
acquiescence) and with the appropriate intellectual attitude being one
beyond the immediate <preconverging~‘motif-and-
apriorising/axiomatising/referencing’-imbuing>-existentialising—
enframing/imprintedness-(as-to-¹ historicity-tracing—in-presencing-
hyperrealisation/hyperreal-transposition} as to ‘fundamentally skewing
the dynamism in the play of temporal-and-intemporal-dispositions of
social-stake-contention-or-confliction of the social-construct towards

sublimating ontological-good-faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰' and in this regards knowledge-
reification-gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-{preconverging-disentailment by} posteconverging-
entailment> can only extend as far as eliciting human ontological-
commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>
as to existence—as-sublimating-withdrawal and subsequent
secondnatured human institutionalisation from the ¹⁰³universal-
transparency¹⁰⁴ -{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness⁷⁷ }, but knowledge-reification-gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-{preconverging-disentailment by} posteconverging-
entailment> ends/should-not aspire to any 'convincing' of ontological-
bad-faith/inauthenticity⁶⁴~preconverging-de-
mentating/structuring/paradigming⁶⁵ as the latter is nothing but a
circular process that only ends up degrading knowledge into falsehoods
as individual supererogatory-shalldownness 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-supererogation⁹⁶—<construed-as-to-act-*
 logical- *execution-or-logical-implications-of-‘notion-of-agreement-or-*
 implication— *disagreement’>*
 supposedly-
 apriorising-in-
 conviction-as-to-
 profound-
 supererogation⁹⁶

⁵⁵maximalising- *antiakrasiatic—maximalising-recomposuring-for-relative-ontological-*
 recomposuring- *completeness⁸⁷—unenframed-conceptualisation-<as-to-*
 for-relative- *⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-*
 ontological- *<perspective—ontological-normalcy/postconvergence-reflected-*
 completeness⁸⁷— *‘epistemicity-relativism-determinism’>,-*
 unenframed- *‘hermeneutically/reprojectively/supererogatingly/zeroingly-as-*
 conceptualisation *exteriorising/deneuterising¹⁷’-of-motif-and-*
apriorising/axiomatising/referencing>—unenframed-conceptualisation
as to dimensionality-of-sublimating²⁵
<amplituding/formative>supererogatory-de-mentativeness/epistemic-

*growth-or-conflatedness*¹³ /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 attendant-
 ontological-contiguity~~*⁵⁷ ~*educed-
 existentialising/contextualising/textualising-contiguity*⁷⁰ -<reifying-or-
*elucidating-of-prospective-relative-ontological-completeness*⁸⁷ -of-
reference-of-thought-⁸³ devolving-as-of-instantiative-context> as to
*existence-potency*⁸⁸ ~*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*⁷⁰ ~*apriorising-psychologism*⁸³ *reference-of-thought* in
*threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation*⁹⁶ -<as-to- 'attendant-intradimensional'-prospectively-
*disontologising~preconverging/dementing*⁷⁰ ~*apriorising-psychologism*>
as shallowness-of-thought-or-unsophistication-of-understanding) }

⁵⁶meaningfulness- *meaningfulness as of its inherent 'apriorising-teleological-thresholding-
 and-teleology*⁹⁹ *as-teleological-framework/narrative-framework* of
contextualising/existentialising/instantiative-devolving-meaningfulness'
as of apriorising/axiomatising/referencing-~~{of-attendant-ontological-~~

~~contiguity ~educated~existentialising/contextualising/textualising-~~
~~contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-~~
~~postconverging-entailment-with-existence,-as-defining-backdrop-Being-~~
~~development/ontological-framework-expansion—as-to-depth-of-~~
~~ontologising-development-as-infrastructure-of-meaningfulness-and-~~
~~teleology⁹⁹-as-well-as-derived-conventioning-referencing-with-regards-~~
~~to-institutional-development—as-to-social-function-development-and-~~
~~living-development—as-to-personality-development-possibilities;¶~~
 construed as ~~<amplituding/formative-~~
~~epistemicity>totalising/circumscribing/delineating~~ ⁸³reference-of-
~~thought-⁸⁴devolving-as-of-instantiative-context>—meaningfulness-and-~~
~~teleology⁹⁹ defining any given registry-worldview/dimension in reflection~~
~~of the fact that there can only be one~~ ~~<amplituding/formative-~~
~~epistemicity>totalising/circumscribing/delineating~~ ~~meaningfulness-and-~~
~~teleology⁹⁹ as of the-very-same-immanent-existence/intrinsic-~~
~~reality/ontological-veridicality,-as-to-‘human~~ ~~<amplituding/formative-~~
~~epistemicity>totalising~purview-of-construal’~~ for inducing intelligibility,
 such that the reification issue/problem with ~~meaningfulness-and-~~
~~teleology⁹⁹ is rather derivational as of human relative ontological-~~
~~performance⁷²-<including-virtue-as-ontology> as of ‘various relative-~~
~~ontological-completeness⁸⁷-of-⁸³reference-of-thought’~~ in reflecting
~~meaningfulness-and-teleology⁹⁹ as of the-very-same-immanent-~~
~~existence/intrinsic-reality/ontological-veridicality,-as-to-~~
~~‘human~~ ~~<amplituding/formative-epistemicity>totalising~purview-of-~~
~~construal’~~ as from existence-potency³⁹~sublimating~nascence,-disclosed-

*from-prospective-epistemic-digression epistemic-or-notional~projective-
perspective over human-subpotency epistemic-or-notional~projective-
perspective (thus inducing successive relative
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment for aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology⁹⁹) as well as the given ⁸³reference-of-
thought-⁸⁴devolving temporal-to-intemporal ontological-performance⁷²-
<including-virtue-as-ontology> of its <amplituding/formative-
epistemicity>totalising/circumscribing/delineating of meaningfulness-
and-teleology⁹⁹*

metaphoricity⁵⁷ *metaphoricity as evolving-and-devolving—‘<amplituding/formative-
epistemicity>totalising~conception-of attendant-ontological-
contiguity⁶⁷~duced-existentialising/contextualising/textualising-
contiguity⁴⁰-in-elucidation-or-reification’, construed ultimately as of the
crossgenerational superseding of any given registry-worldview/dimension
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁵⁶meaningfulness-
and-teleology⁹⁹ (as to ‘human Being-development/ontological-
framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology , institutional-
development-as-to-social-function-development and living-development-
as-to-personality-development’), as of prospective relative-ontological-
completeness⁸⁷ superseding/undermining/deflating of prior relative-
ontological-incompleteness⁸⁸, as ⁵⁶meaningfulness-and-teleology⁹⁹*

infrastructure rede-mentating/restructuring/reparadigming;¶ implying
'differing-and-incompatible⁵⁶ meaningfulness-and-teleology⁹⁹ finality' of
the relative-ontological-incompleteness⁸⁸ and the relative-ontological-
completeness⁸⁷ as of their respectively implied
~~*supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-*~~
~~*apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-*~~
~~*ment-for-conceptualisation*~~ *as opened-construct-of-⁵⁶ meaningfulness-*
and-teleology⁹⁹ and pseudo-edginess/pseudo-incisiveness as
~~*<amplituding/formative>⁸ wooden-language-(imbued-temporal-mere-*~~
~~*form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-*~~
~~*or-dementing⁷⁰-narratives-of-the-⁸³ reference-of-thought-⁸ categorical-*~~
~~*imperatives/axioms/registry-teleology⁹⁹)*~~ *as of the implied*
reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation as reasoning-from-results/afterthought
(as to elicitable <amplituding/formative>⁸ wooden-language-(imbued—
~~*averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-*~~
~~*meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-*~~
~~*with-regards-to-prospective-apriorising-implications>))*~~, thus rendering
'propositional compatibility as of mutual
aposteriorising/logicising/deriving/intelligising/measuring' improbable
as both are affirmative whereas in reality the former should be affirmed
and the latter should be unaffirmed thus explaining why only a
'prospective⁵⁶ meaningfulness-and-teleology⁹⁹ 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 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> underlying any society/social-setup conventioning as so reflected by its 'self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' enabling the relative-ontological-completeness⁸⁷ 'prospective⁵⁶ meaningfulness-and-teleology⁹⁹ routing ontologically-hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-disentailment by} posteconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative—supererogating>)' over the relative-ontological-incompleteness⁸⁸ crossgenerationally as of <amplituding/formative—epistemicity>causality⁴~as-to-projective-totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁷² sublimating implications, reflecting the fact that there is no base-

~~institutionalisation~~ ~~propositional-convincing-of-dialogical-equivalence-~~
~~<as-to-psychologismic~apriorising/axiomatising/referencing-}{of-~~
~~attendant~ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³ -in-{preconverging-disentailment-by} postconverging-~~
~~entailment,-in-self-becoming/self-conflatedness¹⁴ /formative-~~
~~supererogating>~~ of recurrent-utter-uninstitutionalisation but rather a
 'prospective ⁵⁶meaningfulness-and-teleology⁹⁹ routing ontologically-
 hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring' arising as of their
~~<amplituding/formative-epistemicity>causality⁶ ~as-to-projective-~~
~~totalitative-implications-of-prospective-¹¹ nonpresencing,-for-explicating-~~
~~ontological-contiguity⁷ sublimating implications pointing out that base-~~
 institutionalisation is relatively as to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression and this
 notion of 'prospective ⁵⁶meaningfulness-and-teleology⁹⁹ routing
 ontologically-hegemonising-narrative⁷¹ as to psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring (and not
 propositional-convincing-of-dialogical-equivalence-~~<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing-}{of-attendant-~~
~~ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³ -in-{preconverging-disentailment-by} postconverging-~~
~~entailment,-in-self-becoming/self-conflatedness¹⁴ /formative-~~
~~supererogating>)'~~ applies likewise in 'affirming relative existence-

potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression sublimating-validation/desublimating-invalidiation
 implications' of ¹⁰³universalisation over base-institutionalisation,
 positivism/rational-empiricism over ¹⁰³universalisation, and prospectively
 notional~deprocrypticism over our positivism~procrypticism, and such a
 state of improbable propositional-convincing-of-dialogical-equivalence-
 <as-to-psychologismic~apriorising/axiomatising/referencing-
 attendant~ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³~in-{preconverging-disentailment by}~postconverging-
 entailment,-in-self-becoming/self-conflatedness¹⁴/formative-
 supererogating> arises because of prior relative-ontological-
 incompleteness⁸⁸ shiftiness-of-the-Self⁹¹ associated with human
 sovereignconstructs in <amplituding/formative-
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag⁷⁴ 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-
 reification~gesturing-<in-
 prospective psychologismic~apriorising/axiomatising/referencing-
 attendant~ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—

~~conflatedness³ -in {preconverging disentanglement by} postconverging-~~
~~entailment>~~, but then sophistic/pedantic dispositions as of social-stake-
contention-or-confliction in ⁵¹incrementalism-in-relative-ontological-
incompleteness⁸⁸—enframed-conceptualisation with regards to such
issues like climate change, public policy, etc. can turn around and
wrongly reaffirm the ‘ontological-veracity of human
~~<amplituding/formative>~~⁸wooden-language-~~(imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-~~
~~with-regards-to-prospective-apriorising-implications>}~~ as of
propositional-convincing-of-dialogical-equivalence-~~<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing-{of-attendant-~~
~~ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ -in {preconverging disentanglement by} postconverging-~~
~~entailment,-in-self-becoming/self-conflatedness¹ /formative-~~
~~supererogating>~~’ to undermine such ‘prospective ⁵⁶meaningfulness-and-
teleology⁹⁹ routing ontologically-hegemonising-narrative⁷¹ as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’ enlightenment from its dispensing-with-immediacy-for-
relative-ontological-completeness⁸⁷-by-reification/contemplative-
distension²⁷ specialisms even though we know that the truly specialist
lawyer, chemist, etc. doesn’t adopt any such propositional-convincing-of-
dialogical-equivalence-~~<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing-{of-attendant-~~

~~ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³ -in- {preconverging-disentailment-by} postconverging-~~
~~entailment, -in-self-becoming/self-conflatedness¹⁴ /formative-~~
~~supererogating>~~ relation with ~~<amplituding/formative>⁸wooden-~~
~~language- {imbued—averaging-of-thought-<as-to-~~
~~leveling/ressentiment/closed-construct-of— meaningfulness-and-~~
~~teleology -as-of- ‘nondescript/ignorablevoid’-with-regards-to-~~
~~prospective-apriorising-implications>} but rather is in an~~
enlightening/educating deferential-formalisation-transference posture of
‘prospective ⁵⁶meaningfulness-and-teleology⁹⁹ routing ontologically-
hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’, and this relation between flawed
sophistic/pedantic social-stake-contention-or-confliction encouraging of
~~<amplituding/formative>⁸wooden-language- {imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of—~~
~~meaningfulness-and-teleology -as-of- ‘nondescript/ignorablevoid’-with-~~
~~regards-to-prospective-apriorising-implications>} propositional-~~
~~convincing-of-dialogical-equivalence-<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing- {of-attendant—~~
~~ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³ -in- {preconverging-disentailment-by} postconverging-~~
~~entailment, -in-self-becoming/self-conflatedness¹⁴ /formative-~~
~~supererogating>~~ in ⁵¹incrementalism-in-relative-ontological-

*incompleteness*⁸⁸—*enframed-conceptualisation and veridical intellectual*
*'prospective*⁵⁶*meaningfulness-and-teleology*⁹⁹ *routing ontologically-*
*hegemonising-narrative*⁷¹ *as to psychoanalytic-unshackling/memetic-*
reordering/institutional-recomposuring' *for*⁵⁵*maximalising-*
*recomposuring-for-relative-ontological-completeness*⁸⁷—*unenframed-*
conceptualisation also arises when it comes to prospective knowledge-
reification-gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
*conflatedness*⁵ *in {preconverging disentanglement by} postconverging-*
entanglement> *of preceding/traditional normativities, conventions,*
practices, etc. (such as manifested with sophistic/pedantic mediums,
shamans, witchdoctors, Ancient-sophists, medieval-scholasticism pedants
and modern-day notional~pedantising/muddling/formulaic-hollowing-
out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-~~
prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-
*epistemicity>totalising~in-relative-ontological-completeness*⁸⁷ *)), and*
hence ultimately with respect to human limited-mentation-capacity
implications sophistry can-and-is only undermined by prospective
*relative-ontological-completeness*⁸⁷ *'prospective*⁵⁶*meaningfulness-and-*
*teleology*⁹⁹ *routing ontologically-hegemonising-narrative*⁷¹ *as to*
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring' *knowledge-reification-gesturing-<in-*
prospective psychologismic~apriorising/axiomatising/referencing-{of-

*attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging disentanglement by} postconverging-
 entailment> in inducing the ¹⁰³universal-transparency¹⁰⁴-(transparency-
 of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the
 prospective registry-worldview/dimension ⁴⁵foregrounding__ entailment-
 {postconverging~narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
 reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-
 notional~deprocrpticism} as of its construction-of-the-Self’ from whence
 its devolving specialisms/profound knowledge-construct can then be
 socially engaged in deferential-formalisation-transference undermining
 sophistry, and so in the sense that it is only because by-and-large every
 modern human construction-of-the-Self is positivistic/rational-empirical
 as of ⁸³reference-of-thought-level that the possibility of devolving
 specialisms/profound positivistic knowledge-construct can arise (without
 the possibility of its sophistic/pedantic social-stake-contention-or-
 confliction undermining with regards to eliciting non-positivism,
 supernaturalism, etc. <amplituding/formative>⁸wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
 implications>)) even when the vast majority of humans never have a*

thorough grasp of any specifically given specialism/profound positivistic
 knowledge-construct say modern medicine, physics, social science, etc.,
 and likewise the sophistic/pedantic difficulty facing the prospective
 possibility of notional~deprocrpticism as it is prospectively reflective of
 our present positivism~procrypticism uninstitutionalised-threshold⁰² lies
 in the fact that it is highly liable to present social-stake-contention-or-
 confliction ⁸⁰procrypticism~or~disjointedness-as-of⁸³reference-of-
 thought sophistry 'flawed encouraging of propositional-convincing-of-
 dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }-
 conflatedness¹ -in-{preconverging-disentailment-by}-postconverging-
 entailment,-in-self-becoming/self-conflatedness¹ /formative-
 supererogating> <amplituding/formative>⁸wooden-language-(imbued-
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-
 with-regards-to-prospective-apriorising-implications>} as of present
 disjointedness-as-of⁸³reference-of-thought' in undermining the
 'prospective ⁵⁶meaningfulness-and-teleology⁹⁹ routing ontologically-
 hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring' of ¹⁸deprocrpticism~or-
 preempting~disjointedness-as-of⁸³reference-of-thought as of its
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷, and such prospective

notional~deprocrypticism organic knowledge-reification~gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant~ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in {preconverging disentanglement by} postconverging-
entailment> necessarily requires at least the induced¹⁰³ universal-
transparency¹⁰⁴ {transparency-of-totalising-entailing, -as-to-entailing-
<amplituding/formative~epistemicity> totalising~in-relative-ontological-
completeness¹⁷ } of the¹⁸ deprocrypticism~or~preempting—disjointedness-
as-of-³³reference-of-thought ‘⁴⁵foregrounding__entailment-
{postconverging~narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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-
⁸³reference-of-thought as of social-stake-contention-or-confliction
implications) even if the vast majority of humans don’t have a thorough
grasp of notional~deprocrypticism implied profound/specialisms
knowledge-construct implications

neuterising⁵⁸

neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-
epistemically-flawed—⁷⁹presencing—absolutising-identitive-

constitutedness¹⁴—or—identitive-constitutedness¹⁴-as- ‘epistemic-totality³⁷’-
dereification-in-dissingularisation-<as-to-the-
disjointedness/disentailment-of-¹⁹presencing—absolutising-identitive-
constitutedness¹⁴>²⁹-as-flawed-epistemicity-relativism-determinism⁹

neuterisation⁵⁹

neuterisation- {undisambiguation of temporal-as-
denaturing¹⁶/preconverging-or-dementing²⁰ from intemporal-as-
sound/postconverging-or-dialectical-thinking²¹, so-construed-as-to-
binarity-of- categorical-imperatives/axioms/registry-teleology⁹⁹-with-
temporal-as-denaturing¹ falsely-represented-as-if-in-ontological-
contiguity⁶⁷-with-intemporal-as-sound, ‘rather-than-disambiguated-into
intemporal-as-prospective-notional-contiguity/epistemic-contiguity⁶³-
<profound-supererogation⁷⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> and
temporal-as-prior-notional-discontiguity/epistemic-discontiguity⁶³-
<between—prior-shallow-supererogation⁷⁶-of-mentally-
aestheticised~preconverging/dementing²⁰—qualia-
schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>-
representations’, but-wrongly-implying-both-are of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative—epistemicity>totalising~purview-of-
construal’⁵⁶ imbued-apriorising/axiomatising/referencing of
⁵⁶meaningfulness-and-teleology⁹⁹ }

nondescript/ignora nondescript/ignorable—void, in underlying holographically-

ble-void⁶⁰

<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
human-institutionalisation-process⁶⁸ epistemic-
ricochetting/transepistemicity⁴⁵ foregrounding__entailment-
(postconverging~narrowing-down~sublimation-as-to- 'existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-
reflecting- 'immanent-ontological-contiguity⁶⁷';—as-operative-
notional~deprocrypticism)⁵⁶ meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶—<as-to-perspective—ontological-
normalcy/postconvergence-implied- 'prospective-aporeticism-
overcoming/unovercoming'>', a 'prior registry-worldview's/dimension's
nondescript/ignorable-void as of its ontologically-flawed
preconverging/dementing⁷⁰-qualia-schema' refers to the fact that no
registry-worldview/dimension going by its relative-ontological-
incompleteness⁸⁸ as of prior registry-worldview/dimension epistemic
perspective is representatively cognisant-and-integrative of its
⁵⁶meaningfulness-and-teleology⁹⁹ as of its prospective destructuring-
threshold- (uninstitutionalised-threshold¹⁰²/presublimating-
desublimating-decisionality)~of-ontological-performance⁷²-<including-
virtue-as-ontology> implied/appreciable preconverging/dementing⁷⁰-
qualia-schema (so-reflected as from the prospective registry-
worldview/dimension in relative-ontological-completeness⁸⁷ epistemic
perspective), as it rather reproduces circularly its 'prior registry-

worldview's/dimension's nondescript/ignorable-void as of its ontologically-flawed preconverging/dementing²⁰-qualia-schema' over any such prospective registry-worldview's/dimension's veridically implied/appreciable preconverging/dementing²⁰-qualia-schema representation of the prior registry-worldview's/dimension's destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~-of-ontological-performance⁷²-<including-virtue-as-ontology>, with the implication that the 'destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~-of-ontological-performance⁷²-<including-virtue-as-ontology> preconverging/dementing²⁰-qualia-schema' respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our⁸⁰ procrypticism-or-disjointedness-as-of-⁸³reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷) as reflected from the epistemic perspective respectively of prospective base-institutionalisation, ¹⁰³universalisation, positivism and notional-deprocrypticism (as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷) 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/dementing²⁰-qualia-schema': and any such 'prior registry-worldview's/dimension's nondescript/ignorable-void as of its ontologically-flawed

preconverging/dementing³⁰-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-sublimating²³;

<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²⁴' with regards to the transepistemic/epistemic-ricochetting <amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of human limited-mentation-capacity-deepening⁵³ in human epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual of ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-IMPLIED-'prospective-aporeticism-overcoming/unovercoming'>'; and so as of the relative-ontological-completeness⁹⁷ prospective registry-worldview's/dimension's supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation 'induced postconverging/dialectical-

*thinking⁷¹-qualia-schema as from its apriorising-psychologism/mental-
 schema implicated value-ricochetting/transvaluation—as-to-prospective-
 relative-ontological-completeness⁸⁷’ superseding of the relative-
 ontological-incompleteness⁸⁸ prior registry-worldview’s/dimension’s
 supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment—for-conceptualisation* ‘implied prior postconverging/dialectical-
*thinking⁷¹-qualia-schema which becomes prospectively a prior
 preconverging/dementing⁷⁰-qualia-schema’ (thus grasping the
 ‘teleologically-determinative <amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative-implications-of-
 prospective-⁶⁹nonpresencing,-for-explicating-ontological-contiguity⁷¹’ of
 the prior registry-worldview’s/dimension’s meaningfulness so-
 construable as of its preconverging/dementing⁷⁰-qualia-schema
 reflection of its destructuring-threshold-(uninstitutionalised-
 threshold⁶⁸/presublimating-desublimating-decisionality)-of-ontological-
 performance⁷²-<including-virtue-as-ontology>);¶ as the prior registry-
 worldview’s/dimension’s destructuring-threshold-(uninstitutionalised-
 threshold⁶⁸/presublimating-desublimating-decisionality)-of-ontological-
 performance⁷²-<including-virtue-as-ontology> is construed as a
 <amplituding/formative>⁸wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
 or-dementing⁷⁰-narratives—of-the-⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-teleology⁹⁹) 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 ¹⁰³universalising-idealisation
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ perspective, and
noting as well here that the conceptual-patterning-(as-devoid-of-
attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity¹⁰ ‘s—reifying-or-
elucidating-of-‘prospective-relative-ontological-completeness⁸⁷’;-so-
rather-enabled-<by-a-⁶ nonpresencing-divulging-of-momentous-
⁴⁶historiality/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’>}* naivety of Platonism as merely
*prior reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation is alien to Plato and the Socratic-
philosophers whose anamnesis rather speaks of originariness-parrhesia,—
as—spontaneity-of-aestheticisation conceptualisation of their
¹⁰³universalising-idealisation), as human-subpotency doesn’t constrain
‘the becoming of ecstatic-existence-as-transcendental-signifier’ as of the
latter’s transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
mentativity inducing implications such that ecstatic-existence-as-*

*transcendental-signifier—becoming-spontaneity-implications reflected as
existence-potency³⁹~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-
sublimating³⁵ - (<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation), implies the prospective registry-worldview/dimension in
relative-ontological-completeness⁸⁷ is of superseding value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness⁸⁷ so-reflected as of ‘the ontological-contiguity⁶⁷—of-the-
human-institutionalisation-process⁶⁸ (ecstatic-existence prospective
digression induced epistemic-ricochetting/transepistemicity)
dimensionality-of-sublimating²³ |
<amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) as to difference-conflatedness¹³-as-to-totalitative-
reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-
determinism²³’ 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*⁹⁹
as equivalence/correspondence antiakrasiatic-aspiration ontological-
*performance*⁷²-<including-virtue-as-ontology>' over the prior registry-
worldview's/dimension's *destructuring-threshold- (uninstitutionalised-*
threshold ⁰²*/presublimating-desublimating-decisionality)*-of-ontological-
*performance*⁷²-<including-virtue-as-ontology> ⁷⁹*presencing—*
*absolutising-identitive-constitutedness*¹⁴/*identitive-constitutedness*¹⁴-as-
'epistemic-totality'³⁷-dereification-in-dissingularisation-<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness ¹ >²⁹-*as-flawed-epistemicity-relativism-determinism* ⁹
induced *'temporal/sophistic-as-ontologically-flawed/ontological-bad-*
*faith/inauthenticity*⁶⁴ *reproducibility—mathesis/motif/thrownness-*
disposition,—as—reproducibility-of-aestheticisation seeding-misprising of
reasoning-from-results/afterthought ⁵⁶*meaningfulness-and-teleology*⁹⁹ *as*
covert-pretence-of-equivalence/correspondence—antiakrasiatic-
*aspiration-ontological-performance*⁷²-<including-virtue-as-ontology>';¶
with the above reflecting the fact that *originariness-parrhesia,—as—*
spontaneity-of-aestheticisation inducing of prior reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as outcome/outfit/shell—construedhistorially-as-of-the-
specifically-aestheticised-incrusting/plating/coating-as-institutional-
manifestation is rather a 'secondnatured positive-opportunism—of-
*social-functioning-and-accordance*⁷⁵ *implied mechanical-knowledge'* but
then the very possibility for *prospective originariness-parrhesia,—as—*
spontaneity-of-aestheticisation inducing of prospective reproducibility—

*mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation (as to when ecstatic-existence-as-transcendental-
signifier—becoming-spontaneity-implications reflected as existence-
potency³⁹~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-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸ (ecstatic-existence prospective digression
induced epistemic-ricochetting/transepistemicity) dimensionality-of-
sublimating³⁵ - (<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness¹⁵/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation)* as to difference-conflatedness¹³-as-to-totalitative-
reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective-⁶⁴nonpresencing>⁹²-as-veridical-epistemicity-relativism-
determinism²²’ 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-reasoning⁵⁶meaningfulness-and-teleology⁹⁹
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-teleology⁹⁹ 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-completeness⁸⁷ ⁵⁶meaningfulness-and-teleology⁹⁹' in order for the upholding of anamnesis (as to when ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is implied), as to the fact that with regards to social-stake-contention-or-confliction the prior registry-worldview's/dimension's prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation <amplituding/formative>⁸wooden-language-(imbued-temporal-mere-form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) at its destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)-of-ontological-performance⁷²-<including-virtue-as-ontology> cannot uphold/uptake the prospective registry-worldview's/dimension's ⁵⁶meaningfulness-and-teleology⁹⁹ as it rather engages with such prospective knowledge in complexification of its prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation <amplituding/formative>⁸wooden-

*language- (imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹)* which is alien to the requisite
 prospective registry-worldview's/dimension's parrhesiastic value-
 ricochetting/transvaluation—as-to-prospective-relative-ontological-
 completeness⁸⁷ human-and-social—expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—
 psychologism-<as-from-perspective—ontological-
 normalcy/postconvergence>;¶ hence the
 <amplituding/formative>⁸wooden-language- (imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹) of a prior registry-
 worldview's/dimension's destructuring-threshold- (uninstitutionalised-
 threshold⁰²/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>causality⁴—as-to-projective-totalitative—implications-of-
 prospective-⁶⁴nonpresencing,-for-explicating-ontological-contiguity⁷¹)
 towards the prospective registry-worldview/dimension' eliciting the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸

*dimensionality-of-sublimating*²⁵ |
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
 equalisation) as to difference-conflatedness¹³-as-to-totalitative-
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-
 determinism²⁴, wherein the ascetically implied metaphoricity⁵⁷ as of the
 prospective registry-worldview/dimension, by its prospective
 psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposing for the prospective construction-of-the-Self, induces
 'value-ricochetting/transvaluation—as-to-prospective-relative-
 ontological-completeness⁸⁷ ⁵⁶meaningfulness-and-teleology⁹⁹' thus
 overriding the 'prior registry-worldview's/dimension's
 nondescript/ignorable-void as of its ontologically-flawed
 preconverging/dementing³⁰-qualia-schema' with regards to its
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality)-of-ontological-performance⁷²-<including-
 virtue-as-ontology>, such that a <amplituding/formative>⁸wooden-
 language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing³⁰-narratives—of-the-⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹) simply speaks of a registry-
 worldview's/dimension's <amplituding/formative-

epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of the
 'shiftiness-of-the-Self⁶¹' whether as of
 trepidatious/warped/preclusive/occlusive ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴/identitive-constitutedness¹⁴-as- 'epistemic-
 totality³⁷'-dereification-in-dissingularisation-<as-to-the-
 disjointedness/disentailment-of- ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ >²⁹-as-flawed-epistemicity-relativism-determinism⁶⁹

⁶¹nonpresencing nonpresencing—or-withdrawal—or-metaphysics-of-absence-(implicated-
 epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence>)-or-transcendental-reasoning-of-event³⁸-
 as-prospective-ontology-origination
 perspective/framing/reference/horizon/projection of ⁵⁶meaningfulness-
 and-teleology⁹⁹ as to the transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity implications of
 difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²²;¶
 reflected as existence-potency³⁹~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression or existence-potency³⁹~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-supererogation⁹⁶ ‘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-reification-gesturing-<in-

~~prospective psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness⁵ -in-{preconverging-disentailment by} postconverging-
 entailment>~~ and with such reductionisms rather inducing⁷⁹ presencing—
 absolutising-identitive-constitutedness¹⁴ as to elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside—attendant-ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰ poor and
 relic/artifactual conceptions of knowledge that poorly contemplates of
 human limited-mentation-capacity-deepening⁵³ implications, and so as
 'failing to override ~~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment~~ with
~~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-{preconverging-disentailment by}—
 postconverging-entailment~~ as the latter enables 'relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |
 (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*³⁹ to be drawn in keeping tab of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁶⁶ '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;¶ the failure to adopt such a nonpresencing-<perspective-ontological-normalcy/postconvergence>

~~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³-in-~~{preconverging-disentailment by}~~—~~postconverging-entailment~~ construal (underlined by human limited-mentation-capacity-deepening⁵³ as to attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ 'implied <amplituding/formative-epistemicity>totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness¹³s of ontological-contiguity⁶⁷') is critically associated with ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴

*academicism proliferation of isms—conceptualisations mere conceptual-
patterning- (as-devoid-of-attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity¹⁰ ‘s—reifying-or-
elucidating-of- ‘prospective-relative-ontological-completeness⁸⁷’;-so-
rather-enabled-<by-a-⁶¹ nonpresencing-divulging-of-momentous-
⁴⁶historiality/ontological-eventfulness⁸ /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’>)’ articulated rather as of
elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside—attendant—ontological-contiguity⁶⁷ ~educated—
existentialising/contextualising/textualising-contiguity⁴⁰ (wherein the
knowledge-reification—gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-{preconverging-disentailment by} postconverging-
entailment> 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-teleology⁹⁹)’ as to disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-*

'immanent-ontological-contiguity'⁶⁷> and thus with the 'ontologically-
 flawed implication that the absolute a priori is not construed as
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation'⁹⁶ but instead any of such given isms—conceptualisations
 and associated reductionisms now substituting for the unchanging
 immanent-backdrop of attendant-ontological-contiguity'⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity'⁴⁰ as the absolute a
 priori of conceptualisation, and so as of vague academicism
 proceduralisms in totalisingly-disentailing—discretion/whim-of-thought,
 rather than a knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in-{preconverging-disentailment by} posteconverging-
 entailment> of ⁴⁵foregrounding__entailment-(postconverging-
 narrowing-down~sublimation-as-to-'existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation'⁹⁶-in-reflecting-
 'immanent-ontological-contiguity'⁶⁷;-as-operative-
 notional~deprocrypticism) that starts-from-and-remains-in/is-of
 epistemical-embeddedness-with attendant-ontological-
 contiguity'⁶⁷~educed-existentialising/contextualising/textualising-
 contiguity'⁴⁰ (as to prospective knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—

~~conflatedness¹³ in {preconverging disentanglement by} postconverging-
 entailment}~~ 'implied' ~~<amplituding/formative-
 epistemicity>~~ totalising~renewing-realisation, -re-perception, -re-thought-
 in-epistemic-conflatedness¹³s 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 ⁴⁰historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-
 determinism'> (consider in this regards the
 apriorising/axiomatising/referencing-{of-attendant~ontological-
 contiguity ~educated~existentialising/contextualising/textualising-
 contiguity }~conflatedness¹³ in {preconverging disentanglement by}~
 postconverging-entailment, in reflecting the unchanging immanent-
 backdrop of attendant~ontological-contiguity⁶⁷~educated~
 existentialising/contextualising/textualising-contiguity⁴⁰, of recurrent
 aspiration for ontological-contiguity⁶⁷ across
 Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-
 theory/loop-quantum-gravity/etc. as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶, ever always being
 about conceptually superseding/overcoming the physics epistemic-
 conception prospective human-subpotency~
 aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint in producing the
 'successive sublimating physics as successive ~~<amplituding/formative-
 epistemicity>~~totalising/circumscribing/delineating conception of
 ontological-contiguity⁶⁷ 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/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }-constitutedness¹⁴-in preconverging-entailment~~ disposition
 for the mere articulation of idle/single 'isms~conceptualisations mere
 conceptual-patterning-(as-devoid-of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰'s~reifying-or-elucidating-of-'prospective-relative-
 ontological-completeness³⁷';-so-rather-enabled-<by-a-⁶¹nonpresencing-
 divulging-of-momentous-⁴historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-
 determinism'>}' as of elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside~attendant-ontological-contiguity⁶⁷~educed~
 existentialising/contextualising/textualising-contiguity⁴⁰ lacking
~~<amplituding/formative-
 epistemicity>~~totalising/circumscribing/delineating profound-and-
 contiguous knowledge-reification~gesturing-<in-

~~prospective psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging disentanglement by} postconverging-
 entailment>~~ 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-totality³⁷ of attendant-ontological-
 contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰ 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
 complementary⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-
 reflected-'epistemicity-relativism-determinism'> and rather so as
 successive <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating profound-and-
 contiguous knowledge-reification-gesturing-<in-
 prospective psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging disentanglement by} postconverging-
 entailment> and 'not any naïve shallow-minded comparison of
 commonality of 'isms-conceptualisations mere conceptual-patterning-
 (as-devoid-of-attendant-ontological-contiguity ~educed-

existentialising/contextualising/textualising-contiguity⁴⁰ 's-reifying-or-
 elucidating-of-*prospective-relative-ontological-completeness*⁸⁷';-so-
 rather-enabled-<by-a-⁶¹ nonpresencing-divulging-of-momentous-
⁴⁰historiality/ontological-eventfulness⁸⁷ /ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'[>]} 'failing priorly to disambiguate
 the successive knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-{preconverging-disentailment by} postconverging-
 entailment> across-the-times as preceding-and-framing any given
 concepts' like failing to realise that the 'notion of time in physics' priorly
 speaks to different physics 'knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-{preconverging-disentailment by} postconverging-
 entailment> in ontological-contiguity⁶⁷ in reflection of attendant-
 ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ as of 'relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |
 {sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness³ /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—psychologism³⁹ across-the-
times with respect to physics relative-ontological-completeness⁸⁷
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-contiguity⁶⁷’ in reflection of
attendant-ontological-contiguity⁶⁷ ~educed-
existentialising/contextualising/textualising-contiguity⁴⁰ and as of the
relative-ontological-completeness⁸⁷ implied profoundness’ within which
any such concept and conceptualising is articulated and ‘this effectively
contrasts with such apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
constitutedness¹⁴—in preconverging-entailment disposition naïve shallow-
minded isms—conceptualisations mere conceptual-patterning-(as-devoid-
of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity⁴⁰ ‘s—reifying-or-
elucidating-of-‘prospective-relative-ontological-completeness⁸⁷’;-so-
rather-enabled-<by-a-⁶¹ nonpresencing-divulging-of-momentous-
⁴⁰historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-

'epistemicity-relativism-determinism' >} that equates/level-down
 everything across space and time as to wrongly imply everything is of the
 same ontological-contiguity⁶⁷ thus with a poor grasp of 'knowledge-
 reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-{preconverging-disentailment by} postconverging-
 entailment> in ontological-contiguity⁶⁷ in reflection of attendant-
 ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ as of 'relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷—
 {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-psychologism³⁹ and so 'as
 to a superficiality and ontological-bad-faith/inauthenticity⁶⁴ that is
 patently incapable of construing underlying human
 <amplituding/formative-epistemicity>totalising~thrownness-in-
 existence³⁵ relevant human-subpotency-
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint to be superseded and
 rather often directly/indirectly contravene/disregard such re-originary

parrhesiastic insights (as so-often instigated with such idle/single 'isms–
conceptualisations mere conceptual-patterning- (as-devoid-of-attendant–
ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity¹⁰ 's–reifying-or-
elucidating-of- 'prospective-relative-ontological-completeness⁸⁷ ';-so-
rather-enabled-<by-a-⁶¹ nonpresencing-divulging-of-momentous-
¹⁶historiality/ontological-eventfulness⁸ /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism '>}' in
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-
contiguity }–constitutedness¹⁴ -in-*preconverging-entailment* as of
elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside–attendant–ontological-contiguity⁶⁷~educated–
existentialising/contextualising/textualising-contiguity¹⁰) and which in so
doing do not satisfy ⁴⁵foregrounding__entailment-(postconverging–
narrowing-down~sublimation-as-to- 'existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ '-in-reflecting-
'immanent-ontological-contiguity⁶⁷ ';-as-operative-
notional~deprocrypticism} as to '<amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–
ontological-contiguity⁶⁷~educated–
existentialising/contextualising/textualising-contiguity¹⁰ 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 ⁴⁵foregrounding_ entailment-
(postconverging–narrowing-down–sublimation-as-to-‘existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁶⁶’-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 attendant–ontological-contiguity⁶⁷~educated–
existentialising/contextualising/textualising-contiguity⁴⁰ such that there is
hardly any notional~disjointedness of the
assertions/claims/conceptualisations as validating their ontological-
veracity’;¶ on the other hand, the ‘knowledge-reification–gesturing–<in-
prospective_psychologismic~apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity ~educated–

existentialising/contextualising/textualising-contiguity }—
 conflatedness⁵³ -in-{preconverging-disentailment-by} postconverging-
 entailment> in ontological-contiguity⁶⁷ in reflection of attendant-
 ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity¹⁰ as of 'relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷—
 {sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness⁵³/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—psychologism³⁹ implied
 with deconstruction, genealogy and other critical theory practices are
 meant to articulate⁵⁶ meaningfulness-and-teleology⁹⁹/conceptualisations
 by their derivation/delineation/disambiguation as from human epistemic-
 embeddedness in existence so-construed as <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁵ (as to the
 phenomenological aspiration/possibility for overcoming imbued
 deficiency construed as metaphysics-of-presence-{implicated-
 'nondescript/ignorable-void⁶⁰'-as-to-⁷⁰ presencing—absolutising-
 identitive-constitutedness⁴), 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-~~
~~ment –for–conceptualisation)~~ for reflecting ‘relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
~~(sublimating~referencing/registering/decisioning,–as-self-becoming/self-~~
~~conflatedness⁸⁵/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–psychologism³⁹ underlying
knowledge-reification–gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant–ontological-contiguity ~educed–~~
~~existentialising/contextualising/textualising-contiguity }–~~
~~conflatedness⁸⁵ -in {preconverging disentanglement by} posteconverging-~~
~~entanglement>~~, such that in many ways the poor appreciation of
postmodern-thought is very much associated with their critics
fundamentally poor grasp of the precedence of ‘knowledge-reification–
gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant–ontological-contiguity ~educed–~~
~~existentialising/contextualising/textualising-contiguity }–~~
~~conflatedness⁸⁵ -in {preconverging disentanglement by} posteconverging-~~
~~entanglement>~~ in ontological-contiguity⁶⁷ in reflection of attendant–
ontological-contiguity⁶⁷~educed–
existentialising/contextualising/textualising-contiguity⁴⁰ as of ‘relative-

ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |
{sublimating~referencing/registering/decisioning,~as-self-becoming/self-
conflatedness¹⁵/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~psychologism³⁹ over mere
apriorising/axiomatising/referencing-{of-attendant~ontological-
contiguity ~educed~existentialising/contextualising/textualising-
contiguity }~constitutedness¹⁴~in~preconverging~entailment shallow-
minded articulation of conceptualisations with a poor sense of ‘relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |
{sublimating~referencing/registering/decisioning,~as-self-becoming/self-
conflatedness¹⁵/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~psychologism³⁹, ‘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-reification~gesturing-<in-
prospective~psychologismic~apriorising/axiomatising/referencing-{of-
attendant~ontological-contiguity ~educed~
existentialising/contextualising/textualising-contiguity }~

conflatedness¹³ in {preconverging disentanglement by} postconverging-
 entailment> in ontological-contiguity⁶⁷ in reflection of attendant-
 ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity¹⁰ as of 'relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷;
 {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~psychologism³⁹ as
 reflecting '<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating attendant-
 ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity¹⁰
⁴⁵foregrounding__entailment-{postconverging~narrowing-
 down~sublimation-as-to-'existence~as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶'-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-conflatedness¹³-as-to-difference (over-
 and-undermining apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed-

~~existentialising/contextualising/textualising-contiguity }—~~
 constitutedness¹⁴ ~~in-preconverging-entailment~~ as-to-absolutising-
 identity) with regards to the conceptual ‘overcoming of metaphysics-of-
 presence-~~(implicated-‘nondescript/ignorable-void’-as-to-¹⁹presencing—~~
~~absolutising-identitive-constitutedness¹⁴)~~ } intermediating-ascriptivity or
⁵⁸neuterising of human ⁵⁶meaningfulness-and-teleology⁹⁹ apriorising
 conceptualisation’ (so-articulated from the ‘deepest phenomenological
 transcendental-point-of-departure handle as of the
 notional~conflatedness¹³ of notional~deprocrpticism deneuterising¹⁷—
 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-threshold¹⁰²’ in the face of prospective human-
 subpotency~aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint’ and so-construed as
 human-subpotency~aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-
 ‘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 of¹⁵ 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-thinking²¹—by-preconverging-or-dementing²⁰-perspectives-of-human—⁵⁶meaningfulness-and-teleology⁹⁹> of the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹’ as to their ‘aestheticisation—and—aestheticisation-towards-ontology of human ontological-performance⁷²-<including-virtue-as-ontology>’;¶ (as to ‘human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development’) in notionally/epistemically construing the ontological-performance⁷²-<including-virtue-as-ontology> of human limited-mentation-capacity-deepening⁵³ implied <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions translated as the various specifically given descalarising of the ‘scularity/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—implicated_attendant—ontological-contiguity⁵⁷~educed—

*existentialising/contextualising/textualising-contiguity*⁴⁰’ *descalarising,*
base-institutionalisation–ununiversalisation ‘<*amplituding/formative–*
epistemicity>*totalising~‘nominal-as-tendentious—implicated_ attendant–*
*ontological-contiguity*⁶⁷*~educed–*
*existentialising/contextualising/textualising-contiguity*⁴⁰’ *descalarising,*
¹⁰³*universalisation–non-positivism/medievalism*
‘<*amplituding/formative–epistemicity*>*totalising~‘ordinal-as-*
*qualifying—implicated_ attendant–ontological-contiguity*⁶⁷*~educed–*
*existentialising/contextualising/textualising-contiguity*⁴⁰’ *descalarising*
and *positivism–procrypticism* ‘<*amplituding/formative–*
epistemicity>*totalising~‘intervalist-as-categorising—*
*implicated_ attendant–ontological-contiguity*⁶⁷*~educed–*
*existentialising/contextualising/textualising-contiguity*⁴⁰’ *descalarising*
while paradoxically wrongly assuming (as to their
‘<*amplituding/formative–epistemicity*>*totalising~self-referencing-*
*syncretising/circularity/interiorising/akrasiatic-drag*³⁴) *the ontological-*
*performance*⁷²-<*including-virtue-as-ontology*> *of the*
‘*scalarity/immanency of existence’s ontological-*
normalcy/postconvergence’ so-implied veridically as to the
*deneuterising*¹⁷/*deascriptivity of* ¹⁸*deprocrypticism–or–preempting—*
*disjointedness-as-of-*³³*reference-of-thought* ‘<*amplituding/formative–*
epistemicity>*totalising~‘ratiocontiguity/ratiocination-as-referentialism—*
*implicated_ attendant–ontological-contiguity*⁶⁷*~educed–*
*existentialising/contextualising/textualising-contiguity*⁴⁰’ *scalarising;¶*
(thus ‘scalarising of human ⁵⁶*meaningfulness-and-teleology*⁹⁹*’ effectively*

speaks of ontological-normalcy/postconvergence epistemic-projection perspective as to nonpresencing-<perspective-ontological-normalcy/postconvergence> implications while ‘descalarising of human ⁵⁶meaningfulness-and-teleology⁹⁹’ effectively speaks of epistemic-abnormalcy/preconvergence³¹ epistemic-projection perspective as to the specifically given ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ registry-worldview/dimension), and it should be noted as well that besides the defining descalarising of any specifically given registry-worldview/dimension as ⁸³reference-of-thought epistemic-totality³⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹, the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions as to their ⁸³reference-of-thought-⁸⁴devolving further involve ‘devolving descalarising and scalarising of human ⁵⁶meaningfulness-and-teleology⁹⁹’ (that is, descalarising as to epistemic-devolving~‘random-as-impulsive—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’, epistemic-devolving~‘nominal-as-tendentious—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’, epistemic-devolving~‘ordinal-as-qualifying—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’, epistemic-devolving~‘intervalist-as-categorising—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ and scalarising as to epistemic-devolving~‘ratiocontiguity/ratiocination-as-

*referentialism—implicated_attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰) reflecting the
 manifest specifically given registry-worldview/dimension ontological-
 performance⁷²-<including-virtue-as-ontology> of human
⁵⁶meaningfulness-and-teleology⁹⁹ with regards to ‘human living-
 development—as-to-personality-development and human institutional-
 development—as-to-social-function-development’, as rather so-devolving
 conjugatively under the specifically given and defining registry-
 worldview/dimension ⁸³reference-of-thought descenderising as epistemic-
 totality³⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹ implied ‘human Being-
 development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-
 teleology⁹⁹’ (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-performance⁷²-<including-
 virtue-as-ontology>) at uninstitutionalised-threshold¹⁰² as reflecting both
 desublimating ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition and sublimating
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism-determinism’> possibilities’);¶ thus in the bigger*

scheme of things, the more thoroughly profound/fundamental
¹⁸*deprocrpticism—or—preempting—disjointedness-as-of-⁸³reference-of-*
thought issue is about the ontological-contiguity⁶⁷ (as of
~~'<amplituding/formative-~~
~~epistemicity>totalising/circumscribing/delineating~~ attendant—
ontological-contiguity⁶⁷~duced-
existentialising/contextualising/textualising-contiguity⁴⁰
⁴⁵*foregrounding__entailment-*~~{postconverging—narrowing-~~
~~down~sublimation-as-to-'existence—as-sublimating-withdrawal,-~~
~~eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-~~
~~ontological-contiguity⁶⁷;-as-operative-notional~deprocrpticism}~~ in
elucidating ontological-contiguity⁶⁷ -<as-from-prospective-ontological-
~~normalcy/postconvergence-epistemic-or-notional~projective-~~
~~perspective>)~~ of assertions/claims articulated in today's
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-~~
~~totalising-entailing,-as-to-entailing-<amplituding/formative-~~
~~epistemicity>totalising~in-relative-ontological-completeness⁸⁷}~~
institutional-being-and-craft ladened (beyond-the-consciousness-
awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-
~~existential-unthought>⁶)~~ with sophistic strategies of empty/vague process
and *notional~pedantising/muddling/formulaic-hollowing-out—in-*
subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-~~
~~totalising-entailing,-as-to-entailing-<amplituding/formative-~~

epistemicity>totalising~in-relative-ontological-completeness }, vague
*sensibility/decorum-drivenness, providing credence to frivolity over
 equanimity, emotional gimmickiness/manipulation as well as
 surreptitious practices of perfidious/double-dealing/betraying as to
 'dilutive/drowning and sabotaging imposturing/jumbling/sleight in
 undermining prospective genuine knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in {preconverging-disentailment by} postconverging-
 entailment>' for agenda-driven deceitful/dastardly/scheming purposes in
 proximity with deceptive supposedly objectively mediative institutions,
 and so as to underlying ontological-bad-
 faith/inauthenticity⁶⁴~preconverging-de-
 mentating/structuring/paradigming⁶⁵ 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-contiguity⁶⁷'>) substituting for and in many ways
 not exposed to the sublimating-validation/desublimating-invalidiation of
 existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression, so-associated with sycophantic beholdenness to
 socially dominant vested-interests/actors reflecting an underlying overall*

⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought
 <amplituding/formative>⁸wooden-language-(imbued-temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing⁷⁰-narratives-of-the-⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹);¶ as the evaluation of
 assertions/claims as to such a prospective ¹⁸deprocrypticism-or-
 preempting-disjointedness-as-of-⁸³reference-of-thought projected
 ontological-contiguity⁶⁷ overcoming ⁸⁰procrypticism-or-disjointedness-
 as-of-⁸³reference-of-thought blurriness⁷ of ⁵⁶meaningfulness-and-
 teleology⁹⁹ is rather of ⁴⁵foregrounding__entailment-(postconverging-
 narrowing-down~sublimation-as-to-‘existence-as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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-
 ment-for-conceptualisation’ so-reflected as of deprocrypticism—
 apriorising/axiomatising/referencing-psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity-sublimation-(as-to-underlying,-ontological-commitment⁶⁶-
 <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-

mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> }
 construed-as ‘preempting—disjointedness-as-of-⁸³reference-of-thought,-
 as-to-⁴³<amplituding/formative—epistemicity>growth-or-
 conflatedness¹³/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 attendant—
 ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰
⁴⁵foregrounding__entailment- {postconverging—narrowing-
 down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-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 secondnatured socially-optimal
 instigative potency’ at its given/defined institutionalisation ontologically-
 pertinent epistemic-conception of ‘the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’ (and so over prior positivism—
 procrypticism—apriorising/axiomatising/referencing—psychologism

enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation- (as-to-underlying, -ontological-commitment⁶⁶—
<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹ ~postconverging—de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)
construed-as ‘mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism, -that-is-not-of-
preempting—disjointedness-as-of-⁸³reference-of-thought, -as-to-
⁸²<amplituding/formative—epistemicity>growth-or-
conflatedness¹³/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>
accordioning- (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-threshold¹⁰²
ontologically-deficient epistemic-conception of 'the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁶⁶'), with the 'deprocrypticism—
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation- (as-to-underlying,-ontological-commitment⁶⁶—
<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹ ~postconverging—de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-
reality>}' peculiarly/uniquely differentiated from the 'positivism—
procrypticism—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation- (as-to-underlying,-ontological-commitment⁶⁶—
<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹ ~postconverging—de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-
reality>}' in that notional~deprocrypticism as of its
originariness/origination- (so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence) perspective construes of prospective knowledge-reification—
gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing- {of-
attendant—ontological-contiguity ~educed—*

existentialising/contextualising/textualising-contiguity }—
 conflatedness⁵³ -in-{preconverging-disentailment-by} posteconverging-
 entailment> as of 'the full ontological implications of full human limited-
 mentation-capacity-deepening³³ as to its deepest/most-profound
⁴⁵foregrounding__entailment-{postconverging-narrowing-
 down~sublimation-as-to-'existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation'⁶⁶-in-reflecting-'immanent-
 ontological-contiguity'⁶⁷;-as-operative-notional~deprocrpticism}' thus
 speaking to deprocrpticism requisite de-
 mentative/structural/paradigmatic delineation of both the existentially
 contextualised 'sublimating ontological-good-
 faith/authenticity'⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰' underlying intemporal ontological-
 performance⁷²-<including-virtue-as-ontology> (as of dimensionality-of-
 sublimating³⁵ -(<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹⁵/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation) profound dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
 projected apriorising/axiomatising/referencing-psychologism)' and
 'desublimating ontological-bad-faith/inauthenticity'⁶⁴~preconverging-de-
 mentating/structuring/paradigming⁶⁵ underlying temporal ontological-
 performance⁷²-<including-virtue-as-ontology> (as of dimensionality-of-
 desublimating-lack-of'⁶⁶ -(<amplituding/formative>supererogatory-de-

mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
 equalisation) shallow/lack-of dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
 projected apriorising/axiomatising/referencing-psychologism)'
 associated with any ⁴⁸deprocrypticism-or-preempting-disjointedness-
 as-of-³³reference-of-thought prospective knowledge-reification-
 gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-
 attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in-{preconverging-disentailment-by} postconverging-
 entailment> as ever always about preserving the ascendancy of organic-
 knowledge in superseding-andoverriding mechanical-knowledge (with the
 latter rather associated with <amplituding/formative>⁸wooden-
 language-{imbued-temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing²⁰-narratives-of-the-⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹)) thus involving the anticipation
 of human temporal-to-intemporal ontological-performance⁷²-<including-
 virtue-as-ontology> of prospective knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-
 attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in-{preconverging-disentailment-by} postconverging-

~~entailment~~> imbued ⁸³reference-of-thought⁸ categorical-
imperatives/axioms/registry-teleology⁹⁹;¶ and critically so, as to the fact
that
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-~~
~~ment~~ ~for~conceptualisation rather speaks of 'one long continuous whole
of human originariness-parrhesia,~as~spontaneity-of-aestheticisation as
of notional~deprocrypticism' (reflecting 'relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷'
{~~sublimating~referencing/registering/decisioning,~as~self-becoming/self-~~
~~conflatedness~~⁸⁵/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~psychologism⁸⁹) which as
guiding spirit no huma prospective apriorising/axiomatising/referencing~
conceptualisation can pretend to ignore-and-override without falling into
perversion of ⁵⁶meaningfulness-and-teleology⁹⁹ as to
notional~pedantising/muddling/formulaic-hollowing-out~in-
subontologisation/subpotentiation- {~~blurring/undermining-of-prospective-~~
~~totalising-entailing,-as-to-entailing-<amplituding/formative~~~
~~epistemicity>totalising~in-relative-ontological-completeness~~ } by mere-
formulaic~methodologising/mutualising/organising/institutionalising the
human-subpotency <preconverging~'motif-and-
apriorising/axiomatising/referencing'~imbuing>-existentialising~

enframing/imprintedness-~~(as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)~~ in gimmickiness/desublimation,
 as ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—
 of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment ~~—for—conceptualisation~~ underlies dimensionality-of-sublimating²⁵—
 (<amplituding/formativ>~~supererogatory—de-mentativeness/epistemic-
 growth-or-conflatedness³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation)~~ ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰’ with regards to the fact that by the
 inherently implied prior-institutionalisation-threshold-by-prospective-
 uninstitutionalised-threshold¹⁰² of any given registry-
 worldview/dimension as reflecting the preconverging-or-dementing⁷⁰—
 apriorising-psychologism perspective in shallower teleological depth
 ‘there is no neutrally sound knowledge in relative-ontological-
 incompleteness⁸⁸ as to when prospective insight about the relative-
 ontological-incompleteness⁸⁸ deficient ontological-performance⁷²-
 <including-virtue-as-ontology> existentially avails as reflecting
 prospective human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint’ with prospective
 knowledge-reification—gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing—{of-
 attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—

~~conflatedness~~³ ~~in {preconverging disentanglement by} postconverging-~~
~~entailment~~> in relative-ontological-completeness⁸⁷ necessitatively about
 overriding relative-ontological-incompleteness⁸⁸
 apriorising/axiomatising/referencing–conceptualisation as to
 psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring metaphoricity⁵⁷ implications in transversality-<for-
~~sublimating–existential-eventuating/denouement>~of-affirmative-and-~~
~~unaffirmative–disambiguated- ‘motif-and-~~
~~apriorising/axiomatising/referencing’~~⁰¹ such that any ontologically-
 flawed engagement as ‘wrongly implying underlying⁵⁴ logical-
 processing-or-logical-implication—supposedly-apriorising-in-
~~conviction-as-to-profound-supererogation~~⁰⁶ deficiency validating logical
 re-engagement’ rather leads to the mere complexification of the prior
 relative-ontological-incompleteness⁸⁸
 apriorising/axiomatising/referencing–conceptualisation (as to its
 deficient ontological-performance⁷²-<including-virtue-as-ontology> and
 vices-and-impediments undermining the ontological-good-
 faith/authenticity⁶⁹~postconverging–de-
 mentating/structuring/paradigming⁷⁰) 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 necessitativelydrivenness’ 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-teleology⁹⁹ 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-teleology⁹⁹ is much 'more profoundly than just
about projected reproducibility—mathesis/motif/throwness-disposition,—
as~reproducibility-of-aestheticisation, which at uninstitutionalised-
threshold⁰² actually involves <amplituding/formative-
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴
<amplituding/formative>⁸wooden-language-(imbued—temporal~mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing²⁰~narratives—of-the-⁸³reference-of-thought~categorical-
imperatives/axioms/registry-teleology⁹⁹), but speaks of instigated and
reinstigated originariness-parrhesia,—as~spontaneity-of-
aestheticisation—
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness' as
to the fact that knowledge cannot be articulated to imply other human-
beings are not warranted to project the requisite dispensing-with-
immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷ arising from ontological-good-
faith/authenticity⁶⁹ but rather 'just responding mechanically to the

untenable constraining of social ¹⁰³universal-transparency¹⁰⁴
~~(transparency-of-totalising-entailing,-as-to-entailing-~~
~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-~~
~~completeness⁷⁷ } of any prospective knowledge-reification-gesturing-<in-~~
~~prospective psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness⁷³-in {preconverging-disentailment by} postconverging-~~
~~entailment>~~ *as to positive-opportunism—of-social-functioning-and-*
accordance⁷⁵’ as wrongly and seemingly implying that if such prospective
knowledge-reification-gesturing-<in-
~~prospective psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness⁷³-in {preconverging-disentailment by} postconverging-~~
~~entailment>~~ *untenable constraining and positive-opportunism—of-social-*
functioning-and-accordance⁷⁵ doesn’t avail then the human-being is
enabled/entitled for corresponding intellectual-and-moral irresponsibility
notwithstanding the fact that the possibility for all prospective
knowledge-reification-gesturing-<in-
~~prospective psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness⁷³-in {preconverging-disentailment by} postconverging-~~
~~entailment>~~ *arises as of ontological-good-faith/authenticity⁶⁹ reasoning-*

through/messianicreasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold¹⁰² doesn't imply the given ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of prospective secondnaturing institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-reification—gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment by} postconverging-entailment> into strategies of social-chainism/social-influence and effectively the possibility for all prospective human sublimation-over-desublimation rather implies the possibility for human solipsistic firstnature superseding and overriding of any given ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ with re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking⁷¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition prospective apriorising/axiomatising/referencing—conceptualisation (as to existence-

*potency*³⁹~*sublimating–nascence,-disclosed-from-prospective-epistemic-*
digression) and the corresponding social secondnaturing, as thus
enabling and explaining the *<cumulating/recomposuring–attendant-*
ontological-contiguity >-*succession of registry-worldviews/dimensions*
reflecting holographically-<conjugatively-and-transfusively> the
*ontological-contiguity*⁶⁷—*of-the-human-institutionalisation-process*⁶⁸
with genuineknowledge ever always about ‘adopting an uncompromising
bluntness to solipsistic falsehood and ontological-bad-
faith/inauthenticity⁶⁴’ as to its self-contained intemporal purpose as of the
very defining tradition of all such ⁴⁶*historiality/ontological-*
*eventfulness*³⁸/*ontological-aesthetic-tracing-<perspective–ontological-*
normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> *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 emancipating vision) and this is particularly the case with an ontology/science that claims to construe of the pervasiveness of postlogism⁷⁷ social implications as associated say with notions-and-accusations-of-sorcery in non-positivistic social-constructs or postlogism⁷⁷ psychopathy social implications as to our positivism-procrypticism social-construct thus requiring that any such ontologically illegitimate perverted dynamics of social status and influence is necessarily trampled upon to de-mentatively/structurally/paradigmatically preserve the possibility of an ontology/science and so notwithstanding any sophistic disposition to elicit

<amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>) as of

<amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ against the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ associated with all such prospective aporeticism-overcoming/unovercoming superseding sublimation-overdesublimation;¶ in this respect, the ‘equalisation of all

⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> aestheticisation—and-aestheticisation-towards-ontology’ as to dimensionality-of-sublimating²⁵

(<amplituding/formative>supererogatory~de-mentativeness/epistemic-

~~growth-or-conflatedness~~⁵³/~~transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-~~
~~equalisation}~~ is exactly what reflects
~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-~~~~of-~~
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-~~
~~ment-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-
 anddefines registry-worldviews/dimensions mere-formulaic-
 methodologising/mutualising/organising/institutionalising as to human-
 subpotency) as it is so-fundamentally tied down to ontological-good-
 faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰' 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 ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ in respectively superseding prior
 recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism and procrypticism addressing/bound-to-address
 their given prospective human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint are flipped-about

*mechanically as of mere-formulaic-
methodologising/mutualising/organising/institutionalising temporal-
projection (driven as of ontological-bad-faith/inauthenticity⁶⁴) in
respectively undermining the attainment of prospective base-
institutionalisation,¹⁰³ universalisation, positivism and
notional~deprocrpticism as to the fact that such temporal-projection
associated with sophistic and pedantic tendencies are rather of
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ relation with prior
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology⁹⁹ originally meant to address prior human-subpotency~
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint (as so-reflected with the
sophists satisfaction with non-universalising sophistry in the face of
Socratic-philosophers¹⁰³ universalising-idealisation, medieval scholastics
satisfaction with non-positivising
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness~~) in the
face of budding-positivism as well as with today's
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness~~) of flawed
prior_knowledge-reification~gesturing-<in-*

~~prior psychologismic-apriorising/axiomatising/referencing-
of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
constitutedness¹⁴ -in preconverging-entailment>~~ that fails 'prospective
veridical knowledge-reification-gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-
of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness¹⁵ -in {preconverging-disentailment by} postconverging-
entailment> in ontological-contiguity⁶⁷ in reflection of attendant-
ontological-contiguity⁶⁷~educed-
existentialising/contextualising/textualising-contiguity¹⁰ as of 'relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |
(sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness¹⁵/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-psychologism³⁹ and for
instance naively interprets enlightenment thinkers in ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ terms while lacking the
originariness-parrhesia,-as-spontaneity-of-aestheticisation—
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness for
addressing our ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-
thought prospective human-subpotency—

*aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and wrongly and
defectively decontextualising enlightenment thought into the present as of
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> that fail the
notional~deprocrpticism ⁴⁵foregrounding__entailment-(postconverging-
narrowing-down~sublimation-as-to-‘existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁰’-in-reflecting-
‘immanent-ontological-contiguity⁶⁷’;-as-operative-
notional~deprocrpticism} 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 attendant-ontological-contiguity⁶⁷~educated-
existentialising/contextualising/textualising-contiguity¹⁰ 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-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> aestheticisation-and-
aestheticisation-towards-ontology’ as to dimensionality-of-sublimating²⁵-
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-*

equalisation), the idea is that as of underlying ⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation for institutional-cumulation/institutional-recompose-
 (as-to-⁴historicality/ontological-eventfulness⁸⁸/ontological-aesthetic-
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'⁸⁹>) with regards to ⁸³reference-of-
 thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-
 teleology⁹⁹ implications had Socrates as typifying ¹⁰³universalising-
 idealisation Socratic-philosophers been at the more profound human
 limited-mentation-capacity-deepening⁵³ aporeticism
 overcoming/unovercoming possibility for prospective positivism/rational-
 empiricism as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ he would have supererogatorily (even as
 there is no ¹⁰³universalising-idealisation logical-basis/logic,-as-derived-
 from—transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-
 disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹> for
 advocating any such positivism/rational-empiricism but for Socrates
 'aporeticism-overcoming/unovercoming supererogating ontological-
 performance⁷²-<including-virtue-as-ontology>' which manifested in
 inducing ¹⁰³universalising-idealisation over prior non-universalising
 sophistry which had no logical-basis/logic,-as-derived-from—
 transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-
 disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹> for

any such ¹⁰³universalising-idealisation) acted as Descartes as typifying
 the budding-positivists and likewise had Descartes and Socrates been at
 the more profound human limited-mentation-capacity-deepening⁵³
 aporeticism overcoming/unovercoming possibility for prospective
¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-
 thought as articulated herein they would have supererogatorily adopted
 this same ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-
⁸³reference-of-thought insight as to the scalarity/immanency of
 existence's ontological-normalcy/postconvergence (as the underlying
 idea of notional~deprocrypticism as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ speaks of 'the
 successive supererogatory ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation as
 scalarisation for institutional-cumulation/institutional-recomposure-(as-
 to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'> } crossgenerational levels of
 human limited-mentation-capacity-deepening⁵³' with regards to
⁶³reference-of-thought—and-⁸³reference-of-thought-⁸⁴devolving—
⁵⁶meaningfulness-and-teleology⁹⁹ so-construed as of
 notional~deprocrypticism/<amplituding/formative>notional~preempting
 —disjointedness-as-of-⁸³reference-of-thought' (since there is no logical-
 basis/logic,-as-derived-from—transversality-<for-sublimating-
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
 disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹>

inherent to any relative-ontological-incompleteness⁸⁸ registry-worldview/dimension validating its prospectively projected relative-ontological-completeness⁸⁷ registry-worldview/dimension but rather an 'aporeticism—overcoming/unovercoming supererogating ontological-performance⁷²-<including-virtue-as-ontology>' as to projective-insights/epistemic-projection-in-conflatedness¹³ of apriorising/axiomatising/referencing with regards to underlying/organising 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷'

(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—psychologism³⁹) and so-
 reflected in the successive⁴⁵ foregrounding__entailment-(postconverging—
 narrowing-down~sublimation-as-to- 'existence—as-sublimating-
 withdrawal,—eliciting-of-prospective-supererogation⁹⁰'-in-reflecting-
 'immanent-ontological-contiguity⁶⁷';—as-operative-
 notional~deprocrpticism) as from non-rules—
 apriorising/axiomatising/referencing—psychologism of recurrent-utter-
 uninstitutionalisation, rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism of base-
 institutionalisation—ununiversalisation, ¹⁰³universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism of ¹⁰³universalisation–non-positivism/medievalism,
 positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism of positivism–procrypticism and preempting—
 disjointedness-as-of-³³reference-of-thought,-as-to-
⁶²<amplituding/formative–epistemicity>growth-or-
 conflatedness¹³/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~postconverging–de-
 mentating/structuring/paradigming⁷⁰’ 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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²-as-veridical-epistemicity-relativism-determinism²²~~ in aporetically reflecting prospectively the ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰' underlying human limited-mentation-capacity-deepening⁵³ in ⁴⁵foregrounding__entailment-~~(postconverging~narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-ontological-contiguity⁶⁷';-as-operative-notional~deprocrypticism}~~ and so as superseding ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ which poor aporeticism hardly contemplates of such profound prospective human limited-mentation-capacity-deepening⁵³ implications and rather adopting the framework of prior mere-formulaic~methodologising/mutualising/organising/institutionalising reflecting dimensionality-of-desublimating-lack-of ⁶⁴ ~~(^{<amplituding/formative>}supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation}~~ 'as to the fact that dimensionality-of-sublimating²⁵ ~~(^{<amplituding/formative>}supererogatory~de-mentativeness/epistemic-~~

~~growth-or-conflatedness¹³/transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-~~
~~equalisation}~~ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ is aporetically the more fundamental
 incipient/seeding originariness-parrhesia,-as-spontaneity-of-
 aestheticisation to both Descartes thinking-proposition for budding-
 positivism and Socrates's¹⁰³ universalising-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 'which is defining of where philosophy commences' as
 'philosophy commences with dimensionality-of-sublimating²⁵-
~~(<amplituding/formative>supererogatory-de-mentativeness/epistemic-~~
~~growth-or-conflatedness¹³/transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-~~
~~equalisation}~~ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶' and in turn such naïve conception of
 philosophy as of reproducibility—mathesis/motif/throwness-
 disposition,-as-reproducibility-of-aestheticisation, by equating/leveling-

down everything across space and time and failing to grasp the implications of human institutional-cumulation/institutional-recomposure-~~(as-to-¹⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ aporeticism overcoming/unovercoming as to human limited-mentation-capacity-deepening⁵³-~~(~~amplifying~~/formative-epistemicity>totalisingly~as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ }~~ so-underlied herein as to ¹⁵de-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-~~(as-to-⁴historicity-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-supererogation⁹⁶ as so-implied with advanced postmodern-thought), and~~

their 'epistemic—projective-equalisation' exactly implies that Descartes and budding-positivists and Socrates and ¹⁰³universalising-idealisation Socratic-philosophers are more profoundly construed more than just as of their mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but are rather critically construed as to their 'parrhesiastic disposedness/psychologismic-construct' with regards to their prospective aporeticism-overcoming/unovercoming addressed with their respective ⁴⁵foregrounding__entailment- (postconverging—narrowing-down~sublimation-as-to- 'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-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 ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> in the overall human institutional-cumulation/institutional-recomposure- (as-to- ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) of ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> (as the 'veracity of all prior human aporeticism self-surpassing of ⁸³reference-of-thought—and—

⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ in reflection of the immanence of existence as the very same all along' has ever always veridically been about attaining ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-³³reference-of-thought but for human limited-mentation-capacity implications thus inducing the entailing dynamics of 'the <cumulating/recomposuring—attendant-ontological-contiguity >-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴' and so no different from say human aporeticism self-surpassing associated with construing what-matter-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-teleology⁹⁹ what-matter-is-made-up-of equally remains immanently the same all along but for human aporeticism overcoming/unovercoming 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 ⁷⁹presencing—absolutising-
identitive-constitutedness¹⁴'), and our own present 'originariness-
parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to
the ontological-good-faith/authenticity⁶⁰~postconverging—de-
mentating/structuring/paradigming⁷⁰' is rather about not construing of
their prior mere-formulaic—
methodologising/mutualising/organising/institutionalising
reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation in ontological-bad-
faith/inauthenticity⁶⁴~preconverging—de-
mentating/structuring/paradigming⁶⁵ failing to factor in their relative-
ontological-incompleteness⁸⁸ human limited-mentation-capacity
aporeticism overcoming/unovercoming context so as to falsely justify our
present ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ and then fail to
address our own prospective human aporeticism
overcoming/unovercoming context as to existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation⁹⁶ 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/authenticity⁶⁹~postconverging~de-
 mentating/structuring/paradigming⁷⁰' in the light of our present human
 limited-mentation-capacity-deepening⁵³ aporeticism
 overcoming/unovercoming context so-reflected as our prospective
⁸⁰procrypticism~or~disjointedness-as-of-⁸³reference-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
⁸⁰procrypticism~or~disjointedness-as-of-⁸³reference-of-thought
 aporeticism resolvable as of ¹⁸deprocrypticism~or~preempting~
 disjointedness-as-of-³³reference-of-thought ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-
 determinism'> as a further human ⁴⁵foregrounding__entailment-
 (postconverging~narrowing-down~sublimation-as-to-'existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-
 reflecting-'immanent-ontological-contiguity⁶⁷'';-as-operative-
 notional~deprocrypticism) with this insight pointing to 'the
 unassailability/centrality across all times of human dimensionality-of-
 sublimating³⁵ - (<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness⁵ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~
 equalisation) with regards to human knowledge-reification~gesturing-
 <in-prospective psychologismic~apriorising/axiomatising/referencing-*

~~{of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment by} postconverging-
 entailment>~~ (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-⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-
 determinism'>}~~ 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>causality⁹ 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~postconverging-de-
 mentating/structuring/paradigming⁷⁰' and is a central conceptualisation
 for the ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-
⁸³reference-of-thought ⁴⁵foregrounding__entailment-~~{postconverging-
 narrowing-down~sublimation-as-to-'existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-
 'immanent-ontological-contiguity⁶⁷};—as-operative-
 notional~deprocrypticism}~~ in undermining temporal
 distorting/undermining of prospective knowledge-reification-gesturing-

<in-prospective psychologism~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness⁵ -in-{preconverging-disentailment-by} postconverging-
entailment>⁸ categorical-imperatives/axioms/registry-teleology⁹⁹

notional- notional-contiguity/epistemic-contiguity-<profound-supererogation⁹⁶-of-
contiguity/epistemi mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
c-contiguity⁶² schema>- (in- 'mutual
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment -for-conceptualisation', -whether-with-regards-to-mutual-relative-
ontological-incompleteness⁸ -or-mutual-relative-ontological-
completeness⁸⁷ -{of-the-underlying-⁸ reference-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- reference-of-thought-⁸ devolving-level-as-
implying-differing-
aposteriorising/logicising/deriving/intelligising/measuring);¶ notional-
contiguity/epistemic-contiguity-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> (as
of such 'mutual
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru

ment –for–conceptualisation’) rather speaks to difference-in-kind/difference-in-aposteriorising-orlogicising;¶ and finally, as-of-the-epistemic-veracity-implications-for-knowledge-construal as implied with ‘the-specific-notional-contiguity/epistemic-contiguity-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷ –qualia-schema>-of-ontological-contiguity⁶⁷’, notional-contiguity/epistemic-contiguity-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷ –qualia-schema> speaks-of-the-epistemic-normalcy-and-ontological-normalcy/postconvergence-perspective-of-analysis

notional- notional-discontiguity/epistemic-discontiguity-<between—prior-shallow-
discontiguity/epistemic-discontiguity supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁷⁰ –
qualia-schema and prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁷ –qualia-schema>- (in-
63 differing-relative-ontological-incompleteness⁸-and-relative-ontological-completeness⁸⁷ -at-⁸³ reference-of-thought-level-as-implying-‘differing
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment –for–conceptualisation’,-fundamentally-implying-at-their-
⁸³ reference-of-thought-⁸⁴ devolvinglevel-the-irrelevance-or-ontological-
impertinence-of-the-relative-ontological-incompleteness⁸⁸-in-relation-to-
the-relevance-or-ontological-veracity-of-the-relative-ontological-
completeness⁸⁷ -
foraposteriorising/logicising/deriving/intelligising/measuring);¶

*notional-discontiguity/epistemic-discontiguity-<between—prior-shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁷⁰—
qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁷¹—qualia-schema> (as
of such differing-relative-ontological-incompleteness⁸⁸-and-relative-
ontological-completeness⁸⁷-at-⁸³reference-of-thought-level-as-implying-
‘differing
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for-conceptualisation’) rather speaks to difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing;¶ and
finally, as-of-the-epistemic-veracity-implications-forknowledge-construal
as implied with ‘the-specific-notional-contiguity/epistemic-contiguity⁶²—
<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁷¹—qualia-schema>-of-
ontological-contiguity⁶⁷’, notional-discontiguity/epistemic-discontiguity-
<between—prior-shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing⁷⁰—qualia-
schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁷¹—qualia-schema>,-
speaks-of-theepistemic-abnormalcy/preconvergence³¹-perspective*

ontological-bad-
faith/inauthenticity

*ontological-bad-faith/inauthenticity-(as-to-manifest-or-induced-
discrete/noncontiguous/incoherence-human-subpotency-epistemic-
perspective-of-notional-discontiguity/epistemic-discontiguity⁶³-failing-to-*

reflect-ontological-contiguity⁶⁷, -in-preconverging-existential-extrication-
as-of-existential-unthought-as-in-dimensionality-of-desublimating-lack-
of⁶ - (<amplituding/formative> supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness¹⁵ /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation}}

ontological-bad- *ontological-bad-faith/inauthenticity*⁶⁴ ~preconverging-de-
faith/inauthenticity *mentating/structuring/paradigming-<seeding/incipient-shallow-*
⁶⁴~preconverging- *supererogation*⁹⁶, -as-mentally-aestheticised~preconverging/dementing²⁰-
de- *qualia-schema> - (as-of-formative-thrownness-projective-*
mentating/structuri *arbitrariness/waywardness- 'imbued-psychologism' -of-*
ng/paradigming⁶⁵ *apriorising/axiomatising/referencing- {as-preconverging-or-dementing²⁰ -*
reflexive-and-entailing- 'leveling-teleology'⁹⁹ } } prospectively failing to
reflect existence—as-sublimating-withdrawal, -eliciting-of-prospective-
*supererogation*⁹⁶

ontological- *human supposedly coherent ontological-commitment-<implied—self-*
commitment⁶⁶ - *assuredness-of-ontological-good-faith/authenticity*⁶⁹ ~postconverging-de-
<implied—self- *mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality>*,
assuredness-of- *so-construed-as-of-reifying-and-empowering-reflexivity, -given-human-*
ontological-good- *subpotency-epistemic-reflexivity-in-ecstatic-existence-as-so-associated-*
faith/authenticity⁶⁹ *with-human* ⁴⁶*historiality/ontological-eventfulness³⁸/ontological-*
~postconverging- *aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-*
de- *reflected- 'epistemicity-relativism-determinism'> (in reflecting the*
mentating/structuri *accrued transcendence-and-sublimity/sublimation/supererogatory-de-*

ng/paradigming⁷⁰—
 as-being-as-of-
 existential-reality>

*mentativity underlying the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ so-constrained by existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression), otherwise 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-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-
 self-becoming/self-conflatedness⁸/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~psychologism⁸⁹ of
 nonextricatory firstnature⁵⁵maximalising-recomposuring-for-
 relative-ontological-completeness⁸⁷—unenframed-conceptualisation in
 ‘prospective-apriorising/axiomatising/referencing~superseding-logical-
 basis-of~dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸ in {preconverging disentanglement by} postconverging-
 entailment,-in-self-becoming/self-conflatedness⁸/formative-

*supererogating*⁵¹ (beyond-and superseding the wrongly-implied 'prior-
 apriorising/axiomatising/referencing-superseded-logical-basis-
 of-dialogical-equivalence-<as-to-
 psychologism~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-{preconverging-disentailment by} postconverging-
 entailment,-in-self-becoming/self-conflatedness¹³/formative-
*supererogating*⁵² in relative-ontological-incompleteness⁸⁸ human-and-
 social-expectations/anticipations—metaphoricity⁵⁷—as-rede-
 mentating/restructuring/reparadigming-psychologism-<as-from-
 perspective-ontological-normalcy/postconvergence> of extricatory
 secondnatured ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation);¶ critically the basis for
 human sublimating-over-desublimating social-and-institutional-
 constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—
 incumulation/recomposuring as to human-subpotency potential for social
 formation, modes-of-living, language-as-of-dialogical-equivalence-<as-
 to-psychologism~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-{preconverging-disentailment by} postconverging-
 entailment,-in-self-becoming/self-conflatedness¹³/formative-
supererogating>, 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-potency³⁹~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~postconverging-de-
mentating/structuring/paradigming⁷⁰-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-superseded-logical-
basis-of-dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—
conflatedness¹ -in {preconverging disentanglement by} postconverging-
entanglement,-in-self-becoming/self-conflatedness¹ /formative-
supererogating>⁸² (as to its naïve pretence of mere logical convincing
rather tha prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity implications) as the

*prior-apriorising/axiomatising/referencing–superseded-logical-basis-
of-dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-{preconverging-disentailment-by} postconverging-
entailment,-in-self-becoming/self-conflatedness⁴ /formative-
supererogating>⁵² 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-
to-psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-{preconverging-disentailment-by} postconverging-
entailment,-in-self-becoming/self-conflatedness⁴ /formative-
supererogating> as of prior reproducibility—mathesis/motif/throwness-
disposition,—as—reproducibility-of-aestheticisation (especially as
prospectively susceptible at the uninstitutionalised-threshold¹⁰² to human
temporality⁹⁸/shortness <amplituding/formative>⁸wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
construct-of- meaningfulness-and-teleology -as-of-*

'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-
 implications>) induced <amplituding/formative-
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴
 <amplituding/formative>⁸wooden-language-(imbued-temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing⁹-narratives-of-the-reference-of-thought-categorical-
 imperatives/axioms/registry-teleology⁹⁹)) cannot substitute for
 prospective transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity as of prospective
 originariness-parrhesia,-as-spontaneity-of-aestheticisation as to
 prospective-apriorising/axiomatising/referencing-superseding-logical-
 basis-of-dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }-
 conflatedness³-in-{preconverging-disentailment-by} posteconverging-
 entailment,-in-self-becoming/self-conflatedness¹²/formative-
 supererogating>³¹ as rather tied/constrained to existence-
 potency³⁹~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/throwness-
 disposition,-as-reproducibility-of-aestheticisation,¶ and in this regards,
 the ontological-commitment-<implied-self-assuredness-of-ontological-

good-faith/authenticity⁶⁹ ~postconverging-de-
 mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality>
 significance of prospective-apriorising/axiomatising/referencing-
 superseding-logical-basis-of-dialogical-equivalence-<as-to-
 psychologism~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }-
 conflatedness⁷³ -in-{preconverging-disentailment-by} posteconverging-
 entailment,-in-self-becoming/self-conflatedness⁷⁴ /formative-
 supererogating>⁸¹ 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/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰, -over-desublimating-deselectivity-
 of-ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-
 mentating/structuring/paradigming⁶⁵ as of dimensionality-of-
 sublimating⁷⁵ -(<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness⁷⁵/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
 equalisation) for human⁸³ reference-of-thought-and-⁸³ reference-of-
 thought-⁸⁴ devolving-⁵⁶ meaningfulness-and-teleology⁹⁹ generation of
 'prospective base-institutionalisation
 apriorising/axiomatising/referencing' out of recurrent-utter-

uninstitutionalisation, 'prospective ¹⁰³universalisation
 apriorising/axiomatising/referencing' out of base-institutionalisation–
 ununiversalisation, 'prospective positivism/rational-empiricism
 apriorising/axiomatising/referencing' out of ¹⁰³universalisation–non-
 positivism/medievalism, and 'prospective notional–deprocrpticism
 apriorising/axiomatising/referencing' out of positivism–procrpticism,
 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–superseding-logical-basis-
 of~dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing-~~{of-attendant-
 ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }–
 conflatedness³ -in-~~{preconverging-disentailment by}~~ postconverging-
 entailment,-in-self-becoming/self-conflatedness⁴ /formative-
 supererogating>⁸¹ (and not the successive prior-
 apriorising/axiomatising/referencing–superseded-logical-basis-
 of~dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing-~~{of-attendant-
 ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }–~~~~

conflatedness³ *-in {preconverging disentanglement by} postconverging-
 entailment, -in-self-becoming/self-conflatedness⁴ /formative-
 supererogating>*⁸² respectively on the basis of 'prior recurrent-utter-
 uninstitutionalisation apriorising/axiomatising/referencing', 'prior base-
 institutionalisation–ununiversalisation
 apriorising/axiomatising/referencing', 'prior¹⁰³ universalisation–non-
 positivism/medievalism apriorising/axiomatising/referencing' or 'prior
 positivism–procrysticism apriorising/axiomatising/referencing');¶ and
 likewise the dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification/contemplative-distension⁸⁷ (as of human
 self-surpassing—existentialism-form-factor, *-in-overcoming- 'notionally–
 collateralising-beholdening-protohumanity'-to- 'attain-sublimating-
 humanity'-as-to-existence-potency⁸⁹~sublimating–nascence,-disclosed-
 from-prospective-epistemic-digression to supersede human
 temporality⁹⁸/shortness <amplituding/formative>*⁸ wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of- meaningfulness-and-teleology -as-of-
 'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-
 implications>)) choices (as to ontological-faithnotion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality) of the Socrates, Galileos, Descartes, Newtons, Darwins,
 Einsteins, etc. and as associated with corresponding human knowledge
 and scientific breakthroughs did not have any valid prior-
 apriorising/axiomatising/referencing–superseded-logical-basis-

of~dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness¹³-in {preconverging disentanglement by} postconverging-
entanglement,-in-self-becoming/self-conflatedness¹⁴ /formative-
supererogating>¹² but for the disseminative—sublimating-selectivity-of-
ontological-good-faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰,—over—desublimating-deselectivity-
of-ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-
mentating/structuring/paradigming⁶⁵ that could invent/made-possible the
prospective-apriorising/axiomatising/referencing—superseding-logical-
basis-of~dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness¹³-in {preconverging disentanglement by} postconverging-
entanglement,-in-self-becoming/self-conflatedness¹⁴ /formative-
supererogating>³¹ 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~metaphoricity⁵⁷';¶ human
ontological-commitment-<implied—self-assuredness-of-ontological-
good-faith/authenticity⁶⁹~postconverging-de-

~~mentating/structuring/paradigming¹⁰—as-being-as-of-existential-reality>~~
as such implies that the doctor, researcher, technologist, etc. initiative is
not critically about logically engaging the social framework in its
~~79~~*presencing—absolutising-identitive-constitutedness¹⁴* *prior-*
~~apriorising/axiomatising/referencing—superseded-logical-basis-~~
~~of~dialogical-equivalence-<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing-{of-attendant—~~
~~ontological-contiguity ~educed—~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³—in {preconverging-disentailment by} postconverging-~~
~~entailment, -in-self-becoming/self-conflatedness¹⁴ /formative—~~
~~supererogating>¹²~~ *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—metaphoricity⁵⁷,~~ *as to*
~~46~~*historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-*
~~<perspective—ontological-normalcy/postconvergence-reflected-~~
~~‘epistemicity-relativism-determinism’>~~ *and critically as of prospective-*
~~apriorising/axiomatising/referencing—superseding-logical-basis-~~
~~of~dialogical-equivalence-<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing-{of-attendant—~~
~~ontological-contiguity ~educed—~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³—in {preconverging-disentailment by} postconverging-~~

~~entailment, -in-self-becoming/self-conflatedness¹ /formative-~~
~~supererogating>³¹ in reflecting the underlying supposedly coherent~~
~~ontological-commitment-<implied—self-assuredness-of-ontological-~~
~~good-faith/authenticity⁹ ~postconverging-de-~~
~~mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~
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—superseding-
logical-basis-of~dialogical-equivalence-<as-to-
~~psychologismic~apriorising/axiomatising/referencing-{of-attendant-~~
~~ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~

~~conflatedness¹³ -in {preconverging disentanglement by} postconverging-
entailment, -in-self-becoming/self-conflatedness¹⁴ /formative-~~

~~supererogating>⁸¹ of the respective notions arose in the first place as
before then such notions did not notionally/epistemically entailed any
prior-apriorising/axiomatising/referencing-superseded-logical-basis-
of-dialogical-equivalence-<as-to-~~

~~psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—~~

~~conflatedness¹³ -in {preconverging disentanglement by} postconverging-
entailment, -in-self-becoming/self-conflatedness¹⁴ /formative-~~

~~supererogating>⁸² and likewise it is herein contended that prospective
notional~deprocrypticism rather notionally/epistemically entails its
prospective-apriorising/axiomatising/referencing-superseding-logical-
basis-of-dialogical-equivalence-<as-to-~~

~~psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—~~

~~conflatedness¹³ -in {preconverging disentanglement by} postconverging-
entailment, -in-self-becoming/self-conflatedness¹⁴ /formative-~~

~~supererogating>⁸¹ beyond-and-superseding any pretence of prior-
apriorising/axiomatising/referencing-superseded-logical-basis-
of-dialogical-equivalence-<as-to-~~

~~psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-~~

existentialising/contextualising/textualising-contiguity }—
conflatedness⁵ -in-{preconverging-disentailment-by} postconverging-
entailment,-in-self-becoming/self-conflatedness¹²/formative-
supererogating>³² as to our ⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴ manifestation of positivism/rational-empiricism
manifestation of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-
thought and so as of human ⁸³reference-of-thought prospective relative-
ontological-completeness⁸⁷ implied existence-potency³⁹~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression

ontological-
contiguity⁶⁷

ontological-contiguity-(as-of-the-effectively-operant-implications-of-
prospective-relative-ontological-completeness⁸⁷ -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-<as-to-
postconverging-or-dialectical-thinking² -apriorising-psychologism>,
while implying as of the same unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing² -apriorising-psychologism>-of-prior-relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought;¶ and ontological-contiguity
speaks-of-and-inherently-implies notional-contiguity/epistemic-
contiguity⁶²-<profound-supererogation⁹⁶ -of-mentally-
aestheticised~postconverging/dialectical-thinking² -qualia-schema> as

from the perspective of relative-ontological-completeness⁸⁷ in ontological-contiguity, for instance as of 'the very same physics

<amplituding/formative-epistemicity>totalising~devolved—

purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality', the state of relative-ontological-completeness⁸⁷ of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with respect to the state of relative-ontological-incompleteness⁸⁸ of classical-mechanics—axiomatic-constructs implies that the former perspective is of notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> since its perspective sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> 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-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²¹-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-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~deprocrpticism

*perspective implying existence-potency³⁹~sublimating~nascence,-
disclosed-from-prospective-epistemic-digression as-to-ontologically-
uncompromised-ontological-normalcy/postconvergence/referentialism is
the notional-contiguity/epistemic-contiguity⁶²-<profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
thinking⁷-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-
completeness⁸⁷-of-⁸³reference-of-thought
affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-<as-to-postconverging-or-
dialectical-thinking⁷-apriorising-psychologism>;¶ it should be noted
here that there is no such thing as ‘ontological-discontiguity’ by the mere
fact that ontology/intrinsic-reality/existence/existential-reality is the
superseding~oneness-of-ontology so-underlined as ontological-contiguity
and any ‘supposedly implied ontological incoherence’ that may arise
from human poor grasp of ontology/intrinsic-reality/existence/existential-
reality is rather as of human ⁸³reference-of-thought relatively deficient
perception/construal that then actually speaks of notional-
discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹-
qualia-schema and prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁷-qualia-schema> just
as human ⁸³reference-of-thought relatively efficient perception/construal
‘supposedly attaining perspective ontological-contiguity’ speaks of*

*notional-contiguity/epistemic-contiguity*⁶³ -<profound-supererogation⁹⁶-
of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
schema>, likewise there is no such thing 'ontological-decadence' but
rather 'epistemic-decadence' or teleological-decadence-<-in-
dimensionality-of-desublimating-lack-of⁶⁴-
<amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) (given that humankind is ever always of limited-mentation-
capacity the ever always present reality of human 'ontological
incoherence' means that human limited-mentation-capacity-deepening⁵³
can only elicit a human relative-ontological-completeness⁸⁷ perspective
'attendant ontological-contiguity of existence as surreal reflecting the
⁹⁷surrealising nature of the <cumulating/recomposuring-attendant-
ontological-contiguity>-successive registry-worldviews/dimensions'
rather than 'the absolute ontological-contiguity of existence as the-real'),
and going by the very same reasoning while there is 'ontological-
normalcy' however there is no such thing as 'ontological-abnormalcy'
but rather human 'epistemic-abnormalcy/preconvergence³¹', and further
there is no such thing as ontological-causality/metaphysical-causality as
'existence as of its inherent immanency is tautologically all the causation
that there is as to its overall ontological-contiguity' and all the notion of
causality that is relevant thereof is undissociable from human-subpotency
epistemic-situation (as to human teleology⁹⁹ so-construed as 'human
phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-

relativism-determinism in existence as ontological (so-reflecting
~~<amplituding/formative>~~ *disposedness/psychologismic-construct- (as-to-*
~~orientation/value-construct/valuation-and-derived-parameterising)~~ *and*
~~<amplituding/formative>~~ *entailment- (as-to-totalising-*
~~contiguous/coherent-factuality-of-variability))~~ *’, underlied as of overall*
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility⁷³ - (imbued-and-
~~hermeneutically/reprojectively/supererogatingly/zeroingly)~~ *educing-*
~~‘herein-specifically-relevant-human-subpotency’-epistemic-perspective-~~
~~of-projective/reprojective-aestheticising-re-motif-and-re-~~
~~apriorising/re-axiomatising/re-referencing-conceptualisation))~~ *speaking*
of ~~<amplituding/formative-epistemicity>~~ *causality⁶ ~as-to-projective-*
~~totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-~~
~~ontological-contiguity~~ *as to human relative-ontological-completeness⁸⁷*
~~apriorising/axiomatising/referencing-{of-attendant-ontological-~~
~~contiguity~educed-existentialising/contextualising/textualising-~~
~~contiguity }~~ ~~conflatedness¹³ in-{preconverging-disentailment-by}-~~
~~postconverging-entailment~~ *implications, with the idea of ontological-*
causality/metaphysical-causality rather a confusion arising out of human
⁷⁹*presencing—absolutising-identitive-constitutedness¹⁴ (and this further*
translates to imply that existence is what is of ‘immanent determination’
notwithstanding *‘human-subpotency* ~~<amplituding/formative-~~
~~epistemicity>~~ *causality’ ~as-to-projective-totalitative-implications-of-*
~~prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity~~

*imbued underdetermination' of the 'immanent-ontological-contiguity determination that is existence' such that a notion like overdetermination is also a confusion arising out of human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 <amplituding/formative-epistemicity>causality' ~as-to-projective-totalitative-implications-of-prospective-⁹¹ nonpresencing,-for-explicating-ontological-contiguity imbued underdetermination' in waiting for the validative/invalidative manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that as such speaks of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to implicated human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵,-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*⁹⁶); ¶ interestingly it is important to grasp that
‘ontology as of ontological-contiguity’ is integrative of both notional-
contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶-of-
mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
schema> and notional-discontiguity/epistemic-discontiguity⁶³ -
<between—prior-shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing²⁰-qualia-
schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> in
the sense that ‘existence is a full-potency that reflects the epistemic-
conception of phenomenal/manifest~subpotencies -{in-transitive-
conflatedness¹³-reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence} in both their notional-
contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶-of-
mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
schema> and notional-discontiguity/epistemic-discontiguity⁶³ -
<between—prior-shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing²⁰-qualia-
schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>’
explaining why existence is rather tautologically construed as overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility⁷³ -{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
‘herein-specifically-relevant-human-subpotency’-epistemic-perspective-

~~of-projective/reprojective—aestheticising-re-motif-and-re-~~
~~apriorising/re-axiomatising/re-referencing~conceptualisation}~~ (as
 epistemically-deficient and epistemically-efficient
 phenomenal/manifest~subpotencies-~~{in-transitive-conflatedness~~⁷²-
~~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-~~
~~conflatedness~~⁷³-~~reflexivity,-in-the-full-potency-of-~~
~~existence's~sublimating~nascence}~~ perspective of ontological-deficiency
 construal'), and it should be pointed out as well that 'existence's reifying-
 and-empowering-reflexivity-of-ecstatic-existence-as panintelligibility⁷³-
~~{imbued-and-~~
~~{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-~~
~~'herein-specifically-relevant-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-constitutedness¹⁴' seem to
 overlook-the-reflexivity-or-wrongly-imply-the-non-reflexivity of
 existential sublimating manifestation reflected with the epistemic-

*conception of phenomenal/manifest~subpotencies-¹³{in-transitive-
conflatedness¹³-reflexivity,-in-the-full-potency-of-
existence's~sublimating~nascence}, failing to grasp that the ontological-
veracity is one of transitive-conflatedness¹³-reflexivity speaking of an
'imbricated/threaded/recomposuring reflexivity-connection between
epistemicity and ontologisation of existential-phenomena-and-
epiphenomena-subpotencies-<wherein-'subpotencies-as-their-
conflatedness¹³'-structuring-out-their-phenomenal-conflation-over-
supervenied-epiphenomena> as to overall-ecstatic-existence-supervening-
conflatedness¹³') basically because there is nothing beyond existence and
'all phenomenal/manifest~subpotencies-¹³{in-transitive-conflatedness¹³-
reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence} are
epistemic situations that speak to the transitive-conflatedness¹³-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-¹³{in-transitive-conflatedness¹³-
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-¹³{in-transitive-conflatedness¹³-
reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence} in
transitive-conflatedness¹³-reflexivity as the whole' such that a full human
epistemic construal of existential phenomena/manifestations should
necessarily involve insight (as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-{imbued-and-*

~~hermeneutically/reprojectively/supererogatingly/zeroingly}educing-~~
~~'herein-specifically-relevant-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-conflatedness¹³—reflexivity in
 existence (just as of all other phenomenal/manifest~subpotencies-(in-
~~transitive-conflatedness¹³—reflexivity,-in-the-full-potency-of-~~
~~existence's~sublimating~nascence}~~ of sufficiently relevant epistemic-
 conception)', and this is exactly what epistemically underlies the the
 construal of knowledge-reification-gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant—ontological-contiguity~educated—~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³ in {preconverging-disentailment-by} postconverging-~~
~~entailment>~~ 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-supererogation¹⁶ -of-
~~mentally-aestheticised~postconverging/dialectical-thinking⁷¹—qualia-~~
~~schema>~~ perspective of construal as human knowledge-reification-
 gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant—ontological-contiguity~educated—~~
~~existentialising/contextualising/textualising-contiguity }—~~

conflatedness¹³ in {preconverging disentanglement by} postconverging-
 entailment> and sublimation) ontological-contiguity implied ontological-
 normalcy/postconvergence thus reflects that what is central-and-defining
 is human notional-discontiguity/epistemic-discontiguity⁶³ <between—
 prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁷⁰—qualia-
 schema and prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking⁷¹—qualia-schema> as
 of its formateness/formative-existential-process (that is as of
 epistemic/notional lack of notional-contiguity/epistemic-contiguity⁶²—
 <profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking⁷¹—qualia-schema>),
 so-construable as to the <amplituding/formative—
 epistemicity>causality~as-to-projective-totalitative—implications-of-
 prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity of
 overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³—(imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
 'herein-specifically-relevant—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-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
⁵⁶meaningfulness-and-teleology⁹⁹ as de-
 mentatively/structurally/paradigmatically (as to ¹⁵de-mentation-
 /supererogatory—ontological—de-mentation-or-dialectical—de-
 mentation—stranding-or-attributive-dialectics) of mental-aestheticisation
 induced level of human notional-discontiguity/epistemic-discontiguity⁶³-
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰—qualia-
 schema and prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹—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-
 ment—for-conceptualisation for
 aposteriorising/logicising/deriving/intelligising/measuring of
⁵⁶meaningfulness-and-teleology⁹⁹ in existence and thereof the social
 dynamics of the derived temporal manifestations of postlogism⁷⁷ 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- *ontological-contiguity*⁶⁷—of-the-human-institutionalisation-process (as of
contiguity⁶⁷—of- its *'<amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant-*
the-human- *epistemicity>totalising/circumscribing/delineating attendant-*
institutionalisation *ontological-contiguity*⁶⁷~*educed-*
-process⁶⁸ *existentialising/contextualising/textualising-contiguity*⁴⁰
⁴⁵foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-ontological-contiguity⁶⁷;-as-operative-notional~deprocrypticism} in
*elucidating ontological-contiguity*⁶⁷-*<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>'*), speaks of overall philosophical depth of contemplation as
to *'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness'* as *'a deflating-andunifying conception of human ontological-performance*⁷²-*<including-virtue-as-ontology>* across
prior/present/prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>' as *'true-ontology—as-of-Being-development/ontological-*

*framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of⁵⁶ meaningfulness-and-teleology⁹⁹, reflecting human
 underlying supposedly coherent ontological-commitment⁶⁶ -<implied—
 self-assuredness-of-ontological-good-
 faith/authenticity¹⁹ ~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-
 reality>;¶ wherein such a conception ‘deflates-and-unifies-by-its-more-
 profound-explication all hitherto philosophical ideas and insights as well
 as raising up questions-of-coherence-beyondthe-prism-of-enframed-
 traditional-thinking’ as from ‘relative-ontological-incompleteness⁸⁸ to
 relative-ontological-completeness⁸⁷ (renewing
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment—for—conceptualisation, as of apriorising-teleological-thresholding—
 as-teleologicalframework-or-narrative-framework) induced
 <amplifying/formative—epistemicity>causality’ ~as-to-projective-
 totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ of knowledge-reification—gesturing-<in-
 prospective psychologismic~apriorising/axiomatising/referencing—{of-
 attendant—ontological-contiguity ~educed—
 existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging disentanglement by} postconverging-
 entailment>;¶ so-construed as of difference-conflatedness¹³-as-to-
 totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-*

*veridical-epistemicity-relativism-determinism*² or *protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity*⁶⁷—of-the-human-institutionalisation-process,-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism', thus providing 'a seeding-level of philosophical ⁵⁶meaningfulness-and-teleology⁹⁹ that overcomes human-subpotency emotional-involvement and institutional <preconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>-existentialising—enframing/imprintedness-{as-to-¹⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}', and can enable the social domain to truly attain the same ontological-depth of operant construal of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as is sought in the natural sciences, given that the 'apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment-construal-of attendant-ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity¹⁰-as-of-<amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-implications-of-prospective-⁴¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed—

~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³ -in {preconverging disentanglement by} postconverging-~~
~~entanglement>~~’ 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
~~apriorising/axiomatising/referencing-{of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-~~
~~contiguity }—constitutedness¹⁴ -in preconverging-entanglement~~ as
elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside—attendant-ontological-contiguity⁶⁷~educed—
existentialising/contextualising/textualising-contiguity¹⁰ ending up in its
very own ~~<amplituding/formative-epistemicity>~~totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
⁵⁶meaningfulness-and-teleology⁹⁹ that in many ways (as of our present
positivism-procrypticism registry-worldview/dimension) increasingly
amalgates in its practice knowledge-reification-gesturing-<in-
~~prospective psychologismic~apriorising/axiomatising/referencing-{of-~~
~~attendant-ontological-contiguity ~educed—~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³ -in {preconverging disentanglement by} postconverging-~~
~~entanglement>~~ 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- meaningfulness-and-teleology -as-of-
'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-
implications> } as of a sophistic/pedantic inclination, and so beyond-the-
consciousnessawareness-teleology⁹⁹ -<in-preconverging-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-
sublimating³⁵ -(<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness¹⁵ /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>⁸ wooden-language- (imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing⁷⁰—narratives—of-the-⁸³ reference-of-thought—⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁹ } in eliciting the
 apriorising/axiomatising/referencing destructuring-threshold-
 {uninstitutionalised-threshold¹⁰²/presublimating—desublimating-
 decisionality }-of-ontological-performance⁷²-<including-virtue-as-
 ontology> as shiftiness-of-the-Self¹' as generating, by the successive
 psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring of human ⁸³reference-of-thought—and—⁸³reference-of-
 thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ (so-construed as
¹⁵de-mentation- (supererogatory—ontological—de-mentation-or-
 dialectical—de-mentation—stranding-or-attributive-dialectics)), the
 <cumulating/recomposuring—attendant-ontological-contiguity >-
 successive registry-worldviews/dimensions as from recurrent-utter-
 uninstitutionalisation, base-institutionalisation—ununiversalisation,
¹⁰³universalisation—non-positivism/medievalism, our positivism/rational-
 empiricism manifestation of ⁸⁰procrypticism—or—disjointedness-as-of-
⁸³reference-of-thought and prospectively ¹⁸deprocrypticism—or—
 preempting—disjointedness-as-of-⁸³reference-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-
postconverging-nonextricatory-existential-preempting-of-existential-
unthought-as-of- <amplifying/formative-epistemicity>growth-or-
conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness }

ontological-good- ontological-good-faith/authenticity⁶⁹~postconverging-de-
faith/authenticity⁶⁹ mentating/structuring/paradigming-<seeding/incipient-profound-
~postconverging- supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-
de- thinking⁷¹-qualia-schema>-{as-of-formative-thrownness-projective-
mentating/structuri arbitrariness/waywardness- 'imbued-psychologism'-of-
ng/paradigming⁷⁰ apriorising/axiomatising/referencing-{as-postconverging-or-dialectical-
thinking } } prospectively reflecting existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶

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-relativism-
narrative/totalitiv determinism'>'-(ontologically-driven construal as of correspondingly
e-aspiring-or- profound supposedly coherent ontological-commitment⁶⁶ -<implied-self-
'hegemonising- assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
intemporal-as- mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>
ontological- underlying any society/social-setup conventioning as so reflected by its

narrative- *'self-assuredness-of-ontological-good-*

metaphoricity⁵⁷-as- *faith/authenticity⁶⁹~postconverging-de-*

of-ontological- *mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality*

aesthetic-tracing- *with respect to its social-stake-contention-or-confliction'*}, which is then

<perspective- *enabling for critical prospective metaphoricity⁵⁷ ontological-veracity*

ontological- *implications as of prospective relative-ontological-completeness⁸⁷ given*

normalcy/postconv *the absolute primacy of existence-potency³⁹~sublimating-nascence,-*

ergence-reflected- *disclosed-from-prospective-epistemic-digression over human-subpotency*

'epistemicity- *as of <amplifying/formative-epistemicity>causality'⁶~as-to-projective-*

relativism- *totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-*

determinism'²' *ontological-contiguity⁶⁷*

ontological- *ontological-performance-<including-virtue-as-ontology> of human*

performance⁷²- *⁵⁶meaningfulness-and-teleology⁹⁹ by its epistemic-veracity of conception-*

<including-virtue- *and articulation reflection of 'existence/intrinsic-reality/ontological-*

as-ontology> *veridicality as the absolute a priori of conceptualisation going by its*

ecstatic singularity' and so-construed as epistemic-veracity of human

⁵⁶meaningfulness-and-teleology⁹⁹ as of human supposedly coherent

ontological-commitment⁶⁶-<implied-self-assuredness-of-ontological-

good-faith/authenticity⁶⁹~postconverging-de-

mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>

self-assuredness-of-ontological-good-

faith/authenticity⁶⁹~postconverging-de-

mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality

with respect to its social-stake-contention-or-confliction;¶ with

⁵⁶meaningfulness-and-teleology⁹⁹ construed epistemically in reflecting the human subject 'level of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁹⁷ |

(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹⁵/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> } of ⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as from the epistemic perspective of existence-potency³⁹~sublimating—nascence,—disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism, and the further operant ⁸³reference-of-thought-⁸⁴devolving of ⁵⁶meaningfulness-and-teleology⁹⁹ as of any such given ⁸³reference-of-thought attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ instantiations of aposteriorising/logicising/deriving/intelligising/measuring temporal-to-intemporal ⁵⁶meaningfulness-and-teleology⁹⁹;¶ ontological-performance-<including-virtue-as-ontology> is thus about notionalisation/notional-conception/amplituding of knowledge as to the human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism purpose of aetiologisation/ontological-escalation (more like medicine is rather about notionally understanding the body for the de-mentative/structural/paradigmatic possibility of curing), as so-reflecting

human 'epistemic-projection of perspective ontological-normalcy/postconvergence' and 'epistemic-projection of perspective epistemic-abnormalcy/preconvergence'³¹ of ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (with regards to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development) 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-⁶⁹historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>)} (as to the <cumulating/recomposuring-attendant-ontological-contiguity >-succession of registry-worldviews/dimensions) as so-operatively enabled as of human ¹⁵de-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-teleology⁹⁹ while notionally accruing the

*conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
 implications as to relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁹⁷ |*

*(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹⁵/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-
 supererogation⁹⁶—to—profound-supererogation⁹⁶ conception of social-
 stake-contention-or-confliction’, and in this regards just as say medicine
 in the understanding of the body for rede-
 mentating/restructuring/reparadigming the possibility of curing is way
 more than just curing (as to the fact that at any given moment in time just
 a little proportion of the human population is actually/directly in quest
 for medical attention) with the even grander social implications of
 modern medicine being the ‘overall sublimation-induced human-and-
 social—expectations/anticipations—metaphoricity⁵⁷—as-rede-
 mentating/restructuring/reparadigming—psychologism-<as-from-
 perspective—ontological-normalcy/postconvergence> of healthy
 behaviour and healthy living <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’—imbuing>-existentialising—
 framing/imprinting-(as-to-prospective—¹⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>)’ likewise the articulation of human ontological-*

*performance-<including-virtue-as-ontology> (as to relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |*
*(sublimating~referencing/registering/decisioning,~as-self-becoming/self-
conflatedness⁸ /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/epistemicity-relativism-determinism’ but speaks to the
‘epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual
for 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>
<postconverging~‘motif-and-apriorising/axiomatising/referencing’~
imbuing>-existentialising—framing/imprinting- (as-to-prospective-
⁴⁶historiality/ontological-eventfulness⁸ /ontological-aesthetic-tracing-
<perspective~ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’>)’ associated with ‘relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |*
*(sublimating~referencing/registering/decisioning,~as-self-becoming/self-
conflatedness⁸ /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—psychologism³⁹ (as to the
 fact for instance that say the prevalence of notions-and-accusations-of-
 sorcery as inducing vices-and-impediments¹⁰⁵ in a non-positivistic social-
 setup is much more than just about doing away with the ‘direct
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ 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 <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’—imbuing>-existentialising—
 framing/imprinting-(as-to-prospective—¹⁶historiality/ontological-
 eventfulness⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>}>’ 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/epistemicity-relativism-determinism’ of incidental
 manifestations of our ⁸⁰procrypticism—or-disjointedness-as-of-
⁸³reference-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 ¹⁸deprocrypticism–or–preempting–disjointedness-as-of-
⁸³reference-of-thought <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’–imbuing>-existentialising—
 framing/imprinting-(as-to-prospective–⁴⁶historiality/ontological-
 eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>)} are even much more profoundly significant as to
 potentially reflecting ‘human-decisionality-<as-to-play-of-valid/invalid-
 decisionality-imbued-sublimation/desublimation> omni-potential
 commensurability with inherent immanent-existence’s sublimation-
 structure’/omnipotentiality, and in all these instances such an expanded
 implication for prospective human ontological-performance-<including-
 virtue-as-ontology> arise as to the epistemic-projection perspective of
 relative profound-supererogation⁹⁶ is ‘not of
 desublimating~referenced/registered/decisioned self-presence/self-
 constitutedness¹⁴-<in-perspective–epistemic-
 abnormalcy/preconvergence³¹>’ but rather ‘of
 sublimating~referencing/registering/decisioning self-becoming/self-
 conflatedness¹³/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)

panintelligibility⁷³ panintelligibility (and specifically with regards to human-subpotency
panintelligibility—effusing/ecstatic—inlining construed as reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-
(imbued-and-
~~hermeneutically/reprojectively/supererogatingly/zeroingly~~)educing-
'herein-specifically-relevant-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/epistemicity-relativism-
determinism involving phenomenal/manifest~subpotencies-(in-transitive-
conflatedness³³—reflexivity,-in-the-full-potency-of-
existence's~sublimating~nascence) as to their perspective epistemic-
totalising³³~resubjecting or totalising-entailing~reconstrual of motif-as-
to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to
existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶-<as-to-perspective~ontological-
normalcy/postconvergence-implied- 'prospective-aporeticism-
overcoming/unovercoming'> so-underlying their dynamic-
intelligibilities/teleologies in existence reflected as to re-motif-and-re-

apriorising/re-axiomatising/re-referencing automatism’ (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic—inlining reflects ‘the epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in rede-mentating/restructuring/reparadigming intelligibility-~~(as-to-human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative-epistemicity>totalising~conceptualisation}~~’ as so-underscored by ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—⁹⁷surrealising/supererogating—drive for <postconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—framing/imprinting-~~(as-to-prospective-¹⁶historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~’ 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-conflatedness¹³’ as to human limited-mentation-capacity-deepening⁵³) that underlies the notion of human ¹⁵de-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/preconvergence³¹ and ontological-normalcy/postconvergence epistemic-projection perspectives reflected respectively as of preconverging-or-dementing²⁰–apriorising-psychologism and postconverging-or-dialectical-thinking²¹–apriorising-psychologism); ¶ panintelligibility is so-underlied as to teleology⁹⁹ implied ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism 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-conflatedness³–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-reification–gesturing-~~<in-~~ prospective psychologismic~apriorising/axiomatising/referencing-~~{of- attendant–ontological-contiguity ~educed– existentialising/contextualising/textualising-contiguity }– conflatedness³ -in {preconverging disentanglement by} postconverging-entailment>~~ (of shallow epistemicity insight) and the Derridean

différance *conception* *knowledge-reification-gesturing-<in-*
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-{preconverging-disentailment-by} postconverging-
entailment> (of more profound epistemicity insight as to its quasi-
transcendental epistemicity) towards ‘an integral-difference of epistemic-
as-ontological-reflexivity integrality of sublimation-over-desublimation’
knowledge-reification-gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-{preconverging-disentailment-by} postconverging-
entailment> (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 phenomenality/manifestations projected perspective
<*amplituding/formative*>disposedness/psychologismic-construct-*(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/epistemicity-relativism-determinism in existence as ontological' (and so-reflected by their projected perspective

<amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation-and-derived-parameterising) and

<amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability) as to the overall coherence/ontological-contiguity⁶⁷/integrality of their variously implied intelligibilities/teleologies construed as from 'existence projected perspective singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹² projected epistemic-immanence/veridical-epistemicity-relativism-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-conflatedness⁸³-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence) are necessarily construable-as-existentially-congruous as so-reflected by 'superseding nonreductionist

ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’), such that actually ‘all phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~¹³–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) are rather of reductionist <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁵ conception’ (with the underlying nonreduction being of overall panintelligibility—effusing/ecstatic–inlining of existence) and thus are supersedingly underlied by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ (as the ‘veridical perspective singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-~~⁶¹nonpresencing⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism backdrop for sublimation-over-desublimation’ to which ‘<amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁵ conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism adopts a projective-insights as of difference–conflatedness¹³ for sublimation-over-desublimation’), such that panintelligibility also ‘doesn’t actually speak of any constitutive-emergence conceptualisation (though entertains an overall-ecstatic-existence-supervening-conflatedness¹³ conceptualisation) as such a constitutive-emergence conceptualisation will rather imply the idea of any such <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁵ conceptivity/epistemic-reflexivity/epistemicity-relativism-

determinism' of say the conceptualisation of atomicity, cellularity or social-aggregation as constitutively superseding the 'superseding nonreductionist ontologically-contiguous-epistemicity of the underlying overall panintelligibility—effusing/ecstatic—inlining of existence' thus wrongly inducing 'a <amplituding/formative-epistemicity>totalising
⁷⁹*presencing—absolutising-identitive-constitutedness*¹⁴ *epistemicity reductionism as so-construing the full-potency of existence' (and further failing to epistemically account for relative-ontological-incompleteness*⁸⁸ *of reductionist ' <amplituding/formative-epistemicity>totalising~thrownness-in-existence*³⁵ *conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism' as to prospective supererogation*⁹⁶ *for relative-ontological-completeness*⁸⁷ *inherent conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbue ment of existence) rather than ' <amplituding/formative-epistemicity>totalising projective-insights as of difference-conflatedness*¹³ *epistemicity nonreductionism of phenomenal/manifest~subpotencies- (in-transitive-conflatedness*¹³ *-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-existence³⁵ conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism' and cannot constitutively explain existence even as various phenomenal/manifest reductionist

*human elucidations can provide in ~~apriorising/axiomatising/referencing-~~
~~{of-attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~¹³ ~~in {preconverging disentanglement by} postconverging-~~
~~entailment~~ of the various phenomenal/manifest-subpotencies ~~(in-~~
~~transitive-conflatedness~~¹³ ~~—reflexivity,-in-the-full-potency-of-~~
~~existence's~sublimating~nascence}~~ so-contrued as from human 'relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |
~~(sublimating~referencing/registering/decisioning,—as-self-becoming/self-~~
~~conflatedness~~¹³ ~~/formative~supererogating-<projective/reprojective—~~
~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-~~
~~referencing,-in-perspective-ontological-normalcy/postconvergence>}~~ as
to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
rede-mentating/restructuring/reparadigming—psychologism'³⁹ the
projective-insights about 'superseding nonreductionist ontologically-
contiguous-epistemicity of the underlying overall panintelligibility—
effusing/ecstatic-inlining of existence', and in fact existential
supererogation⁹⁶ as to ~~<amplituding/formative-~~
~~epistemicity>~~totalising~thrownness-in-existence³⁵ conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism' 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-supererogation⁹⁶ ~~<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/epistemicity-relativism-determinism
constituting-construal of existential phenomenality/manifestation as to
human epistemic-abnormalcy/preconvergence³¹ 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-supererogation⁹⁶’ 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-
conflatedness⁸-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-conflatedness³² -
reflexivity, -in-the-full-potency-of-existence's~sublimating-nascence)
'<amplituding/formative-epistemicity> totalising~thrownness-in-
existence³⁵ conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism' as to epistemic-abnormalcy/preconvergence³¹ epistemicity
perspective is what underlies 'phenomenal/manifest~subpotencies- (in-
transitive-conflatedness³² -reflexivity, -in-the-full-potency-of-
existence's~sublimating-nascence)
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~diff
erential as of relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷ - (sublimating~referencing/registering/decisioning, -as-
self-becoming/self-conflatedness³³ /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
imbuement of existence as of its 'transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity and immanence
differential conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism integral-difference' (so-construed as the ever requisite need
for any '<amplituding/formative-epistemicity> totalising~thrownness-in-
existence³⁵ conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism' epistemic-conflatedness¹³ implied projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing induced 'projective-insights for predicativeinsight' so-
reflecting *dimensionality-of-sublimating*²⁵
~~(*<amplituding/formative>supererogatory-de-mentativeness/epistemic-*~~
~~*growth-or-conflatedness*³*/transvaluative-*~~
~~*rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-*~~
~~*equalisation*) so-underlying transversality-<for-sublimating-existential-~~
~~*eventuating/denouement>~of-affirmative-and-unaffirmative-*~~
~~*disambiguated- 'motif-and-apriorising/axiomatising/referencing'*¹⁰¹~~
(specifically as to human Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology , institutional-development-as-to-social-
function-development and living-development-as-to-personality-
development with 'Being-development/ontological-framework-expansion-
as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶*meaningfulness-and-teleology*⁹⁹*' reflected in the*
~~*<cumulating/recomposuring-attendant-ontological-contiguity >-*~~
succession of registry-worldviews/dimensions transversality-<for-
~~*sublimating-existential-eventuating/denouement>~of-affirmative-and-*~~
~~*unaffirmative-disambiguated- 'motif-and-*~~
~~*apriorising/axiomatising/referencing'*¹⁰¹~~ *relative-ontological-*
*incompleteness*⁸⁸*/relative-ontological-completeness*⁸⁷
~~*(sublimating~referencing/registering/decisioning,-as-self-becoming/self-*~~
~~*conflatedness*³*/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-derived- *perversion-and-derived-perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-*

⁷⁴perversion-of- *nonconviction/madepness/bottomlining-as-to-shallow-*

⁸³reference-of- *supererogation⁹¹>-(construed-as-of-human-limited-mentation-capacity-*

thought-<as- *induced-‘temporal-to-intemporal-notional-binarity’-of-⁸categorical-*

preconvergently- *imperatives/axioms/registry-teleology⁹⁹,-reconceptualised-rather-as-of-*

apriorising/axioma *prior-relative-ontological-incompleteness⁸-of-reference-of-thought in*

tising/referencing- *preconverging/dementing⁷⁰-apriosing-psychologism}*

in-

nonconviction/mad

eupness/bottomlini

ng-as-to-shallow-

supererogation⁹¹>

positive- *positive-opportunism—of-social-functioning-and-accordance speaks to*

opportunism—of- *the fact that unlike is the case with intemporal/firstnatureness solipsistic*

social-functioning- *constructs, ‘underpinning—suprasocial-construct and as reflected as to*

and-accordance⁷⁵ *human notional~firstnaturedness—temporal-to-intemporal-dispositions-*

<so-construed-as-from-perspective-ontological-

normalcy/postconvergence>

underlying

<amplifying/formative>⁸wooden-language-(imbued—averaging-of-

thought-<as-to-leveling/ressentiment/closed-construct-of-

*meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void ' -
with-regards-to-prospective-apriorising-implications> } as deterministic
validation of ontological-veracity is never a critically relevant element
for prospective intemporal/firstnatureness knowledge-reification-
gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in {preconverging-disentailment-by} postconverging-
entailment> generation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶, given that the underpinning-
suprasocial-construct of ⁵⁶meaningfulness-and-teleology⁹⁹ as reflected in
any social-setup institutionally is rather 'a secondnatured/habituated
institutionalisation construct as from deferential-formalisation-
transference as to ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
social-vestedness/normativity-<discretely-implied-functionalism>' rather
arising from the 'untenable existentially constraining knowledge-reifying-
and-empowering conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism imbued theoretical/conceptual/operant
implications sublimating-over-desublimating implications of existence-
potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
digression induced metaphoricity⁵⁷ as of dimensionality-of-sublimating²⁵ -
<amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness³/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-<for-sublimating—existential-
 eventuating/denouement>', and thus reflecting the ontological-veracity
 that any such underpinning—suprasocial-construct is not the inherently
 relevant basis for prospective knowledge-reification—gesturing-<in-
 prospective—psychologismic~apriorising/axiomatising/referencing—{of-
 attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment by} postconverging-
 entailment> 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-potency³⁹~sublimating—nascence,-
 disclosed-from-prospective-epistemic-digression' so-induced
 metaphoricity⁵⁷ as of supposedly coherent human ontological-
 commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
 faith/authenticity³⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>
 and so validated as of <amplituding/formative—
 epistemicity>causality~as-to-projective-totalitative—implications-of-
 prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁵⁷
 with respect to 'adhering to existence-potency³⁹~sublimating—nascence,-
 disclosed-from-prospective-epistemic-digression implications' in order

for prospective deferential-formalisation-transference suprasocial
⁵⁶meaningfulness-and-teleology⁹⁹ to arise;¶ as the fact is underpinning–
suprasocial-constructs are rather afterthought/reasoning-from-results as
for instance it is not the inherent budding-positivists ⁵⁶meaningfulness-
and-teleology⁹⁹ as of mere abstraction that induced a social
transformation into positivist thinking but rather the ‘accruing
constraining effect on existence’ of such budding-positivism instigated
positivist and liberal ⁵⁶meaningfulness-and-teleology⁹⁹ that then induced
its social adoption later on as of social-stake-contention-or-confliction-
with-regards-to-rationalising-the-benefits-of-the-world-as-of-technical,-
well-being,-health-and-social-development-implications, as
‘underpinning–suprasocial-constructs remain beholden to their prior
relative-ontological-incompleteness⁸⁸ framework of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment as of apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework of
contextualising/existentialising/instantiative-devolving-meaningfulness’
in <amplituding/formative>⁸wooden-language-(imbued–averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorablevoid’-with-
regards-to-prospective-apriorising-implications> } with poor
postconverging-nonextricatory-existential-preempting-of-existential-
unthought without such manifest positive-opportunism—of-social-
functioning-and-accordance and the possibility for transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity can only arise as of

*untenable prospective existence-potency³⁹~sublimating-nascence,-
disclosed-from-prospective-epistemic-digression constraining relative-
ontological-completeness⁸⁷ framework
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment-for-conceptualisation as opened-construct-of⁵⁶ meaningfulness-
and-teleology⁹⁹ in its crossgenerational transformative effect even as its
initial instigation doesn't elicit immediate positive-opportunism-of-
social-functioning-and-accordance as of its dispensing-with-immediacy-
for-relative-ontological-completeness⁸⁷-by-reification/contemplative-
distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-
overcoming- 'notionally-collateralising-beholdening-protohumanity'-to-
'attain-sublimating-humanity'-as-to-existence-potency³⁹~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression to supersede
human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-
language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-
teleology -as-of- 'nondescript/ignorable-void '-with-regards-to-
prospective-apriorising-implications>)) explaining the
inevitable/inherent conflictedness to such budding transformative stances
as articulated by the Socrates, Copernicuses, Galileos, Descartes,
Diderots, and relevant 'prophesiers of antiquity as philosophers', with
the <amplituding/formative-epistemicity>causality⁶~as-to-projective-
totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
ontological-contiguity⁵⁷ 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/dereification/akrasiaticdrag/denatured/preconverging-
 or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹) for intellectually gauging about prospective base-institutionalisation, and likewise base-institutionalisation—ununiversalisation with regards to prospective¹⁰³universalisation, ¹⁰³universalisation—non-positivism/medievalism with regards to prospective rational-empiricism/positivism, and prospectively our positivism—procrypticism with regards to notional~deprocrypticism as in all such cases the suprasocial and
 <amplituding/formative>⁸wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹) inclination is in an
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of its
 'shiftiness-of-the-Self'⁹¹ whether as of
 trepidatious/warped/preclusive/occlusive identitive-constitutedness¹⁴-as-
 'epistemic-totality'³⁷'-dereification-in-dissingularisation-<as-to-the-*

~~disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-
constitutedness¹ >²⁹ -as-flawed-epistemicity-relativism-determinism⁴~~,
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-event³⁸ reasoning-through/messianic-reasoning’
involving the ‘displacement/decentering-of-the-human-subject induced as
of ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-
dialectical-de-mentation—stranding-or-attributive-dialectics)~~’ as to the
fact that it is more critically ‘a matter of psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring’ by
‘projecting of the transcending of the prior reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation of ⁸³reference-of-thought as of ‘the ontological-
contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (ecstatic-
existence prospective digression induced epistemic-
ricochetting/transepistemicity) dimensionality-of-sublimating²⁵—
(<amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-
growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation)’ as to difference-conflatedness¹³-as-to-totalitative-
reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-

*determinism*⁷⁴ explaining why all prior registry-worldviews/dimensions sense-of-progress is foiled since such sense-of-progress is wrongly ever along the same line of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation so-construed as pseudo-edginess/pseudo-incisiveness whereas in effect progress rather occurs by the ‘unshackling of any such reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation towards better-and-better existential reflection of the underlying parrhesiastic seeding-promise-of-human-subpotency-ontological-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-incompleteness⁸⁸ of⁸³ reference-of-thought/psyche that has to be ‘addressed psychoanalytically before engaging in prospective knowledge-reification—gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness⁸⁵-in-{preconverging-disentailment by} postconverging-entailment>’

postlogic- *postlogic-backtracking-<iterative-looping- ‘set-of-dereifying-hollow-backtracking-narratives-and-acts’>-with- ‘successive-shifting-of-the-narratives-and-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/inauthenticity* ⁶⁴ *-of-* ⁸³ *reference-of-*
 and-acts'⁷⁶ *thought'-for-the-* ⁸³ *perversion-of-* ⁸³ *reference-of-thought-<as-*
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ⁹⁶ *>;¶ and-so-to-avoid-wrongly-validating-the-* ⁸³ *reference-*
of-thought/registry-elements-{implied—logical-dueness-or-scape, profile-
or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology ⁹⁹ *}-as-veridical-and-then-wrongly-implying-*
engaging-within-logical-processing-or-logical-implicitation—
supposedly-apriorising-inconviction-as-to-profound-supererogation ⁹⁶ *)*

postlogism⁷⁷-as- *postlogism-as-psychopathy-as-of- 'attendant-intradimensional'-*
 psychopathy-as-of- *preconverging/dementing* ⁷⁰ *-apriorising-psychologism-*
 'attendant- *{ '<decontextualising/de-existentialising~of-attendant-intradimensional-*
 intradimensional'- *apriorising/axiomatising/referencing>-induced-disontologising',-as-so-*
 preconverging/dem *undermining-the- 'attendant-intradimensional-ontologising'-<as-to-*
 enting²⁰- *attendant-intradimensional-apriorising/axiomatising/referencing-*
 apriorising- *imbued-<contextualising/existentialising-attendant-ontological-*
 psychologism- *contiguity* ⁶⁷ *>-educing—self-referencing-syncretising-forward-*
 { '<decontextualisi *facing~postconverging/dialectical-thinking* ⁷¹ *-apriorising-*
 ng/de- *psychologism> };-as-so-reflecting-the- '<decontextualising/de-*
 existentialising~of- *existentialising~of-attendant-intradimensional-*
 attendant- *apriorising/axiomatising/referencing>-induced-disontologising'-as-*
 intradimensional- *failing-dispensing-with-immediacy-for-relative-ontological-*
 apriorising/axioma *completeness* ⁸⁷ *-by-reification/contemplative-distension* ⁷⁷ *,-with- 'slanting-*

tising/referencing> *qualia-schema', -and-so-manifested-overtly-at-childhood-psychopathy-*
 -induced- *'<decontextualising/de-existentialising~of-attendant-intradimensional-*
 disontologising', - *apriorising/axiomatising/referencing>-induced-disontologising'-but-*
 as-so- *while-susceptible-to-be-wrongly-construed-as-of- 'intradimensional-*
 undermining-the- *postconverging/dialectical-thinking²¹-qualia-schema'-at-covert-*
 'attendant- *adulthood-psychopathy- '<decontextualising/de-existentialising~of-*
 intradimensional- *attendant-intradimensional-apriorising/axiomatising/referencing>-*
 ontologising'-<as- *induced-disontologising'-{due-to-covert-adulthood-psychopathy-*
 to-attendant- *maturity/indirectness/spatialisation/credulity/craftiness}-and-as-the-*
 intradimensional- *adulthood-psychopathy-elicits-conjugated-postlogism-as-to-socially-*
 apriorising/axioma *protracted-individuations-of-conscious-or-unconscious-manifestations-*
 tising/referencing- *of- '<decontextualising/de-existentialising~of-attendant-*
 imbued- *intradimensional-apriorising/axiomatising/referencing>-induced-*
 <contextualising/e *disontologising'; and so-specifically reflecting overall social*
 xistentialising- *manifestations of postlogism and conjugated-postlogism construed as*
 attendant- *postlogism-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-*
 ontological- *{ '<decontextualising/de-existentialising~of-attendant-intradimensional-*
 contiguity⁶⁷>- *apriorising/axiomatising/referencing>-induced-disontologising'-of-the-*
 educating—self- *'attendant-intradimensional-ontologising'-imbued-*
 referencing- *<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-*
 syncretising- *in-shallow-supererogation⁶⁸ -<as-to-disontologising-perverted-outcome-*
 forward- *sought-precedes-existentially-veridical- 'attendant-intradimensional-*
 facing~postconver *apriorising/axiomatising/referencing'-logical-dueness> }*
 ging/dialectical-
 thinking²¹-

apriorising-

psychologism>}

prelogism⁷⁸-as-of- *prelogism-*{as-of-the- 'intradimensional'-postconverging/dialectical-
conviction,-in- *thinking*⁷¹-apriorising-psychologism,-of- 'attendant-intradimensional-
profound- *ontologising*'-<as-to-attendant-intradimensional-
supererogation⁹⁶ *apriorising/axiomatising/referencing-imbued-*
<existentially- *<contextualising/existentialising-attendant-ontological-contiguity*⁶⁷>-
veridical- *educing-self-referencing-syncretising-forward-*
'attendant- *facing~postconverging/dialectical-thinking*⁷¹-apriorising-
intradimensional- *psychologism>}*;-and-so-reflecting-prelogism-as-of-conviction,-in-
apriorising/axioma *profound-supererogation*⁹⁶-as- {existentially-veridical- 'attendant-
tising/referencing'⁷ *intradimensional-apriorising/axiomatising/referencing*'-logical-dueness-
logical-dueness- *{so-implied,-as-to-existentially-veridical-*
precedes- *apriorising/axiomatising/referencing-as-of-the- 'intradimensional'-*
disontologising- *postconverging-or-dialectical-thinking*⁷¹-apriorising-psychologism}-
logical-outcome- *precedes-disontologising-logical-outcome-arrived-at-{so-implied,-as-to-*
arrived-at> *existential-nonveridicality/'<decontextualising/de-existentialising~of-*
attendant-intradimensional-apriorising/axiomatising/referencing>-
induced-disontologising'-and-thus-reflecting- 'intradimensional'-
*preconverging-or-dementing*⁷⁰-apriorising-psychologism}}

presencing or *presencing* / *metaphysics-of-presence-*{implicated-
⁷⁹presencing— *'nondescript/ignorable-void*⁶⁰'-as-to-presencing—absolutising-identitive-
absolutising- *constitutedness*¹⁴} / *ordinary-nontranscendental-reasoning* /

identitive-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ / presencing-
 constitutedness¹⁴ epistemically-enframed-encumbering-of-ontology-elucidation /
 pseudoconflation perspective/framing/reference/horizon/projection of
⁵⁶meaningfulness-and-teleology⁹⁹ as to identitive-constitutedness¹⁴-as-
 ‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-
 disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴>²⁹-as-flawed-epistemicity-relativism-determinism⁹;¶
 with ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 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-
 existence³⁵ as to the implications of human limited-mentation-capacity
 (inducing ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ so-reflecting
 specifically in the <cumulating/recomposuring-attendant-ontological-
 contiguity >-successive registry-worldviews/dimensions relative-
 ontological-incompleteness⁸⁸—apriorising/axiomatising/referencing—
 psychologisms) such that without this issue of human limited-mentation-
 capacity then the human epistemic-projection of ⁵⁶meaningfulness-and-
 teleology⁹⁹ will fully grasp existence/ontological-veracity as so implied as
 from the prospective ¹⁸deprocrypticism—or-preempting—disjointedness-
 as-of-⁸³reference-of-thought perspective of ontological-
 normalcy/postconvergence (metaphorically reflected by the
 prospective deprocrypticism—apriorising/axiomatising/referencing—

*psychologism enculturated/constructed social-pragmatics-framing-of—
 predicative-effectivity—sublimation-(as-to-underlying,-ontological-
 commitment⁶⁶—<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-
 reality>)), 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~deprocrpticism
 perspective in reflecting the successive defining aporeticism
 overcoming/unovercoming of the varying
 apriorising/axiomatising/referencing—{of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—ontologically-deficient human epistemic-projection of
⁵⁶meaningfulness-and-teleology⁹⁹ (underlined by the
 <cumulating/recomposuring—attendant-ontological-contiguity >-
 successive registry-worldviews/dimensions given ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ in want of dimensionality-of-
 sublimating³⁵—(<amplituding/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹⁵/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation)) as of the overall ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸;¶ with ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ social-vestedness/normativity—<discretely-
 implied-functionalism> of human ⁵⁶meaningfulness-and-teleology⁹⁹ of the
 <cumulating/recomposuring—attendant-ontological-contiguity >-*

successive registry-worldviews/dimensions as poorly amenable to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (so-arising as to 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-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/preconvergence³¹ construed as of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—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-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, 'presencing—absolutising-identitive-constitutedness¹⁴ as of social-vestedness/normativity-<discretely-implied-functionalism>', (taking account of the <amplituding/formative-epistemicity>totalising/circumscribing/delineating nature of human ⁵⁶meaningfulness-and-teleology⁹⁹) refers to the overall construct of human ⁵⁶meaningfulness-and-teleology⁹⁹ (as manifested variously by all individuals within any given registry-worldview/dimension) assuming a

~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ with respect to
 prospective ontological-veracity sublimation possibilities, as to the fact
 that the priorly induced 'human ~~Being-development/ontological-~~
~~framework-expansion-as-to-depth-of-ontologising-development-as-~~
~~infrastructure-of- meaningfulness-and-teleology , institutional-~~
~~development-as-to-social-function-development and living-development-~~
~~as-to-personality-development~~' de-
 mentatively/structurally/paradigmatically defines (given the already
 inculcated 'presencing—absolutising-identitive-constitutedness¹⁴ as of
 social-vestedness/normativity-<discretely-implied-functionalism>') the
 possibility for re-engaging with ontological-veracity for prospective
 sublimation of human ⁵⁶meaningfulness-and-teleology⁹⁹, and so-reflected
 by the fact that any given registry-worldview/dimension operates on the
 basis of a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 'supposed human-subpotency abstract self-determinative ontological-
 performance⁷²-<including-virtue-as-ontology> capacity as to the full-
 potency of existence' whereas in reality 'human instigated
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<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 prior-
 institutionalisation-threshold-by-prospective-uninstitutionalised-
 threshold¹⁰² imbued secondnaturing' when it comes to social-stake-
 contention-or-confliction;¶ and as from the overall human
 aestheticisation-and-aestheticisation-towards-ontology existentialising-
 frame of ontological-performance⁷²-<including-virtue-as-ontology>,
 'presencing—absolutising-identitive-constitutedness¹⁴ as of social-
 vestedness/normativity-<discretely-implied-functionalism>' thus speaks
 of human-subpotency beholdening-becoming—
 distortiveoriginariness/distortive-origination-as-to-⁴⁷historicity-
 tracing~inhibitedmental-aestheticising (as manifested with the
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'>~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 ⁷⁹presencing—absolutising-identitive-

constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) conceptualisation implications’
 (as to ‘presencing—absolutising-identitive-constitutedness¹⁴
 preconverging/dementing⁷⁰-apriorising-psychologism epistemic-
 projection perspective’ which fails to factor in that human limited-
 mentation-capacity implies that the <amplituding/formative—
 epistemicity>totalising construal is relatively deficient as of its epistemic
 contitutedness apriorising/axiomatising/referencing) with respect the
 terms/terminologies and overall conceptualisation veridical
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>
 sublimating ⁵⁶meaningfulness-and-teleology⁹⁹ (herein rather construed as
 of appropriate ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> epistemic-conflatedness¹³ as of
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing in relative-ontological-completeness⁸⁷ (as to
 ‘⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>
 postconverging/dialectical-thinking⁷¹-apriorising-psychologism
 epistemic-projection perspective’ which compensates for human limited-
 mentation-capacity ontologically deficient/disjointed
 <amplituding/formative—epistemicity>totalising construal by epistemic-
 conflatedness¹³ as of projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing), and so for instance
 with the notion of say teleology⁹⁹ (construed herein as from

⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> as 'phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological' (so-reflecting <amplituding/formative>disposedness/psychologismic-construct-(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 ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising construal given epistemic-abnormalcy/preconvergence³¹ implied epistemic-projection perspective' with the ontological-veracity of teleology⁹⁹ projectively arising as herein construed as of ontological-normalcy/postconvergence implications of <amplituding/formative-epistemicity>totalising construal, and this underlying projective ontological-normalcy/postconvergence epistemic-conception is reflected with all the terms/terminologies articulated herein like solipsism, organicalism, akrasiatic-drag, temporality⁹⁸, intemporality⁵², etc., as so-construed <amplituding/formative-epistemicity>totalisingly (as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ underlied totalisingly-entailing by the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ and thereof corresponding protracted institutional-development-as-to-social-function-development and living-development-as-to-personality-development implications), with this projective ontological-

normalcy/postconvergence epistemic-conception conceptual approach herein including the very notion of 'presencing—absolutising-identitive-constitutedness'¹⁴ rather construed herein as from ⁶¹nonpresencing- <perspective—ontological-normalcy/postconvergence>' to imply the ontological-veracity of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 'is not present to itself' but rather to its prospective relative-ontological-completeness⁸⁷ perspective and so in 'contrast to the epistemic-conception of such a notion like presentism' (lacking such <amplifying/formative—epistemicity>totalising conception backdrop as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ underlied totalisingly-entailing by the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ implied epistemic-conflatedness¹³ 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/preconvergence³¹' thus failing to reflect the overall existential becoming/conflatedness¹³/formative—supererogating (and so 'epistemic-reflexively as of human limited-mentation-capacity-deepening⁵³ - (<amplifying/formative—epistemicity>totalisingly—as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁰)') that de-mentatively/structurally/paradigmatically veridically reflects the <cumulating/recomposing—attendant-

~~ontological-contiguity~~ >-successive registry-worldviews/dimensions
 given ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ (with this
 ‘overall existential becoming/conflatedness¹³/formative—supererogating
 backdrop for conceptualising ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴’ rather construed as of Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ underlied totalisingly-
 entailing by the overall ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ implied epistemic-conflatedness¹³ as of
 projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing and ‘so-undergirded by human
 dimensionality-of-sublimating²⁵

(<amplituding/formative> ~~supererogatory~~-de-mentativeness/epistemic-
 growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation) as of the operative human mental-devising-representation
¹⁵de-mentation- (~~supererogatory~~-ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics)
 postconverging/dialectical-thinking²¹-apriorising-psychologism—by—
 preconverging/dementing³⁰-apriorising-psychologism as to human
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-
 virtue-as-ontology> deepening’)

⁸⁰procrypticism— *procrypticism—or-disjointedness-as-of-³³reference-of-thought is rather as*
or-disjointedness- of the specific positivism/rational-empiricism prospective

as-of-⁸³reference- of-thought *uninstitutionalised-threshold¹⁰² failing of ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-³³reference-of-thought, and across the <cumulating/recomposuring—attendant-ontological-contiguity >- successive registry-worldviews/dimensions in reflection of all the uninstitutionalised-threshold¹⁰² (as successive ‘failing of notional~deprocrypticism-or-notional~preempting—disjointedness-as-of-⁸³reference-of-thought’) so-construed as notional~procrypticism-or-notional~disjointedness-as-of-⁸³reference-of-thought, speaks to ‘disjointedness-as-of-⁸³reference-of-thought’-as-misappropriated-⁵⁶meaningfulness-and-teleology⁹⁹-in-arrogation,-out-of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought-⁴devolving-as-of-instantiative-context>,-so-construed-as-of-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>’, so-reflected by its ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing²⁰-reflexive/entailing-teleology⁹⁹-differentiation-as-of-subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’*

prospective- apriorising/axioma *prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-equivalence-<as-to-*

tising/referencing— *psychologismic~apriorising/axiomatising/referencing-{of-attendant—*
 superseding— *ontological-contiguity ~educed—*
 logical-basis— *existentialising/contextualising/textualising-contiguity }—*
 of~dialogical— *conflatedness³ -in-{preconverging-disentailment-by} posteconverging—*
 equivalence-<as— *entailment,-in-self-becoming/self-conflatedness³ /formative—*
 to— *supererogating>, so-construed as from prospective re-originariness/re-*
psychologismic~ap *origination;¶* *with* *dialogical-equivalence-<as-to-*
riorising/axiomatis *psychologismic~apriorising/axiomatising/referencing-{of-attendant—*
ing/referencing— *ontological-contiguity ~educed—*
{of-attendant— *existentialising/contextualising/textualising-contiguity }—*
ontological— *conflatedness³ -in-{preconverging-disentailment-by} posteconverging—*
contiguity ~educed *entailment,-in-self-becoming/self-conflatedness³ /formative—*
d— *supererogating>* *arising-only-after-secondnaturing/education-to-*
existentialising/co *prospective-transcendence-and-*
ntextualising/textu *sublimity/sublimation/supererogatory~de-mentativity*
alising-
contiguity }—
conflatedness³ -in-
{preconverging-
disentailment-
by}-
posteconverging-
entailment,-in-self-
becoming/self-
conflatedness³ /for

mative—

supererogating>⁸¹

prior- *prior-apriorising/axiomatising/referencing—superseded-logical-basis-*
apriorising/axioma *of~dialogical-equivalence—<as-to-*
tising/referencing— *psychologismic~apriorising/axiomatising/referencing—{of-attendant—*
superseded- *ontological-contiguity ~educed—*
logical-basis- *existentialising/contextualising/textualising-contiguity }—*
of~dialogical- *conflatedness³ -in-{preconverging-disentailment by} postconverging-*
equivalence—<as- *entailment, -in-self-becoming/self-conflatedness⁴ /formative—*
to- *supererogating>, so-construed as from prospective ontological-*
psychologismic~ap *normalcy/postconvergence epistemic reflection of distorted-*
riorising/axiomatis *originariness/distorted-origination*
ing/referencing—
{of-attendant—
ontological-
contiguity ~educed
d—
existentialising/co
ntextualising/textu
alising—
contiguity }—
conflatedness³ -in-
{preconverging-
disentailment—

by}

postconverging-

entailment, -in-self-

becoming/self-

conflatedness /for

mative-

supererogating>⁸²

⁸³reference-of-

thought

*reference-of-thought- (registry/anchoring-of-meaning/meaningful-
reference/ontological-reference/contending-reference/registry-worldview
reflected-as-of-soundness-or-ontological-good-faith/authenticity⁹⁹ -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-teleology⁹⁹';¶ the reference-of-
thought speaks to 'referencing of ⁵⁶meaningfulness-and-teleology⁹⁹' and
reference herein is underlined by both reference-of-thought (so-construed
as human <amplifying/formative-
epistemicity>totalising/circumscribing/delineating backdrop for
constructively setting-up the prospect of human ⁵⁶meaningfulness-and-
teleology⁹⁹ as to the projected apriorising/axiomatising/referencing-
psychologism) and reference-of-thought-⁸⁴devolving (so-construed as to
human becoming existential-instantiations effective delineating of human
⁵⁶meaningfulness-and-teleology⁹⁹ anchored upon the reference-of-thought
backdrop of overall conceptualisation as to overall reference of*

⁵⁶meaningfulness-and-teleology⁹⁹ and so for articulating devolving-
conceptualisations as devolving axiomatic-constructs of
⁵⁶meaningfulness-and-teleology⁹⁹), with reference herein thus implying
‘relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷-(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—psychologism⁸⁹ as to human
limited-mentation-capacity-deepening⁵³ (and this conception of reference
differs from a ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
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-sublimating²⁵—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-
growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation} associated with the overall ontological-contiguity⁶⁷—of-the-
human-institutionalisation-process⁶⁸ as to its difference-conflatedness¹³-
as-to-totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-
veridical-epistemicity-relativism-determinism²² and so with regards to

'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' so-reflected as from originariness/origination- (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence))

⁸³reference-of-
thought-
⁸⁴devolving
registry-
worldview's/dime
nsion's-
uninstitutionalised-
threshold¹⁰²-
defect-<as-Being-
or-ontological-or-
existential-defect>

⁸³reference-of-thought-devolving-teleological-de-
mentating/structuring/paradigming-of-⁵⁶meaningfulness-and-teleology⁹⁹
registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-
<as-Being-or-ontological-or-existential-defect>-with-regards-to-
registry-worldview's/dimension's-given-de-
mentative/structural/paradigmatic-denaturing¹⁶-of-ontologically-
veridical-⁵⁶meaningfulness-and-teleology⁹⁹-as-to-its-given-⁸³reference-
of-thought-for-social-functioning-and-accordance-defect,-as-defined-
placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹

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reification⁸⁶

reification is teleologically reflected as of notional~singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁹¹nonpresencing>⁹²
projected epistemic-immanence/veridical-epistemicity-relativism-determinism in construing ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹, as reification arises as of the de-mentative/structural/paradigmatic <amplituding/formative-

epistemicity>causality⁴ ~as-to-projective-totalitative-implications-of-
 prospective-⁹¹ nonpresencing, -for-explicating-ontological-contiguity⁹² as
 to ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality⁹³ potentiative-aspiration for
 prospective relative-ontological-completeness⁸⁷ as from prior relative-
 ontological-incompleteness⁸⁸ and so with regards to the-very-same-
 immanent-existence/intrinsic-reality/ontological-veridicality, -as-to-
 'human<amplituding/formative-epistemicity>totalising~purview-of-
 construal', and implies the de-mentative/structural/paradigmatic
 <amplituding/formative-epistemicity>causality⁴ ~as-to-projective-
 totalitative-implications-of-prospective-⁹¹ nonpresencing, -for-explicating-
 ontological-contiguity⁹² of ⁵⁶meaningfulness-and-teleology⁹⁹ as of
 prospective relative-ontological-completeness⁸⁷ construed as
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation over prior relative-ontological-
 incompleteness⁸⁸ construed as ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation, wherein prospective
 relative-ontological-completeness⁸⁷ is a reified/elucidated-as-of-more-
 profound construal overlooking/superseding the prior relative-
 ontological-incompleteness⁸⁸ as a dereified/poorly-elucidated-as-of-
 more-shallow construal;¶ in other words, reification is about
 supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment—for-conceptualisation resetting of the <amplituding/formative-

epistemicity>totalising/circumscribing/delineating⁵⁶meaningfulness-and-teleology⁹⁹ purview to the prospective relative-ontological-completeness⁸⁷ as of human limited-mentation-capacity-deepening⁵³

relative-*prospective antiakrasiatic–relative-ontological-completeness as to*
 ontological-*prospective*⁶¹*nonpresencing-<perspective–ontological-*
 completeness⁸⁷*normalcy/postconvergence>*

relative-*prior akrasiatic–relative-ontological-incompleteness as to prior*
 ontological-⁷⁹*presencing—absolutising-identitive-constitutedness¹⁴*
 incompleteness⁸⁸*<amplituding/formative–epistemicity>totalising~self-referencing-*
syncretising/circularity/interiorising/akrasiatic-drag³⁴

‘relative-*‘relative-ontological-incompleteness⁸⁸/relative-ontological-*
 ontological-*completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-*
 incompleteness⁸⁸/r*self-becoming/self-conflatedness¹/formative–supererogating-*
 relative-*<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-*
 ontological-*axiomatising/re-referencing,—in-perspective–ontological-*
 completeness⁸⁷—*normalcy/postconvergence>}* as to human-and-social—
 <sublimating~referencing/registering/decisioning,—as-*expectations/anticipations—metaphoricity⁵⁷—as-rede-*
 decisioning,—as-*mentating/restructuring/reparadigming–psychologism’* reflect
 self-becoming/self-⁸³*reference-of-thought-construed-ontological-veridicality-as-so-*
 conflatedness¹/for*determined-by attendant–ontological-contiguity⁶⁷~educed–*
 relative-*existentialising/contextualising/textualising-contiguity⁴⁰—<reifying-or-*
 supererogating-*elucidating-of-prospective-relative-ontological-completeness⁸⁷—of-*
reference-of-thought-³⁴ devolving-as-of-instantiative-context> and

<projective/reproje speaks to the fundamental
 ctive— supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
 aestheticising-re- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
 motif—and-re- ment —for—conceptualisation ⁵⁶meaningfulness-and-teleology⁹⁹
 apriorising/re- implications as to human limited-mentation-capacity-deepening⁵³ (so
 axiomatising/re- poorly recognised as from ⁷⁹presencing—absolutising-identitive-
 referencing,-in- constitutedness¹⁴ perspective that by ‘elaboration-as-to-mere-
 perspective— extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 ontological- outside—attendant—ontological-contiguity⁶⁷ ~educed—
 normalcy/postconv existentialising/contextualising/textualising-contiguity¹⁰ develop an
 ergence>} as to ontologically-flawed overall absolutising epistemic-
 human-and-social- abnormalcy/preconvergence³¹ perspective of construal of existence’ by
 expectations/antici so-projecting of ‘an underlying absolute intelligibility framework’ that
 pations— supposedly supersedes existence—as-the-absolute-a-priori-of-
 metaphoricity⁵⁷— conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
 as-rede- of-prospective-supererogation⁹⁶—<as-to-perspective—ontological-
 mentating/restruct normalcy/postconvergence-implied-‘prospective-aporeticism-
 uring/reparadigmin overcoming/unovercoming’>, with the consequence that such an
 g-psychologism⁸⁹ ontologically-deficient prior_knowledge-reification-gesturing-<in-
 prior_psychologismic~apriorising/axiomatising/referencing-~{of-
 attendant—ontological-contiguity ~educed—
 existentialising/contextualising/textualising-contiguity }—
 constitutedness / -in-preconverging-entailment> framework goes on to
 analyse sophisticated thought not making the same mistake as supposedly
 ontologically-flawed as of its ⁷⁹presencing—absolutising-identitive-

constitutedness¹⁴ instigated paradoxical criticism of relativity), factoring
 in that 'existence is not beholdening to human-subpotency' as to when the
 human projects any
~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-~~
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-~~
~~ment-for-conceptualisation~~ which needs to be validated as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶, and thus the conception of relative-ontological-
 completeness⁸⁷ speaking rather of the validative pertinence imparted by
 existence and so relatively (with regards to registry-
 worldviews/dimensions ⁸³reference-of-thought as to implied Being-
~~development/ontological-framework-expansion-as-to-depth-of-~~
~~ontologising-development-as-infrastructure-of- meaningfulness-and-~~
~~teleology , institutional-development-as-to-social-function-development~~
~~and living-development-as-to-personality-development~~) as from
 recurrent-utter-uninstitutionalisation to prospective
 notional~deprocrpticism
~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-~~
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-~~
~~ment-for-conceptualisation~~ as of the overall ontological-contiguity⁶⁷—
 of-the-human-institutionalisation-process⁶⁸ (whereas the ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ perspective by equating/leveling-
 down everything across space and time as of naive absolutising
 conceptual-patterning-~~(as-devoid-of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-~~

contiguity⁶⁶ 's-reifying-or-elucidating-of- 'prospective-relative-
ontological-completeness⁶⁷ ';-so-rather-enabled-<by-a-⁶¹ nonpresencing-
divulging-of-momentous-⁶⁴ historicity/ontological-
eventfulness⁶⁸ /ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism'⁶⁹>} 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-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷
apriorising/axiomatising/referencing-psychologisms, 'will naively equate
in absolutism as to a relativity-accusation such relative-ontological-
completeness⁸⁷ projective-insights about the overall ontological-
contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as to difference-
conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-
the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-
veridical-epistemicity-relativism-determinism⁷² as to imply by the
relativity-accusation it is along the same lines with Ancient-sophists non-
universalising⁵⁶ meaningfulness-and-teleology⁹⁹ or it is basically
unintelligible', and so since it wrongly operates on the basis that its
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ perspective is
supposedly of absolutely profound knowledge-reification-gesturing-<in-
prospective-psychologismic~apriorising/axiomatising/referencing-⁶⁷ {of-
attendant-ontological-contiguity ~duced-
existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in-~~{preconverging-disentailment-by}~~ postconverging-

~~entailment~~> without factoring the implications of human limited-
 mentation-capacity and human limited-mentation-capacity-
 deepening⁵³);¶ and operantly ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 {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/reparadigmig~psychologism’ refers to
 epistemic-veracity for knowledge-reification~gesturing-<in-
 prospective~psychologismic~apriorising/axiomatising/referencing~{of-
 attendant~ontological-contiguity ~educated~
 existentialising/contextualising/textualising-contiguity }~
 conflatedness¹³~in~{preconverging~disentailment~by}~postconverging~
~~entailment~~>/ontological-veracity rather construed as of human limited-
 mentation-capacity-deepening⁵³ induced ‘given axiomatic-
 constructs/⁸³reference-of-thought apriorising/axiomatising/referencing-
 {of-attendant~ontological-contiguity ~educated~
 existentialising/contextualising/textualising-contiguity }~
 conflatedness¹³~in~{preconverging~disentailment~by}~postconverging~
 entailment <amplituding/formative~epistemicity>causality⁶~as-to-
 projective-totalitative~implications-of-prospective-⁶¹nonpresencing,-for-
 explicating-ontological-contiguity } of
 ‘affirmation/projection/assertion/dueness-validating-logicising/suitable-

~~measuringinstrument-validating-measuring~~-<as-to-postconverging-or-
~~dialectical-thinking~~¹-<apriorising-psychologism> of prospective relative-
ontological-completeness⁸⁷'-by-'unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-
~~measuringinstrument-invalidating-measuring~~-<as-to-preconverging-or-
~~dementing~~⁹-<apriorising-psychologism> of prior relative-ontological-
incompleteness⁸⁸'
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-~~
~~ment~~-for-conceptualisation', and so over the epistemic-impertinence
and flawed approach of 'atomising/taking-to-pieces
~~apriorising/axiomatising/referencing~~-{of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-
contiguity }-constitutedness¹⁴-in-preconverging-entailment conception
as knowledge-reification-gesturing-<in-
~~prospective-psychologismic~~-<apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-
~~existentialising/contextualising/textualising-contiguity~~ }-
conflatedness¹³-in-{preconverging-disentailment by} posteconverging-
entailment>/ontological-veracity'

re-originary-as- ~~re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-~~
unenframed/unbeh ~~(imbued-postconverging/dialectical-thinking~~²¹- 'projective-
oldening/outlier- ~~insights~~'/'epistemic-projection-in-conflatedness¹³'-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*²⁵-
 lectical-thinking¹ - *<amplituding/formative>supererogatory-de-mentativeness/epistemic-*
 'projective- *growth-or-conflatedness*¹³/transvaluative-
 insights'/ 'epistemi *rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-*
 c-projection-in- *equalisation* })-underlying-the-imbued-human-subpotency- 'fatedness-of-
 conflatedness'² - *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 Being-development/ontological-*
 prospective- *framework-expansion-as-to-depth-of-ontologising-development-as-*
 sublimation}⁹⁰ *infrastructure-of- meaningfulness-and-teleology , institutional-*
development-as-to-social-function-development and living-development-
as-to-personality-development}
 shiftiness-of-the- *shiftiness-of-the-Self as of mere reproducibility—*
 Self⁹¹ *mathesis/motif/throwness-disposition,-as-reproducibility-of-*
aestheticisation <preconverging~ 'motif-and-
apriorising/axiomatising/referencing'-imbuing>-existentialising—
enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} dereifying-gesturing as of the
defined registry-worldview's/dimension's '83 reference-of-thought
*attendant-ontological-contiguity*⁶⁷~educated-
*existentialising/contextualising/textualising-contiguity*⁴⁰ ⁷⁹*presencing—*
*absolutising-identitive-constitutedness*¹⁴ at its *uninstitutionalised-*

threshold⁶², -as-of-its-specific-immediacy- <preconverging~ 'motif-and-
apriorising/axiomatising/referencing' -imbuing> -existentialising—
enframing/imprintedness- {as-to-⁶⁴ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} as
trepidating/warping/precluding/occluding-as-to-notional~procrypticism
imbued teleological-inflections- {of-more-profound-nondisjointing—
<amplituding/formative—
epistemicity> totalising/circumscribing/delineating} 'respectively as its
so-shifty-defined apriorising-teleological-thresholding—as-teleological-
framework/narrative-framework of
contextualising/existentialising/instantiative-devolving-meaningfulness'
reflected as of its mere reproducibility—mathesis/motif/throwness-
disposition, -as-reproducibility-of-aestheticisation poorly contemplative
of existence—as-sublimating-withdrawal, -eliciting-of-prospective-
supererogation⁹⁶ requisite prospective originariness-parrhesia, -as-
spontaneity-of-aestheticisation

singularisation- 'epistemically-immanent' -as-of-internal-necessity-and-
<as-to-the- supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
nondisjointedness/ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
entailment-of- ment -for-conceptualisation;¶ as-of-apriorising-teleological-
prospective- wholeness/nested-congruence singularisation-<as-to-the-
⁶¹nonpresencing>⁹² nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>—
{operantly-construed-as-of-maximalising-recomposuringfor-relative-
ontological-completeness⁹⁷/preempting—disjointedness/as-internal-

coherencing),¶ and thus singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹nonpresencing> is
construed 'as from prospective ⁶¹nonpresencing-<perspective-
ontological-normalcy/postconvergence> reflection of
<~~amplituding~~/formative-epistemicity>causality'~~~as-to-projective-~~
~~totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-~~
~~ontological-contiguity⁷¹~~ of relative-ontological-incompleteness⁸⁸/relative-
ontological-completeness⁹⁷;
(~~sublimating~referencing/registering/decisioning,-as-self-becoming/self-~~
~~conflatedness¹⁵/formative-supererogating-<projective/reprojective-~~
~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-~~
~~referencing,-in-perspective-ontological-normalcy/postconvergence>)'~~
rather as 'postconverging-or-dialectical-thinking²¹-apriorising-
psychologism representation', with singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹nonpresencing> so-
induced by 'prospective parrhesiastic-aestheticisation reproducibility—
mathesis/motif/thrownness-disposition,—as-reproducibility-of-
aestheticisation as postconverging/dialectical-thinking²¹-qualia-schema',
reflecting the contrastive apriorising-teleological-thresholding—as-
teleological-framework/narrative-framework of 'prospective
postconverging-or-dialectical-thinking²¹-apriorising-psychologism
intemporal parrhesiastic-aestheticisation induced reasoning-
through/messianic-reasoning reproducibility—
mathesis/motif/thrownness-disposition,—as-reproducibility-of-
aestheticisation' and 'prior preconverging-or-dementing²⁰-apriorising-

psychologism temporal underpinning–suprasocial-construct as to its
<amplituding/formative>⁸wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹) and sophistry reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’ (with the
implication that such ‘prospectively induced singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹nonpresencing> is not
really meaning but rather metaphoricity⁵⁷—as-event³⁸-of-prospective-
intemporalparrhesiastic-aestheticisation with regards to the prior
preconverging-or-dementing²⁰—apriorising-psychologism temporal
underpinning–suprasocial-construct as to
<amplituding/formative>⁸wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹) and sophistry reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’, say for instance
with regards to the de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment implications of a God-of-plane type of assertion by a non-positivism
social-setup speaking of its deficient prior-temporal-parrhesiastic-
aestheticisation so-reflected-in-its-non-
positivismmathesis/motif/throwness-disposition-that-is-not-

positivistic/rational-empiricistic, as meaning rather requires that such a non-positivism socialsetup operates a positivism/rational-empiricism social-setup specific
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment -for-~~conceptualisation~~ and thus it is metaphoricity⁵⁷—as-event³⁸-
 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-drag³⁴ as of its
 apriorising-teleological-thresholding—as-teleological-
 framework/narrativeframework’ with the ‘prospective metaphoricity⁵⁷ as
 positivism/rational-empiricism ⁵⁶meaningfulness-and-teleology⁹⁹’, over
 which its pseudo-edginess/pseudo-incisiveness is crossgenerationally
 involved-as-of-afooling-about-exercise in ‘an internal parrhesiastic-
 aestheticisation transitioning accommodation towards
 positivism/rational-empiricism so-induced by the positive-opportunism—
 of-social-functioning-and-accordance⁷⁵ constraint of prospective
 positivism/rational-empiricism ⁵⁶meaningfulness-and-teleology⁹⁹’ as so
 empirically verifiable historically with regards to metaphoricity⁵⁷—as-
 event³⁸-of-prospective-intemporal-parrhesiastic-aestheticisation induced
 transitioning as from relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought towards relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought, and this reality should equally prospectively be

reflected with regards to our ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ positivism—procrypticism prospective integration of notional~deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ effectively rather implies metaphoricity⁵⁷—as-event³⁸-of-prospective-intemporal-parrhesiastic-aestheticisation and not meaning to our ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ positivism—procrypticism as we rather enter into a pseudo-edginess/pseudo-incisiveness <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of our apriorising-teleological-thresholding—as-teleological-framework/narrativeframework’ with the prospective metaphoricity⁵⁷—as-event³⁸-of-prospective-intemporal-parrhesiastic-aestheticisation as notional~deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹)

socially-
functional-and-
accordant⁹³

socially-functional-and-accordant-~~(construed-in-terms-of-‘least-and-derived-temporal-operating-modalities-of-the-³⁸reference-of-thought-as-of-⁵incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’-and-not-‘maximal-as-intemporal-operating-modality-of-³⁸reference-of-thought-as-of-⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’)~~;¶ as-the-transdimensional/transcendental-dichotomy-of-ontologically-unsound-and-sound-shades-of-apparently-the-same-⁸³reference-of-thought-{so-disambiguated-as-of attendant—ontological-contiguity⁶⁷~educed—

*existentialising/contextualising/textualising-contiguity*⁴⁰-<reifying-or-
elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-⁸⁴devolving-as-of-existential-instantiative-context}

storied- *storied-construct/ontologically-valid-narration-* {*as-of- 'ontologically-*
construct/ontologic *hegemonising-narrative* *ontological-performance* ²-<including-virtue-
ally-valid-narration *as-ontology>'*}

subknowledging⁹⁴ *subknowledging-* {*preconverging-or-dementing*²⁰-*as-if-of-ontologically-*
veridical-sound-thought}

sublimation- *sublimation-educing—*
educing— *textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-*
textuality/hermene *possibilities-of-self-becoming-as-of- 'existential-*
utic/reprojecting/s *interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-*
upererogating/zero *existence'-<so-construed-as-the-*
ing~as-to- *preformulating/preframing/premeaningfulness-underlying-the-*
possibilities-of- *conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-as-*
self-becoming-as- *from-*⁶¹ *nonpresencing-<perspective-ontological-*
of- 'existential- *normalcy/postconvergence>, -as-eliciting-relative-ontological-*
interpretation/epist *completeness*⁸⁷- ⁴⁵ *foregrounding__entailment-* {*postconverging—*
emicity-in- *narrowing-down~sublimation-as-to- 'existence—as-sublimating-*
apriorising/axioma *withdrawal, -eliciting-of-prospective-supererogation*⁹⁶-*in-reflecting-*
tising/referencing- *'immanent-ontological-contiguity*⁶⁷; *—as-operative-*
of-existence⁹⁵ *notional~deprocrypticism* } *in-so-inducing-prospective-ontological-*
*contiguity*⁶⁷-*and-thus-as-of-ontology/science'-as-from-human-*

<amplituding/formative-epistemicity> totalising-throwness-in-
 existence³⁵ -imbuing- 'attendant-ontological-contiguity⁶⁷ ~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-for-dialectical-
 thinking/postconverging-epistemic-projection-and-reprojection', -and-so-
 over- 'merely-analogised-or-dialecticised-or-any-elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside—attendant-ontological-contiguity⁶⁷ ~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰' -as-to-its-given-
 'presencing-perspective-epistemic-abnormalcy/preconvergence³¹ -as-
 preconverging/dementing³⁰' -induced-disparateness-of-conceptualisation-
 implied-unforegrounding-disentailment-failing-to-reflect-ontological-
 contiguity⁶⁷, -and-thus-not-as-of-ontology/science>

supererogation⁹⁶

supererogation speaks to the fact that the very possibility for all human
⁵⁶meaningfulness-and-teleology⁹⁹ arises by way of individuals solipsistic
 self-becoming/self-conflatedness¹³/formative-supererogating-
 <projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing, -in-perspective-ontological-
 normalcy/postconvergence> detour to existence-potency³⁹ ~sublimating-
 nascence, -disclosed-from-prospective-epistemic-digression as to
 'underlying individuals ontological-commitment⁶⁶ <implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-
 mentating/structuring/paradigming¹⁰ -as-being-as-of-existential-reality>
 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-teleology⁹⁹' (and thus with 'human
⁵⁶meaningfulness-and-teleology⁹⁹ more precisely construed as
 intersolipsistic-intercessory-notions as to human individuals and
 collective-individuals phenomenal/manifest conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism in existence' with regards
 to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³ - (imbued-and-
~~hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
 'herein-specifically-relevant-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-
 teleology⁹⁹ underlied by language, culture, social institutions, technical
 knowhow, etc. of any ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~'motif-and-
 apriorising/axiomatising/referencing'-imbuing>-existentialising—
 enframing/imprintedness-(as-to-¹⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)' is not the inherently given
 possibility for its very manifestation to inceptively arise in individuals but
 rather 'individuals are involved in self-becoming/self-
 conflatedness¹³/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/epistemicity-relativism-determinism *as to their self-*
eliciting/stimulating *epistemic-conflatedness*¹³ *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 ⁵⁶*meaningfulness-and-teleology*⁹⁹
underlied by language, culture, social institutions, technical knowhow,
etc. of any ⁷⁹*presencing—absolutising-identitive-constitutedness*¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’—
 imbuing>-existentialising—enframing/imprintedness- (as-to-¹⁷ historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ (as to
 human Being-development/ontological-framework-expansion-as-to-
 depth-of-ontologising-development-as-infrastructure-of—
 meaningfulness-and-teleology , institutional-development-as-to-social-
 function-development and living-development-as-to-personality-
 development) to arise/result as individuals and collective-individuals
 achieved human sublimation-over-desublimation in existence as of their
 self-becoming/self-conflatedness¹³/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-conflatedness¹³ 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—⁹⁷*surrealising/supererogating—drive* for <postconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>-existentialising—framing/imprinting- (as-to-prospective—⁴⁶*historiality/ontological-eventfulness* /ontological-aesthetic-tracing- <perspective—ontological-normalcy/postconvergence-reflected- 'epistemicity-relativism-determinism'>)' goes into grasping, mastering, developing, *construing-of and contemplating-of* ⁵⁶*meaningfulness-and-teleology*⁹⁹ on the basis of the inherent implications of human <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁵,-imbued-projective-arbitrariness/waywardness- (as-to-the-human—projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of- '<amplituding/formative—epistemicity>totalising~conceptualisation'), with the attendant fact that the human is thus a subpotency in existence with possibilities of individuals and collective-individuals self-recreation/self-regeneration as to human developing-and-redeveloping intelligibility (so-implied as of 'the epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in rede-mentating/restructuring/reparadigmig intelligibility- (as-to-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-

~~axiomatising/re-referencing/re-intelligibilitysettingup/re-~~
~~measuringinstrumenting-process,-in-<amplituding/formative-~~
~~epistemicity>totalising~conceptualisation}~~'), with the veridical
 implication here that there is truly no 'supposed reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation of ⁵⁶meaningfulness-and-teleology⁹⁹ underlied by
 language, culture, social institutions, technical knowhow, etc.' but ever
 always rather individuals and collective-individuals 'self-becoming/self-
 conflatedness¹³/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/throwness-disposition,—as—reproducibility-of-
 aestheticisation of ⁵⁶meaningfulness-and-teleology⁹⁹ underlied by
 language, culture, social institutions, technical knowhow, etc.' and so
 reflected as of human supererogatory originariness-parrhesia,—as—
 spontaneity-of-aestheticisation (in holding-forth as of rede-
 mentating/restructuring/reparadigming intelligibility-~~(as-to-human-~~
~~projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-~~
~~axiomatising/re-referencing/re-intelligibilitysettingup/re-~~
~~measuringinstrumenting-process,-in-<amplituding/formative-~~
~~epistemicity>totalising~conceptualisation}~~ for human existential-
 instantiations aposteriorising/logicising/deriving/intelligising/measuring
 of ⁵⁶meaningfulness-and-teleology⁹⁹), and with this self-becoming/self-

*conflatedness¹³/formative–supererogating-<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> so-
construed as ‘human epistemic-conflatedness¹³ 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 ⁵⁶meaningfulness-and-teleology⁹⁹
underlied by language, culture, social institutions, technical knowhow,
etc.’, and thus human supererogation explains why the social as an
overall sublimation-over-desublimation construct is rather a ‘substantive
hermeneutically/reprojectively/supererogatingly/zeroingly
cumulated/recomposed abstract-tissue-of-social-emanance as to
attendant–ontological-contiguity⁶⁷~educed–
existentialising/contextualising/textualising-contiguity⁴⁰’ arising as of
human-subpotency ‘fatedness-of-sublimation-over-desublimation, to
existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression (in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process), as from human-subpotency ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–asso-being-as-of-
existential-reality as to the disseminative—sublimating-selectivity-of-
ontological-good-faith/authenticity ~postconverging–de-*

mentating/structuring/paradigming ,–over–desublimating–deselectivity–
 of-ontological-bad-faith/inauthenticity ~preconverging–de-
 mentating/structuring/paradigming ’;¶ critically supererogation thus
 implies that human ‘self-becoming/self-conflatedness¹³/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-teleology⁹⁹
 underlied by language, culture, social institutions, technical knowhow,
 etc.’ (reflecting human limited-mentation-capacity as to human
 <amplifying/formative–epistemicity>totalising~throwness-in-
 existence³⁵) ever always comes out short with respect to the full-potential
 for ‘inherent immanent-existence overall withdrawn effectively-manifest-
 sublimation/sublime or withdrawn sublimation-structure’ of
⁵⁶meaningfulness-and-teleology⁹⁹, and that conversely the possibility for
 human limited-mentation-capacity-deepening⁵³ imparts the ability for
 human self-becoming/self-conflatedness¹³/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-teleology⁹⁹ underlied by
language, culture, social institutions, technical knowhow, etc.’ (and so as
to human Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology , institutional-development—as-to-social-
function-development and living-development—as-to-personality-
development) so-construed as human ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance⁷²-
<including-virtue-as-ontology>’ as to projective-insights/epistemic-
projection-in-conflatedness¹³ of apriorising/axiomatising/referencing (but
that while such human ‘aporeticism—overcoming/unovercoming
supererogating ontological-performance⁷²-<including-virtue-as-
ontology>’ is relatively highly inducible with institutional-development—
as-to-social-function-development and living-development—as-to-
personality-development within any given registry-worldview/dimension,
the ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
<preconverging~‘motif-and-apriorising/axiomatising/referencing’—
imbuing>-existentialising—enframing/imprintedness- (as-to-¹⁷ historicity-
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
prospective Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—*

⁵⁶meaningfulness-and-teleology⁹⁹ reflecting prospective destructuring-
threshold-~~(uninstitutionalised-threshold¹⁰²/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 successive⁷⁹ presencing—absolutising-identitive-
constitutedness¹⁴ <preconverging~‘motif-and-
apriorising/axiomatising/referencing’-imbuing>-existentialising—
enframing/imprintedness-~~(as-to-⁴ historicity-tracing—in-presencing-
hyperrealisation/hyperreal-transposition)~~ underpinning-suprasocial-
construct rather incapable of explaining the possibility for the
<cumulating/recomposuring—attendant-ontological-contiguity >-
succession of registry-worldviews/dimensions with such an explanation
arising only as of ‘human dimensionality-of-sublimating²⁵’
<amplituding/formative>supererogatory~de-mentativeness/epistemic-
growth-or-conflatedness¹³/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,
¹⁰³universalisation, positivism/rational-empiricism and prospective
deprocrypticism in relative-ontological-completeness⁸⁷ so-construed
overall as notional~deprocrypticism out of respectively recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism

and prospective procrypticism in relative-ontological-incompleteness⁸⁸
so-construed overall as notional~procrypticism as to the fact that 'human
~~<amplituding/formative~epistemicity>~~*totalising~thrownness-in-*
existence³⁵ under the logical-basis/logic,-as-derived-from—
transversality-~~<for-sublimating~existential-~~
~~eventuating/denouement>~~*~of-affirmative-and-unaffirmative—*
~~disambiguated- 'motif-and-apriorising/axiomatising/referencing'¹⁰¹>~~ *of*
the prior relative-ontological-incompleteness⁸⁸ implied reproducibility—
mathesis/motif/thrownness-disposition,-as~reproducibility-of-
aestheticisation of ⁵⁶meaningfulness-and-teleology⁹⁹ underlied by
language, culture, social institutions, technical knowhow, etc.' don't
override *existence—as-the-absolute-a-priori-of-*
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation-~~<as-to-perspective~ontological-~~
~~normalcy/postconvergence-implied- 'prospective-aporeticism-~~
~~overcoming/unovercoming'>~~ *enabling human reappraisal as to*
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation in sublimatingly pointing to the 'more profound relative-
ontological-completeness⁸⁷ apriorising/axiomatising/referencing logical-
basis/logic,-as-derived-from—transversality-~~<for-sublimating~~~
~~existential-eventuating/denouement>~~*~of-affirmative-and-unaffirmative—*
~~disambiguated- 'motif-and-apriorising/axiomatising/referencing'¹⁰¹>~~ *'*
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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <amplitudinal/formative>⁸ wooden-language- (imbued—temporal—mere-
 form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
 or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought—⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁹) turning a blind eye to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation) and so-pursued as of re-originary—as-
 unenframed/unbeholdening/outlier-conceptualisation- (imbued-
 postconverging/dialectical-thinking⁷ - ‘projective-insights’/‘epistemic-
 projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-
 sublimation)⁹⁰ profound-supererogation,¶ with the broader implications
 that all supererogating sublimating-over-desublimating human
 possibilities (and as these become prospective secondnatured
 institutionalisation ‘reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation of ⁵⁶meaningfulness-
 and-teleology⁹⁹ underlied by language, culture, social institutions,
 technical knowhow, etc.’ and so even as to their mere existential
 instantiations) are rather as of shallow (human institutional-
 development—as-to-social-function-development and living-development—
 as-to-personality-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-teleology⁹⁹) 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-
 sublimating³ -(<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation) bestowed/bequeathed/gifted deflating—ontological-
 escalation/aetiologisation’ reflected as to human-subpotency ‘fatedness-
 of-sublimation-over-desublimation, to existence-potency ~sublimating—
 nascence,-disclosed-from-prospective-epistemic-digression (in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process), as from
 human-subpotency ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—asso-being-as-of-existential-reality
 as to the disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging—de-
 mentating/structuring/paradigming ,—over—desublimating-deselectivity-
 of-ontological-bad-faith/inauthenticity ~preconverging—de-
 mentating/structuring/paradigming ’, with all the possibility for the
 merest human sublimating/desublimating⁵⁶ meaningfulness-and-
 teleology⁹⁹ to arise necessarily bound notionally to individuals 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 epistemic-conflatedness¹³ in
 projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
 axiomatising/re-referencing breath-of-life/making-alive' for that
⁵⁶meaningfulness-and-teleology⁹⁹ 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 notional self-becoming/self-conflatedness¹³/formative—
 supererogating-<projective/reprojective—aestheticising-re-motif—and—
~~re-apriorising/re-axiomatising/re-referencing,-in-perspective-~~
~~ontological-normalcy/postconvergence>~~ (with human supererogation as
 such critically defining-and-distinguishing the human from any
 humanoid/robot of mere mechanical-potentiality);¶ supererogation is so-
 reflected in human learning-and-enculturation process underlined on the
 one hand by the 'socio-institutional supererogating guiding-and-
 instructional cultural-predisposition' and on the other the
 'supererogating precocious-disposition enabling the learning of the
 learner as to their notional self-becoming/self-conflatedness¹³/formative—
 supererogating-<projective/reprojective—aestheticising-re-motif—and—
~~re-apriorising/re-axiomatising/re-referencing,-in-perspective-~~
~~ontological-normalcy/postconvergence>~~' and so as specifically
 associated with childhood personality-development (beyond just the
 availing opportunity for its learning made possible by the 'socio-
 institutional supererogating guiding-and-instructional cultural-

predisposition') and this reflects the fact that the learner or child is inherently supererogating by its individual solipsistic notional self-becoming/self-conflatedness¹³/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-conflatedness¹³ in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
 axiomatising/re-referencing breath-of-life/making-alive' beyond 'robotic reproducibility—mathesis/motif/throwness-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-teleology⁹⁹ (as to 'human epistemic-conflatedness¹³ in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
 axiomatising/re-referencing breath-of-life/making-alive' beyond just already secondnatured institutionalisation reflected reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation) 'so-undergirded by human dimensionality-of-

*sublimating*⁵ - (~~amplitudinal/formative~~ *supererogatory* - ~~de-~~
~~mentativeness/epistemic-growth-or-conflatedness~~⁵ / ~~transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-~~
~~equalisation~~) as of the operative human mental-devising-representation
¹⁵ ~~de-mentation-~~ (~~supererogatory-ontological-de-mentation-or-~~
~~dialectical-de-mentation—stranding-or-attributive-dialectics~~)
*postconverging/dialectical-thinking*²¹ - *apriorising-psychologism—by—*
*preconverging/dementing*²⁰ - *apriorising-psychologism as to human*
⁵⁶ *meaningfulness-and-teleology*⁹⁹ *ontological-performance*⁷² - *<including-*
virtue-as-ontology> deepening' and as so-manifested historically with
'non-immediacy prospective sublimating value and ontological-veracity
disposition' enabling human institutional reconstrual-and-reconstruction
in projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing for 'perspective ontological-
normalcy/postconvergence' and so-reflected as to human-subpotency
~~'fatedness-of-sublimation-over-desublimation, to existence-~~
~~potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-~~
~~digression (in reflecting holographically-<conjugatively-and-~~
~~transfusively> the ontological-contiguity~~⁶⁷ ~~—of-the-human-~~
~~institutionalisation-process)'~~ and so as to the *'non-immediacy*
prospective sublimating value and ontological-veracity disposition'
supererogating instigations of the Socrates, Copernicuses, Galileos,
Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs,
*Lavoisiers, Teslas, Einsteins, etc. (upon whose*⁵⁶ *meaningfulness-and-*
*teleology*⁹⁹ *infrastructure building 'immediacy supposed absolute*

sublimating value and ontological-veracity disposition' arise and outlandishly skew human ⁵⁶meaningfulness-and-teleology⁹⁹ in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ when wrongly implying no 'relative-ontological-incompleteness⁸⁸ to relative-ontological-completeness⁸⁷' implications of human meaningfulness and inducing ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as to social-stake-contention-or-confliction immediacy purposes at destructuring-threshold-(uninstitutionalised-threshold ⁰²/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 requiring ⁵⁵maximalising-recompositing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation)

⁹⁷surrealising-<as-to-*surrealising-<as-to-supererogation⁹⁶> refers to 'human notionalisation/notional-conception/amplituding of the real' so-construed supererogation⁹⁶> as human <amplituding/formative-epistemicity>totalising notionalisation/notional-conception/amplituding reflection of the real in 'perspective ontological-normalcy/postconvergence' (as so reflecting human limited-mentation-capacity ontological-performance⁷²-<including-virtue-as-ontology> 'perspective epistemic-abnormalcy/preconvergence³¹' scalarising-and-rescalarising epistemic-*

conflatedness¹³ as of projective/reprojective—*aestheticising-re-motif-*
and-re-apriorising/re-axiomatising/re-referencing for ‘*perspective*
ontological-normalcy/postconvergence’ and ‘*so-undergirded by human*
*dimensionality-of-sublimating*²⁵’

~~<amplituding/formative> supererogatory-de-mentativeness/epistemic-~~
~~growth-or-conflatedness¹³/transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-~~
~~equalisation)~~ as of the operative human mental-devising-representation
¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-~~
~~dialectical-de-mentation—stranding-or-attributive-dialectics)~~
*postconverging/dialectical-thinking*²¹—*apriorising-psychologism—by—*
*preconverging/dementing*²⁰—*apriorising-psychologism* as to human
⁵⁶*meaningfulness-and-teleology*⁹⁹ *ontological-performance*⁷²-<*including-*
virtue-as-ontology> *deepening*’), so-reflected as to ‘*germinative*
intensification—amplituding of *aestheticisation—beholdening-out-of-*
bechancing’ / ‘*taxingness-of-originariness,-imbued—sublimating-by-*
desublimating—amplituding as to the *backdrop-of-inherent-immanent-*
existence’s—sublimation-structure-<of-‘unsurrealistic-as-real’—
ontological-normalcy/postconvergence>’;¶ critically herein thus
*surrealising-<as-to-supererogation*⁹⁶> speaks notionally and
denotatively to human *supererogating epistemic-projection perspective*
openness/re-ontologisation/rescalarisation (as of ⁶¹*nonpresencing-*
<perspective—ontological-normalcy/postconvergence>) for *prospective*
*relative-ontological-completeness*⁸⁷ ‘⁸³*reference-of-thought—and-*
⁸³*reference-of-thought-*⁸⁴*devolving—*⁵⁶*meaningfulness-and-teleology*⁹⁹

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 punctual⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) in relative-ontological-incompleteness⁸⁸ as to its given relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹

temporality⁹⁸ *temporality / shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ / ontologically-perverting-immediacy-behaviour,-as-of-uninstitutionalised-threshold¹⁰²,-as-to-inherently-determinable-apriorising-teleological-thresholding—as-teleological-framework-or-narrative-framework / perversion-of-categorical-imperatives-or-axioms-or-registry-teleology⁹⁹*

teleology⁹⁹ *teleology speaks to 'phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting <amplituding/formative>disposedness/psychologismic-construct-(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-conflatedness¹³—reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence} as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³—*

{imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
 'herein-specifically-relevant-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-conflatedness¹³-
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence} are
 epistemic situations that speak to the transitive-conflatedness¹³-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-conflatedness¹³-
 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-
 conflatedness¹³-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-conflatedness¹³)
 inherently explains 'the specific decoherencing-effect of
 phenomenal/manifest~subpotencies-{in-transitive-conflatedness¹³-
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence}',

wherein 'phenomenal/manifest~subpotencies-~~(in-transitive-~~
~~conflatedness~~¹³-reflexivity,-in-the-full-potency-of-
 existence's~sublimating~nascence) in relatively shallow
~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating
 mathesis/motif/throwness-disposition in existence' and
 'phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~¹³-
~~reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence)~~ in
 relatively deeper ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating
 mathesis/motif/throwness-disposition in existence' are of a
 correspondingly shallow teleological-depth and deeper teleological-depth
 in the full-potency of existence, thusly reflecting the
~~apriorising/axiomatising/referencing-{of-attendant-ontological-~~
~~contiguity ~educed~existentialising/contextualising/textualising-~~
~~contiguity }~~conflatedness¹³-in-~~{preconverging-disentailment-by}-~~
~~postconverging-entailment~~ epistemic-conception of existence as to overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³-~~(imbued-and-~~
~~hermeneutically/reprojectively/supererogatingly/zeroingly}educing-~~
~~'herein-specifically-relevant-human-subpotency'-epistemic-perspective-~~
~~of-projective/reprojective—aestheticising-re-motif—and-re-~~
~~apriorising/re-axiomatising/re-referencing~conceptualisation);¶~~
 teleology as implied with the ontological-contiguity⁶⁷—of-the-human-

*institutionalisation-process*⁶⁸ ‘as the cognate to coherent intelligibility articulation of human registry-worldviews/dimensions induced⁵⁶ *meaningfulness-and-teleology so-construed as teleological-inflexions-* *(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-contiguity⁶⁵-*<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-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-discontiguity⁶⁵-*<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema and prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>* (that is, as of notional~symmetrisation-*<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking²¹-by~preconverging-or-dementing²⁰-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-thinking²¹–apriorising-psychologism
perspective (projecting a deeper teleological-depth) or preconverging-or-
dementing²⁰–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-thinking²¹–apriorising-psychologism
perspective deeper teleological-depth or preconverging-or-dementing²⁰–
apriorising-psychologism perspective shallower teleological-depth, then
human meaningfulness will wrongly/uninsightfully be construed as to the
inherent ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag⁷⁴ when wrongly
implying no ‘relative-ontological-incompleteness⁸⁸ to relative-
ontological-completeness⁸⁷’ implications of human meaningfulness;¶ thus
the implied teleology of any given registry-worldview/dimension as to its
⁸³reference-of-thought–and–⁸³reference-of-thought–⁸⁴devolving–
⁵⁶meaningfulness-and-teleology (as reflecting the registry-
worldview/dimension human limited-mentation-capacity-deepening⁵³
level) speaks to the <amplituding/formative–epistemicity>causality⁶~as-
to-projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-
for-explicating-ontological-contiguity⁶ as to the registry-
worldview’s/dimension’s institutionalised-and-uninstitutionalised-
threshold¹⁰² de-mentatively/structurally/paradigmatically imbued

*ontological-performance*⁷²-<including-virtue-as-ontology> and vices-
 and-impediments, and in this regards the 'inordinary contemplation
 about any given registry-worldview/dimension preconverging-or-
 dementing'⁷⁰-apriorising-psychologism perspective shallower
 teleological-depth' (as to its uninstitutionalised-threshold¹⁰² implied
 notional-discontiguity/epistemic-discontiguity⁶³-<between-prior-
 shallow-supererogation⁹⁶-of-mentally-
 aestheticised-preconverging/dementing⁷⁰-qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised-postconverging/dialectical-thinking⁷¹-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-
 threshold¹⁰² so-construed as uttered as of its specific
 notional-procrypticism/notional-disjointedness-as-of⁸³reference-of-
 thought ontological-performance⁷²-<including-virtue-as-ontology>' (as
 to the fact that with regards to human Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology , institutional-
 development-as-to-social-function-development and living-development-
 as-to-personality-development, the <cumulating/recomposuring-
 attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions prior-institutionalisation-threshold-by-

prospective-uninstitutionalised-threshold¹⁰² 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-dementing³⁰-
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-
dementing³⁰-qualia-schema> of failing ¹⁰³universalisation-directed-
rulemaking-over-nonrules—apriorising/axiomatising/referencing-

psychologism', the teleological-inflection-~~(as-to-more-profound-~~
~~nondisjointing-<amplituding/formative-~~
~~epistemicity>totalising/circumscribing/delineating}~~ state of
¹⁰³universalisation-non-positivism/medievalism while 'adhering to
¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism is de-
 mentatively/structurally/paradigmatically cognisant-and-integrative-<as-
 to-its-notional-disjointedness-imbued-preconverging-or-dementing²⁰-
 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-dementing²⁰-
 qualia-schema> of failing preempting—disjointedness-as-of-⁸³reference-
 of-thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-
 conflatedness¹³/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-faith-or-*
enabling-level- *authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-*
of~ontological- *ontological-faith-notion-or-ontological-fideism—imbued-*
good-faith-or- *underdetermination-of-motif-and-apriorising/axiomatising/referencing–*
authenticity⁶⁹/obje *as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰; construed as*
ctification/desubje *‘relative undermining of temporal-conjugating-emotional-*
ctification-as- *involvement/subjectification/epistemic-totalising³³~self-referencing-*
objectification- *syncretising-as-of-perceived–social-stake-contention-or-confliction for*
<as-to-ontological- *intemporal dispensing-with-immediacy-for-relative-ontological-*
faith-notion-or- *completeness⁸⁷-by-reification/contemplative-distension²⁷*
ontological-
fideism—imbued-
underdeterminatio
n-of-motif-and-
apriorising/axioma
tising/referencing–
as-so-being-as-of-
existential-reality
as antinihilism>¹⁰⁰

transversality- *transversality-<for-sublimating–existential-*
<for-sublimating– *eventuating/denouement>~of-affirmative-and-unaffirmative–*
existential- *disambiguated- ‘motif-and-apriorising/axiomatising/referencing’–or–*
eventuating/denou *mutually-transverse-unintelligibility–or–logical-incongruence-<as-to-*

ement>~of- *affirmation-of-relative-ontological-completeness*⁸⁷-*postconverging-or-*
 affirmative-and- *dialectical-thinking*²¹⁻⁵⁶*meaningfulness-and-teleology*⁹⁹-*over-*
 unaffirmative- *unaffirmation-of-relative-ontological-incompleteness*⁸⁸-*preconverging-or-*
 disambiguated- *dementing*³⁰⁻⁵⁶*meaningfulness-and-teleology*⁹⁹>: *transversality-<for-*
 ‘motif-and- *sublimating-existential-eventuating/denouement>~of-affirmative-and-*
 apriorising/axioma *unaffirmative-disambiguated-‘motif-and-*
 tising/referencing’ *apriorising/axiomatising/referencing’ involves the epistemic construct of*
 101 *56meaningfulness-and-teleology*⁹⁹ *as of ‘existence-potency*³⁹*~sublimating-*
nascence,-disclosed-from-prospective-epistemic-digression
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment-for-conceptualisation’ construed as knowledge-reification-
gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }-
*conflatedness*³ *-in {preconverging-disentailment by} postconverging-*
entailment>, and so over a human ordinary
*<amplituding/formative>*⁸*wooden-language-(imbued-averaging-of-*
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-
with-regards-to-prospective-apriorising-implications>} mental-reflex to
*construe*⁵⁶*meaningfulness-and-teleology*⁹⁹ *as of ‘human-subpotency*
<preconverging~‘motif-and-apriorising/axiomatising/referencing’-
imbuing>-existentialising-enframing/imprintedness-(as-to-¹⁷historicity-

tracing—in-presencing—hyperrealisation/hyperreal-transposition)
pseudo-edginess/pseudo-incisiveness of its secondnatured
institutionalisation uninstitutionalised-threshold¹⁰²’ thus exposing such
⁵⁶meaningfulness-and-teleology⁹⁹ to human <amplituding/formative—
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-<for-sublimating—existential-
eventuating/denouement>~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 ⁸³reference-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/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing⁷⁰—narratives—of-the-
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology⁹)’ doesn’t exist and as to the consequent susceptibility to
sophistic/pedantic manipulation of such ⁷⁹presencing—absolutising-
identitive-constitutedness¹⁴ human-subpotency epistemic-or-
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 ‘⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ 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-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’ equally reflects as of its implied ‘existence-potency³⁰~sublimating—nascence,-disclosed-from-prospective-epistemic-digression ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru

ment ~~for conceptualisation~~, a ⁴⁵foregrounding_ entailment-
 (postconverging-narrowing-down~sublimation-as-to- 'existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-
 reflecting- 'immanent-ontological-contiguity⁶⁷';—as-operative-
 notional~deprocrpticism) 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-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment-by} posteconverging-
 entailment> reflects their respective epistemic-conception
 phenomenal/manifest~subpotencies- {in-transitive-conflatedness³ —
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence} as
 to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³ - {imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
 'herein-specifically-relevant-human-subpotency'—epistemic-perspective-
 of-projective/reprojective—aestheticising-re-motif—and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation};¶
 transversality-<for-sublimating-existential-

*eventuating/denouement>~of-affirmative-and-unaffirmative-
disambiguated- 'motif-and-apriorising/axiomatising/referencing' further
speaks to the fact of existence-potency³⁹~sublimating-nascence,-
disclosed-from-prospective-epistemic-digression
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment -for- conceptualisation perspective
'affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-<as-to-postconverging-or-
dialectical-thinking⁷¹-apriorising-psychologism> of ⁵⁶meaningfulness-
and-teleology⁹⁹ as of prospective relative-ontological-completeness⁸⁷'
over the 'unaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing⁷⁰-apriorising-
psychologism> of ⁵⁶meaningfulness-and-teleology⁹⁹ as of prior relative-
ontological-incompleteness⁸⁸', wherein for instance the underlying
misinformation/misanalysis/misrepresentation about postmodern-thought
as of its prospective relative-ontological-completeness⁸⁷ arises because of
its assessment from the ontologically-flawed perspective of naïve
identitive mere-formulaic positivism/rational-empiricism manifestation of
⁸⁰procrysticism-or-disjointedness-as-of-⁸³reference-of-thought as rather
in prior relative-ontological-incompleteness⁸⁸ with further susceptibility
to sophistry of intellectual falsehood and muddlement as of institutional-
being-and-craft, just as assessing budding-positivism/rational-empiricism
thought from medieval scholasticism perspective will induce a ridiculous*

and ontologically-flawed apriorising/axiomatising/referencing outcome about budding-positivism which was further susceptible to medieval pedantic sophistry as of institutional-being-and-craft;¶ furthermore, transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated- 'motif-and-apriorising/axiomatising/referencing' as of its implied 'existence-potency'³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment -for-conceptualisation' for aetiologisation/ontological-escalation
 entails that 'appropriateness/soundness of human ontological-
 performance'⁷²-<including-virtue-as-ontology> and hence value-and-
 aspirational-construct' is 'precedingly and absolutely determined rather
 as of relative-ontological-completeness'⁸⁷ over relative-ontological-
 incompleteness⁸⁸ <~~amplifying~~/formative-epistemicity>causality' ~as-to-
 projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-
 explicating-ontological-contiguity⁶¹' wherein for instance the positivist
 relative-ontological-completeness⁸⁷ value-reference as walking into the
 forest to retrieve a plant cure overrides as of the
 <~~amplifying~~/formative-epistemicity>causality' ~as-to-projective-
 totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
 ontological-contiguity⁶¹ of 'existence-potency'³⁹~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression

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

~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-~~
~~ment-for-conceptualisation~~’ the animistic social-setup ‘evil forest’
 value-reference as of its relative-ontological-incompleteness⁸⁸ and the
 same applies prospectively with notional~deprocrpticism relative-
 ontological-completeness⁹⁷ ‘preempting—disjointedness-as-of-
⁸³reference-of-thought’ value-reference over our positivism-
 procrpticism relative-ontological-incompleteness⁸⁸ value-reference even
 if such a contemplation is rather beyond-the-consciousness-awareness-
 teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-
 unthought>⁶ as the incoherence here will rather be to egotistically and
 sophisticatedly 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-teleology⁹⁹’ doesn’t apply to us;¶ ultimately,
 transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’ further
 entails that the inherent incompatible and contrastive
 <amplituding/formative-epistemicity>causality⁶ ~as-to-projective-
 totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-
 ontological-contiguity⁹⁷ of
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment-for-conceptualisation as to existence-potency³⁹~sublimating-

nascence, -disclosed-from-prospective-epistemic-digression implied
prospective relative-ontological-completeness⁸⁷ opened-construct-of-
⁵⁶*meaningfulness-and-teleology⁹⁹ in its dispensing-with-immediacy-for-*
relative-ontological-completeness⁸⁷-by-reification/contemplative-
distension²⁷ (as of human self-surpassing—existentialism-form-factor, -in-
~~overcoming- 'notionally-collateralising-beholdening-protohumanity'-to-~~
~~'attain-sublimating-humanity'-as-to-existence-potency⁸⁸ ~sublimating-~~
~~nascence, -disclosed-from-prospective-epistemic-digression~~ *to supersede*
human temporality⁹⁸/shortness <amplituding/formative>⁸wooden-
language- (imbued—averaging-of-thought-<as-to-
~~leveling/ressentiment/closed-construct-of- meaningfulness-and-~~
~~teleology -as-of- 'nondescript/ignorable-void '-with-regards-to-~~
~~prospective-apriorising-implications>))~~ *as enabling prospective*
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity'
and
'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment in pseudo-edginess/pseudo-incisiveness as of human-subpotency
implied prior relative-ontological-incompleteness⁸⁸
~~<amplituding/formative>⁸wooden-language- (imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-~~
~~with-regards-to-prospective-apriorising-implications>)~~ *and as it is*
reinforced with sophistic/pedantic institutional-being-and-craft in
~~preconverging-existential-extrication-as-of-existential-unthought',~~ *means*
that human and social transcendence-and-

*sublimity/sublimation/supererogatory-de-mentativity while critically
instigated as from 'human dimensionality-of-sublimating'²⁵ -
<amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation} ontological-faith-notion-or-ontological-fideism-imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing-
as-so-being-as-of-existential-reality reasoning-through/messianic-
reasoning epistemic-ricochettingly/transepistemically' is more effectively
and existentially achieved rather as of 'constraining positive-
opportunism-of-social-functioning-and-accordance'⁷⁵ that is socially
elicited as of the underlying supposedly coherent ontological-
commitment⁶⁶ -<implied-self-assuredness-of-ontological-good-
faith/authenticity¹⁹ ~postconverging-de-
mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality>
as of more profound <amplituding/formative-epistemicity>causality⁶ ~as-
to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-
for-explicating-ontological-contiguity⁶ validation as to existence-
potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-
digression in inducing secondnature institutionalisation and prospective
underpinning-suprasocial-construct*

uninstitutionalised- *uninstitutionalised/unintemporalised/temporal-*

threshold¹⁰²

*solipsistic/unrecomposuring/animality-threshold-of-intemporal-
preservation-entropy-or-contiguity-or-ontological-preservation so-*

construed-as-of-the *uninstitutionalised-threshold-of-*
apriorising/axiomatising/referencing *as to reflected-temporal-*
⁵⁶*meaningfulness-and-teleology*⁹⁹-in ~~<amplituding/formative-~~
~~epistemicity>~~*totalising~self-referencing-*
*syncretising/circularity/interiorising/akrasiatic-drag*³⁴, *and so as*
~~<amplituding/formative>~~⁸*wooden-language-*~~(imbued—temporal—mere-~~
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-~~
~~or-dementing~~²⁰*—narratives—of-the-*⁸³*reference-of-thought—*~~categorical-~~
~~imperatives/axioms/registry-teleology~~⁹), *wherein the institutionalising-*
mathesis/motif/throwness-disposition attains its institutionalising limits
as of human-subpotency relative to existence's full-potency of sublimation
as so-construed from perspective ontological-
normlacy/postconvergence;[¶] *and-so-construed-as-from-the-instigating-*
intemporal-ontological-faith-notion-or-ontological-fideism—imbued-
~~underdetermination-of-motif-and-apriorising/axiomatising/referencing—~~
~~as-so-being-as-of-existential-reality,~~*-recurrent-shot-or-reprojection-for-*
*prospective-relative-ontological-completeness*⁸⁷*-with-respect-to-the-*
'parrhesiastic seeding-promise-of-human-subpotency ontological-
*performance*⁷²*-<including-virtue-as-ontology> correspondence-with-the-*
full-potency-of-existence's~sublimating—nascence-as-of-its-
coherence/contiguity'

¹⁰³*universal/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-teleology⁹⁹' while when expressed herein in a
 general sense universal/universalised/universalising actually and
 precisely refers to 'totalising-entailing of implied knowledge-reification-
 gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing-~~of-
 attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-~~preconverging-disentailment by} postconverging-
 entailment~~>' for instance in the sense that mathematics is universal
 means mathematics is totalisingly-entailing (with this general sense
 applying with regards to any given registry-worldview/dimension as to its
 given 'entailing-~~amplituding/formative-epistemicity~~>totalising-in-
 relative-ontological-completeness⁸⁷
 apriorising/axiomatising/referencing-rules' and as further reflecting the
 implication that registry-worldviews/dimensions of relative-ontological-
 completeness⁸⁷ are of more profound ontologically totalising-entailment
 apriorising/axiomatising/referencing-rules as so implied as from 'non-
 rules totalising-entailing, rulemaking-over-non-rules totalising-entailing,
 universalisation-directed-rulemaking-over-non-rules totalising-entailing,
 positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules totalising-entailing, and preempting—
 disjointedness-as-of-³³reference-of-thought,-as-to-
⁶²amplituding/formative-epistemicity~~>growth-or-

*conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules
totalising-entailing’, and so-construed as of their respective
⁴⁵foregrounding__entailment-(postconverging-narrowing-
down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶’-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-teleology⁹⁹ should be totalising-entailing but
without necessarily differentiating such a conception of totalising-*

entailing between mythological and positivistic/rational-empirist totalising-entailing with both construed as universal ⁵⁶meaningfulness-and-teleology⁹⁹, while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of ‘entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷’ as reflecting the implication of human limited-mentation-capacity-deepening⁵³ as to the ‘notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸’ (along the same lines as notional~deprocrpticism) thus amplificatorily rendering the conception of totalising-entailing (as to notionally~universal) as more ‘profoundly construed as from perspective relative-ontological-completeness⁸⁷ as of the ontological-normalcy/postconvergence of existence/intrinsic-reality’ so-underlied by perspective ‘nondisjointing totalising-entailing’ or deprocrpticism

¹⁰³universal-transparency- (transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷ } or understanding-as-~~<amplituding/formative-epistemicity>~~causality⁶~as-to-projective-totalitative~implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁷¹-of-underlying-existential-phenomena, and so as ~~<amplituding/form~~ to perspective ontological-normalcy/postconvergence veridical ~~ative-~~ ⁵⁶meaningfulness-and-teleology⁹⁹ for social-functioning-and-

epistemicity>totali
sing~in-relative-
ontological-
completeness⁸ } *accordance—as-of—social-stake-contention-or-confliction- (for-
undermining-social-incoherency-by-constraining~transcendentally-
enabling-level-of~ontological-good-faith-or-
authenticity⁹/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>¹⁰⁰)*

vices-and-
impediments¹⁰⁵ *vices-and-impediments—as-of-⁸³reference-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 preconvergently-
de-mentated/structured/paradigmed as of underlying Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-
teleology⁹⁹)*

There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is 'cinglé' and is better translated in English as 'slanted mind' (in contrast to the straightness/candor/organic-comprehension-thinking of a 'conviction-as-to-profound-supererogation⁹⁶ predisposed human mind' so-reflected as prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional'-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and so-construed as of human candidity/candour-capacity. It should equally be noted that sometimes the word cinglé is used intermittently with deranged (dérangé) which is a more general word that does not capture the socially-functional-and-accordant⁹³ phenomenal specificity that is of relevance herein. In other words, 'the cinglé' perceives meaning as 'a hollow mimicking form in-of-itself that determines others behaviour' in contrast to the normal-as-of-candidity/candour-capacity human relation to meaning as of essence or supplanting-conviction-as-to-profound-supererogation⁹⁶-of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹-apriorising-psychologism or prelogism⁷⁸ we abide by (and so, even in the case of 'poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶-of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹-apriorising-psychologism' or bad prelogism⁷⁸ where the bad logic of the prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional'-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-{'decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-

ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness> by its ⁸³reference-of-thought-
⁸⁴devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology⁹⁹ construed as ‘how
 can a perverted sought after outcome be obtained with an interlocutor or interlocutors with
 respect to a targeted end-goal or targeted individual by falsely projecting hollow-abstract logic
 notwithstanding that it is existentially unreal or it is faked or it is opportunistically raised or
 raised out-of-context (existential-decontextualised-transposition)’, i.e. meaning-as-form or
 pathologically/compulsively hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation>, contrasted to the normal prelogism⁷⁸-as-
 of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-
 intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> minds construed as ‘what does the veridical
⁵⁴logical-processing-or-logical-implication—supposedly-apriorising/axiomatising/referencing-
 in-conviction-as-to-profound-supererogation⁹⁶ of a given existential situation intrinsically imply
 as relevant and sound outcome’, i.e. meaning-as-ontologically-veridical/in-conviction-as-to-
 profound-supererogation⁹⁶, whether thereafter the ⁵⁴logical-processing-or-logical-
 implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ is rightly
 or wrongly assumed). Hence prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
 <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> is all about the
 appropriateness of logic without any implication/questioning about any issue with the
⁸³reference-of-thought on which ⁵⁴logical-processing-or-logical-implication—supposedly-
 apriorising-in-conviction-as-to-profound-supererogation⁹⁶ is based, and thus the idea of re-
 engaging is valid on the basis that the ⁵⁴logical-processing-or-logical-implication—

supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ can be well performed subsequently despite an initial failure or possible initial failures. Whereas with postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-⟨<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'~of-the-attendant-intradimensional-ontologising'~imbued-⟨contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-⟨as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'~logical-dueness>⟩ this essentially has to do not with an issue of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ but rather an issue of ⁷⁴perversion-of-⁸³reference-of-thought-⟨as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, as ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ is on the basis of a sound ⁸³reference-of-thought (non-⁷⁴perversion-of-⁸³reference-of-thought) such that fundamentally ‘the notion of the dueness for ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶’ is ontologically jeopardised by the inherent ⁷⁴perversion-of-⁸³reference-of-thought-⟨as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as ‘first-order perversion, out of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-⟨reifying-or-elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-³⁴devolving-as-of-instantiative-context>’, of apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements which are denaturing⁶ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. Further to this

is the derived second-order level deception as of wrongly implied ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ thereof, as of infinite deception possibilities from this faulty-mentation-procedure-deception-or-urge⁴³ arising where the implied first-order ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> is wrongly acquiesced to as appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³ 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-supererogation⁹⁶ from non-⁷⁴perversion-of-⁸³reference-of-thought. Hence postlogism⁷⁷ is actually a usurpation/arrogation of the prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mentation reflex where social ¹⁰³universal-transparency-<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements is not-available/obscured as of lack of insight on attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>; with the result that with respect to the ⁸³reference-of-thought, postlogism⁷⁷ ‘induces as of ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective, a teleologically-degraded-as-preconverging-or-dementing²⁰-apriorising-psychologism differentiation of existential ⁵⁶meaningfulness-and-teleology⁹⁹’ unlike prelogism⁷⁸ which ‘induces as of ontological-normalcy/postconvergence perspective, an elevated-as-sound-thinking

differentiation of existential ⁵⁶meaningfulness-and-teleology⁹⁹'. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge⁴³ with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration (due to psychopathic/postlogism⁷⁷ induced social loss-of-awareness of the social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)) where it elicits temporal-dispositions of 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 postlogism⁷⁷ associated with psychopathy is de-mentatively/structurally/paradigmatically related to human prelogism⁷⁸ underlined by candidty/candour-capacity as to an ontological-contiguity⁶⁷ in notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking²¹-by-preconverging-or-dementing²⁰-perspectives-of-human-⁵⁶meaningfulness-and-teleology⁹⁹>; and so as the overall backdrop of human ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> appraisal which elucidation underlines the more profound human hermeneutic/reprojecting/supererogating/zeroing psychology as to the elucidation of overall human becoming in existence implications of human ⁵⁶meaningfulness-and-teleology⁹⁹ 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-contiguity⁶⁷ of variance as difference-in-kind/difference-in-aposteriorising-or-logicising²³ as to the ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology⁹⁹’ in the sense that at our prior-institutionalisation-threshold-by-prospective-uninstitutionalised-threshold⁰² of positivism-procrypticism ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ various degrees of temporal-to-intemporal individuations ontological-performance⁷²-<including-virtue-as-ontology> varyingly-uphold-or-fail candidly/candour-capacity as of difference-in-kind/difference-in-aposteriorising-or-logicising²³ (so-construed as within the positivism-procrypticism <amplituding/formative-epistemicity>totalising~‘intervalist-as-categorising—implicated_attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operand-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- ⁸³reference-of-thought- ⁸⁴devolving-as-of-instantiative-context> categorisation construal/conceptualisation). The notion of ‘candidly/candour-capacity’ is more fully/completely construed/conceptualised at the second-level as from the ontological-normalcy/postconvergence epistemic-projection perspectivation underlying notional~deprocrypticism or <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought in reflection of overall human ontological-performance⁷²-<including-virtue-as-ontology> as to the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (so-construed as of the notional~deprocrypticism <amplituding/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity⁶⁷~duced—

existentialising/contextualising/textualising-contiguity⁴⁰-phenomenal-abstractiveness-of-
 presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operand-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-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-axiomatising-or-referencing²⁴ 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-drag³⁴, and so as from the
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-
 disentanglement-by}—postconverging-entailment construal of the prospective
 notional~deprocrypticism registry-worldview’s/dimension’s ⁸³reference-of-thought—and-
⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ ontological-
 performance⁷²-<including-virtue-as-ontology> as so-reflecting the postconverging-or-
 dialectical-thinking²¹-and-centered-prospective-institutionalisation’s—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ while the positivism-procrypticism registry-
 worldview/dimension is construed as of preconverging-or-dementing²⁰-and-decentered-prior-
 institutionalisation’s ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹. ‘Candidty/Candour-capacity’ as of the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ as to difference-in-nature/difference-in-apriorising-or-

axiomatising-or-referencing²⁴ thus refers to the comprehensiveness or <amplituding/formative-epistemicity>totalising~social-context-construed-conflatedness¹³ of individuation and consequently social capacity for ontological-normalcy/postconvergence, so reflected in <amplituding/formative-epistemicity>totalising~social-context-construed-conflatedness¹³ of individual and social construal/conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹ in upholding/failing ontological-normalcy/postconvergence as reflected by ⁸³reference-of-thought~closeness-of-tethering~to~prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶ - <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (⁸³reference-of-thought~prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) or ⁸³reference-of-thought~looseness-of-tethering~to~prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶ -<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>) as explaining thus the possibility respectively of appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³ or perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, behind the grander issue of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ - <sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness /formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-

normalcy/postconvergence>} of ⁸³reference-of-thought. Basically, this points to ‘epistemic/notional reflexivity perspectives of construing/conceptualising’ with respect to ontology/ontological-normalcy/postconvergence so-reflected with the thresholds of ‘effecting-parsimony’ as to temporality⁹⁸/shortness and ‘effecting-wholeness’ as to intemporality⁵²/longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying/formative-epistemicity>~~totalising~in-relative-ontological-completeness¹⁰⁷>, enabling intemporal/ontological skewing for institutionalisation. It is the resolving as aetiologisation/ontological-escalation of ‘candidty/candour-capacity’ as of transcended/superseded psychoanalytic-backdrop for the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights overcoming human ⁸⁰procrypticism-or-disjointedness-as-of ⁸³reference-of-thought that will usher in futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation psyche on the same token that the resolving of non-positivism including ‘superstition’ as of transcended/superseded psychoanalytic backdrop for the prospective overcoming of human ‘non-positivising/non-rational-empirical’ caricaturing-hollow-staging-and-performance that ushered in our prospective positivism institutionalisation psyche and the institutionalisation possibilities thereof. Notional candidty/candour-capacity thus allows for meaningfulness to be recasted in terms-as-of-axiomatic-construct of ‘narratives of candidty/candour-capacity in attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought-⁸⁴devolving-as-of-instantiative-context>’ reflecting more directly the

candidity ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-~~
~~implications-of-prospective-~~ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷ as of
 successive temporal-to-intemporal individuations specifically as a capacity variance of the same
 construct. Furthermore, such a candidity/candour-capacity approach as syncing with a
 notional~deprocrypticism ⁸³reference-of-thought as of (beyond-the-consciousness-awareness-
 teleology⁹⁹ ~~-in-preconverging-existential-extrication-as-of-existential-unthought~~⁶)
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-~~
~~existentialising/contextualising/textualising-contiguity }—conflatedness~~¹³ ~~in {preconverging-~~
~~disentailment-by} postconverging-entailment~~ over our positivism~procrypticism ⁸³reference-
 of-thought and uninhibited/decomplexified from the latter, provides ‘direct ontological insight
 of notional~deprocrypticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹’ as to the nature of the
 positivism~procrypticism social-functioning-and-accordance—as-of-social-stake-contention-
 or-confliction threshold as uninstitutionalised-threshold¹⁰² amenable to perversion-and-derived-
⁷⁴perversion-of-⁸³reference-of-thought ~~<as-preconvergingly-~~
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-~~
~~supererogation~~⁹⁶ > on the basis of its more simplistic and direct notion of candidity/candour-
 capacity variance of the same construct. Unlike the ‘~~<amplituding/formative-~~
~~epistemicity>~~totalising~‘intervalist-as-categorising—implicated_attendant-ontological-
 contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-
 abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰ ~~<reifying-or-elucidating-of-~~
~~prospective-relative-ontological-completeness~~⁸⁷ -of-⁸³reference-of-thought-⁸⁴devolving-as-of-

instantiative-context> categorisation scheme' which rather construes a <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that is postconverging-or-dialectical-thinking²¹-apriorising-psychologism and centered positivism~procrypticism registry-worldview/dimension; the ontological-contiguity⁶⁷ of a notional~deprocrypticism candidity/candour-capacity construal/conceptualisation articulated as of 'notional~deprocrypticism narrative of candidity/candour-capacity' is as of a uninhibited/decomplexified apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced~existentialising/contextualising/textualising-contiguity }— conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment in futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview's/dimension's ⁸³reference-of-thought as postconverging-or-dialectical-thinking²¹-and-centered-prospective-institutionalisation's-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and construing our positivism~procrypticism registry-worldview/dimension as preconverging-or-dementing²⁰-and-decentered-prior-institutionalisation's ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹. Candidity/Candour-capacity as such highlights from the perspective of the postconverging-or-dialectical-thinking²¹-and-centered-prospective-institutionalisation's-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought as notional~deprocrypticism opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ the preconverging-or-dementing²⁰-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought of the positivism~procrypticism <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-

implications>), despite the latter's <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ apparent soundness, at its uninstitutionalised-threshold¹⁰² of procrypticism as <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹>. In this regard and dialectically, ‘⁵⁶meaningfulness-and-teleology⁹⁹ is closed and opened successively’ as of the ‘successive uninstitutionalised-threshold¹⁰² and institutionalisations’ driven by the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-threshold¹⁰² as ‘ununiversalisation uninstitutionalisation’, - opened as ¹⁰³universalisation by ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ‘¹⁰³universalisation institutionalisation’ but then closed at the uninstitutionalised-threshold¹⁰² as ‘non-positivism/medievalism uninstitutionalised-threshold¹⁰²’, - opened as positivism by positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ‘positivism institutionalisation’ but then closed at the uninstitutionalised-threshold¹⁰² as ‘procrypticism uninstitutionalisation’, and prospectively opened as notional~deprocrypticism by preempting-procrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative-

epistemicity>growth-or-conflatedness¹³/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
<amplifying/formative–epistemicity>totalising~‘intervalist-as-categorising—
implicated_attendant–ontological-contiguity⁶⁷~educated–
existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operand-or-
incidenting-predicative-insights-of attendant–ontological-contiguity⁶⁷~educated–
existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
instantiative-context> as highlighted before, and so-related, as a storied-construct/ontologically-
valid-narration candidity/candour-capacity construing ⁵⁶meaningfulness-and-teleology⁹⁹
contrastively as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing²⁰–apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought and the affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
dialectical-thinking²¹–apriorising-psychologism> of prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought, in ontological-contiguity⁶⁷ and respectively as of say

positivism~procrypticism and notional~deprocrypticism ⁸³references-of-thought-devolving-teleological-de-mentating/structuring/paradigming~of-meaningfulness. Interestingly pointing out effectively that such a candidity/candour-capacity construal of notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ is what is normal~as-of-ontological-normalcy/postconvergence ⁵⁶meaningfulness-and-teleology⁹⁹ in the ~~<amplituding/formative-~~epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness ⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> reflection of candidity/candour-capacity and that our own positivism~procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ is relatively abnormal by its meaningfulness ~~<amplituding/formative-~~epistemicity>totalising~‘intervalist-as-categorising—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness ⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>. In order words, just as retrospectively we can construe that the respective placeholder-setup/mental-devising-representation/mentation/consciousness-

awareness-teleology⁹⁹ of recurrent-utter-uninstitutionalisation as of ~~<amplituding/formative-epistemicity>~~totalising~‘random-as-impulsive—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>, base-institutionalisation—ununiversalisation as of <amplituding/formative-epistemicity>totalising~‘nominal-as-tendentious—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>, ¹⁰³universalisation—non-positivism/medievalism as of <amplituding/formative-epistemicity>totalising~‘ordinal-as-qualifying—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-

instantiative-context>; were respectively defective in their reflection of the fullness/completeness of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of our positivism-procrypticism is defective as well as of <amplituding/formative-epistemicity>totalising~‘intervalist-as-categorising—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness³⁷-of-reference-of-thought-³⁴devolving-as-of-instantiative-context>; and so reflected from the relative-ontological-completeness⁸⁷ notional~deprocrypticism <amplituding/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness³⁷-of-reference-of-thought-³⁴devolving-as-of-instantiative-context> candidly/candour-capacity fullness/completeness of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality basis as apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—

existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment in construing from the notional~deprocrpticism
 ontological-normalcy/postconvergence the relative distractive-alignment-to-⁸³reference-of-
 thought-<of-apriorising/axiomatising/referencing>³⁰ arising as of respective relative-
 ontological-incompleteness⁸⁸ registry-worldviews/dimensions <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 temporal-dispositions in failing to contrastively-construe at their respective uninstitutionalised-
 threshold¹⁰² the unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing²⁰-apriorising-psychologism> of their prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought and the affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²¹-apriorising-psychologism> of prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought, and thus wrongly implying issue of ⁵⁴logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁶ in wrong ontological-contiguity⁶⁷ equivalence of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology⁹⁹. Abstractly, the ontological-contiguity⁶⁷ issue has to do with a
 prospective precise relative-ontological-completeness⁸⁷ in ontological-
 normalcy/postconvergence as of <amplituding/formative-
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-
 phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-

existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> precision but then rather wrongly construed in prior imprecise relative-
 ontological-incompleteness⁸⁸ epistemic-abnormalcy/preconvergence³¹ as of respectively
 <amplituding/formative-epistemicity>totalising~‘intervalist-as-categorising—
 implicated_attendant-ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> or <amplituding/formative-epistemicity>totalising~‘ordinal-as-
 qualifying—implicated_attendant-ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> or <amplituding/formative-epistemicity>totalising~‘nominal-as-
 tendentious—implicated_attendant-ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘warped-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> or <amplituding/formative-epistemicity>totalising~‘random-as-
 impulsive—implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘trepidatious-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context>, and all in subpar construals/conceptualisations to the
 <amplituding/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context>, with the successive imprecisions wholly operating as if utterly precise,
 whereas these are of distractive-alignment-to⁸³ reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰ to the profound precision in <amplituding/formative-
 epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-
 ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰’-

phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operand-or-
incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-
existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
instantiative-context>; thus equally explaining the requisite de-
mentative/structural/paradigmatic construal/conceptualisation for prospective relative-
ontological-completeness⁸⁷-of-⁸³reference-of-thought as of pure-ontology/existence-as-of-its-
mimetic-echoness! Such a phenomenal insight as of ‘ontological-reconstituting-as-to-
conflatedness¹³’ 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-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> 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-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> limitation’ by
rather construing-of-and-informing-as-to the inherent possibilities of pure-ontology insight as
reflected by ‘inherent notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ ontological-
normalcy/postconvergence/postdication/metaphysics-of-absence-⟨implicated-epistemic-
veracity-of-⁹¹nonpresencing-<perspective-ontological-
normalcy/postconvergence>⟩/⁹¹nonpresencing-<perspective-ontological-
normalcy/postconvergence>’ phenomenal insight about pure-ontology/existence-as-of-its-
mimetic-echoness’ as highlighted with the ‘successive relative-ontological-completeness⁸⁷

~~amplituding/formative-epistemicity~~totalising~‘random-as-impulsive—implicated_attendant-
 ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰’/totalising~‘nominal-as-tendentious—implicated_attendant-ontological-
 contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰’/totalising~‘ordinal-as-qualifying—implicated_attendant-ontological-
 contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰’/totalising~‘intervalist-as-categorising—implicated_attendant-ontological-
 contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰’/totalising~ratiocontiguity-or-ratiocination-as-referentialism,—phenomenal-
 abstractiveness-of-presencing-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~duced-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-³reference-of-thought-³⁴devolving-as-of-
 instantiative-context> construed as notional~conflatedness¹³, and so conceptually as of an
 ahistorical-emancipation more like the science/laws of physics is inherently ahistorically-
 emancipated from exact physical phenomena occurrences/events³⁸ archaeology as to
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> and is capable of
 construing-of-and-informing-as-to such exact physical phenomena occurrences/events³⁸
 archaeology as to ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>, thus enabling for instance the veracity/ontological-pertinence of say astronomy
 as an archaeology as to ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-

determinism’> derived-science that speaks to the how and why of exact astronomical occurrences/events³⁸. Insightfully, such a candidity/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s⁸³ reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications⁵⁶ meaningfulness-and-teleology⁹⁹ and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-veridicality construed as of prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ veracity/ontological-pertinence as of attendant–ontological-contiguity⁶⁷~educated–existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>, as implied with the notion of ‘postconverging-or-dialectical-thinking²¹–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/preconvergence³¹ to it a candidity/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of <amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity⁶⁷~educated–existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness -of-³³ reference-of-thought-⁸⁴ devolving-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—implicated_attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness -of-³³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context>, and so just as the latter being more profound ontologically with respect
 to the relative epistemic-abnormalcy/preconvergence³¹ of the ¹⁰³universalisation-non-
 positivism/medievalism psychical representation will seem weird to the latter as of its
 <amplituding/formative-epistemicity>totalising~‘ordinal-as-qualifying—implicated_attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’-
 phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness -of-³³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context>; underlying the placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ transformative

<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ involved with ¹⁵de-
 mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics>) as it induces the relative ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ as
 of the affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking³¹—
 apriorising-psychologism> of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-
 of-thought with respect to the unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing²⁰—apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought, and so beyond any registry-worldview's/dimension's metaphysics-of-
 presence-(<implicated-'nondescript/ignorable-void'¹²-as-to-⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴>) mental complexes. Thus candidity/candour-capacity
 notional~deprocrypticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ implied ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ as
 of the affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking³¹—
 apriorising-psychologism> of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-
 of-thought and unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing²⁰—apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸-of-

⁸³reference-of-thought, contrary to the various ‘ascription-constructs’ of the respective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of positivism-procrypticism <amplituding/formative-epistemicity>totalising~‘intervalist-as-categorising—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ ‘ascription-construct of kindness-humility-helpfulness-etc. transience’, ¹⁰³universalisation–non-positivism/medievalism <amplituding/formative-epistemicity>totalising~‘ordinal-as-qualifying—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ ‘ascription-construct of good-to-bad transience’, base-institutionalisation–ununiversalisation <amplituding/formative-epistemicity>totalising~‘nominal-as-tendentious—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ ‘ascription-construct of allegiance/subservience transience’, and recurrent-utter-uninstitutionalisation <amplituding/formative-epistemicity>totalising~‘random-as-impulsive—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ ‘ascription-construct of impulsive-or-accidental-or-haphazard-or-random transience’, is notionally construed not on a ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ basis as of ascription but wholly as a <amplituding/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ ‘ontological-performance⁷²-<including-virtue-as-ontology>-construct of candidity/candour-capacity’ as of apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }— conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment with respect to the upholding/failing of ontological-normalcy/postconvergence by prospective relative-

ontological-completeness⁸⁷-of-⁸³reference-of-thought ontological-performance⁷²-<including-
 virtue-as-ontology>; and so beyond a vague notion of virtue but rather as an overall
 superseding ⁸³reference-of-thought-as-to-preconverging/postconverging-de-
 mentating/structuring/paradigming—ontological-performance⁷²-<including-virtue-as-
 ontology>. In other words from an ontological-normalcy/postconvergence perspective implied
 with candidness/candour-capacity notional~deprocrysticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹, ascription-constructs are naïve
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasitic-drag³⁴ construals of human ⁸³reference-of-
 thought-as-to-preconverging/postconverging-de-mentating/structuring/paradigming—
 ontological-performance⁷²-<including-virtue-as-ontology>. The ontological-
 normalcy/postconvergence nature of intrinsic-reality/ontological-veridicality implies human
⁸³reference-of-thought-as-to-preconverging/postconverging-de-
 mentating/structuring/paradigming—ontological-performance⁷²-<including-virtue-as-ontology>
 is construed as it upholds/fails ontological-normalcy/postconvergence as from prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and is actually a wholly internal
 process of apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment, highlighting
 ‘the concatenation to intemporal-projection inextricably of derived-denaturing¹⁶-deprojections-
 in-distractiveness-of-intemporal-projection, with the former in relative intemporality⁵²/longness
 and the latter in relative temporality⁹⁸/shortness as of distractiveness’; construed as temporal-
 concatenation-to-intemporality⁵²-or-ontological-veridicality-as-of-⁸³reference-of-thought—
 degraded-devolving-as-of-uninstitutionalised-threshold¹⁰². As a further elucidation, by
 ‘protensive-consciousness’ is meant the consciousness-awareness-teleology⁹⁹

~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ of
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educd-~~
~~existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-~~
~~disentailment-by}—postconverging-entailment~~ as an anticipatory mental-disposition with
 respect to deprocrypticism's preempting—disjointedness-as-of-⁸³reference-of-thought Being-
 development and its ⁵⁶meaningfulness-and-teleology⁹⁹ certitude/uninhibited ⁸³reference-of-
 thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—
 ontological-performance⁷²-<including-virtue-as-ontology> wherein 'limited-mentation-capacity
 is overcome by its referentialism—ontologically-uncompromised-mediating,-as-of-
 conflatedness¹³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'
 as of 'ontological-normalcy/postconvergence of the full-cohesive transcendental-
 enabling/sublimating/supererogatory~de-mentativity determinativeness ingrained in social
¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness¹⁷~~; in
 contrast to our positivism-procrypticism 'occlusive-consciousness' with consciousness-
 awareness-teleology⁹⁹ implications as of 'human limited-mentation-capacity by its
 categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' for positivism-
 procrypticism Being and its ⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought-as-to-
 preconverging/postconverging—de-mentating/structuring/paradigming—ontological-
 performance⁷²-<including-virtue-as-ontology>, or respectively for ¹⁰³universalisation—non-
 positivism/medievalism 'preclusive-consciousness', base-institutionalisation—ununiversalisation
 'warped-consciousness' and recurrent-utter-uninstitutionalisation 'trepidatious-consciousness',
 with consciousness-awareness-teleology⁹⁹ implications as of 'human limited-mentation-

capacity by their respectively-qualifying/tendentious/impulsive—ontologically-compromised-
mediating,-as-of-their-respective-specific-constitutedness¹⁴ mental-
dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as
of their corresponding registry-worldviews/dimensions Beings and associated
⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought-as-to-preconverging/postconverging—
de-mentating/structuring/paradigming—ontological-performance⁷²-<including-virtue-as-
ontology>. Underlying such graduated conceptualisation of human consciousness as of
notional~conflatedness¹³, is the fact that as of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor, such human
consciousness ~~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
conflatedness¹³ ~~in- {preconverging-disentailment-by} postconverging-entailment~~ ultimately
behind the successive institutional-cumulation/institutional-recomposure-~~{as-to-
historiality/ontological-eventfulness ⁸/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the
human-institutionalisation-process⁶⁸ is grounded on its least common human
temporality⁹⁸/shortness-to-intemporal⁵²/longness denominator which is the ‘constraining
social ¹⁰³universal-transparency¹⁰⁴ ~~{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness };~~ and
while the ‘complementing grander social-¹⁰³universally-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-sublimating²⁵ |
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation) mental-disposition behind the ‘inventing’ of prospective
 institutionalisation, it effectively occurs spontaneously to the intemporal-disposition and cannot
 be the basis for collective grounding of such human consciousness
 apriorising/axiomatising/referencing- {of-attendant~ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }~conflatedness¹³ in {preconverging-
 disentanglement-by}~postconverging-entailment 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~conflatedness¹³ 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-constitutedness¹⁴ mental-
 dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are
 actually ‘various levels of failing to achieve the notional~deprocrypticism referentialism—
 ontologically-uncompromised-mediating,-as-of-conflatedness¹³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure
 ontological-completeness-of-³³reference-of-thought’, and thus are construed as of the same
 notion of referentialism implied as to knowledge-notionalisation, and so as of ‘pseudo-
 referentialism mental-

dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels' given their respectively underlying limited-mentation-capacity in achieving referentialism imbued knowledge-notionalisation. While in reality these are respectively of 'categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹⁴ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments', they still act as if of 'notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', and so 'in their beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ preconverging-or-dementing²⁰—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-incompleteness⁸⁸-of-⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹'. ⁵⁸Neuterising thus refers to human attribution of ⁵⁶meaningfulness-and-teleology⁹⁹ as of human limited-mentation-capacity de-mentative/structural/paradigmatic misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its ⁸³reference-of-thought-as-to-preconverging-de-mentating/structuring/paradigming—ontological-performance⁷²-<including-virtue-as-ontology> is relatively ontologically-incomplete/of-ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴, and so-construed from the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment of notional~deprocrypticism; thus ⁵⁸neuterising is specifically 'a contextually developed perversion-or-derived-⁷⁴perversion-of-⁸³reference-of-

thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, that is
 secondnature as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
 with the consequent implications of relatively defective ⁵⁶meaningfulness-and-teleology⁹⁹
 ontological-performance⁷²-<including-virtue-as-ontology>. For instance, as of their relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, an animist society might notice that
 going to a given forest leads to illness and ascribe evil to that forest but then a prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought positivism interpretation may be
 that at a certain time of the day and during a certain time of the year that forest attracts
 mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on
 ones cloths and body, together with the fact that a given root can be used to cure the malaria,
 and in addition to a whole web of nuanced understanding available to the positivism
⁵⁶meaningfulness-and-teleology⁹⁹ relative to the ‘utter and brute’ animistic interpretation as
⁵⁶meaningfulness-and-teleology⁹⁹ 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-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰-
 apriorising-psychologism>. This is a most elaborate articulation of ⁵⁸neuterising as to Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ implications but it equally applies where
⁵⁶meaningfulness-and-teleology⁹⁹ is ‘just about miscued’ say between positivism–procrypticism
 and prospective deprocrypticism with the latter underlying the disjointedness-as-of-⁸³reference-
 of-thought of the former as to its ⁵⁸neuterising, for instance in the case of psychopathy and
 corresponding conjugated-postlogism⁷⁷ as social psychopathy as in the various illustrations
 highlighted herein and particularly as more obviously revealed with childhood psychopathy. In

the bigger picture, ascriptivity-or-ascription-hardening/pseudo-referentialism arises as of notional~referentialism/notional~deprocrpticism; wherein recurrent-utter-uninstitutionalisation's existential ⁸³reference-of-thought deepest-level of ⁵⁸neuterising is elicited by its 'trepidatious-consciousness impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism', failing base-institutionalisation—ununiversalisation existential ⁸³reference-of-thought next level of ⁵⁸neuterising is elicited by its 'warped-consciousness tendentious—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism', ¹⁰³universalisation—non-positivism/medievalism existential ⁸³reference-of-thought after-next level of ⁵⁸neuterising is elicited by its 'preclusive-consciousness qualifying—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism', positivism—procrpticism existential ⁸³reference-of-thought next-after-next level of ⁵⁸neuterising is elicited by its 'occlusive-consciousness categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formativ-formative—epistemicity>growth-or-conflatedness¹³/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-teleology⁹⁹ as of prospective notional~deprocrpticism
 existential ⁸³reference-of-thought overcomes-⁵⁸neuterising/fully-deneuterises by its ‘protensive-
 consciousness referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as de-
 mentatively/structurally/paradigmatically preempting—disjointedness-as-of-⁸³reference-of-
 thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-
 conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’ and so by way of its more profound ~~apriorising/axiomatising/referencing-
 attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }~~—conflatedness¹³-in-~~{preconverging-disentailment by}~~—postconverging-
 entailment as of ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-
 implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~. Thus
 basically, ⁵⁸neuterising of the various ⁸³references-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-constitutedness¹⁴ 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-dementing²⁰—apriorising-psychologism
 construed as their respective prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-

thought ⁵⁸neuterising, and revealing as of the notional~conflatedness¹³ of notional~deprocrpticism their ⁸³reference-of-thought-⁸⁴devolving—différance/internal-dialectics/difference-deferral’ with regards to their respective ⁸³ reference-of-thought-as-to-preconverging—de-mentating/structuring/paradigming relative transcendentally-unenabled-prior-institutionalisation-level-by-prospective-uninstitutionalised-threshold¹⁰²; underlining the ontological implications of understanding ⁵⁸neuterising with respect to ‘retrospective and prospective Being underdevelopment elucidations of ⁵⁶meaningfulness-and-teleology⁹⁹’ as of ⁵⁸neuterising induced failing of ⁸³reference-of-thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—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 ⁸³references-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ so-conceptualised from the notional~conflatedness¹³ of notional~deprocrpticism protensive-consciousness, and such an ontologically-veridical evaluation of ⁵⁸neuterising is construed as a deneuterising¹⁷—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹—apriorising-psychologism>’-and-ontologically-flawed-‘preconverging-or-dementing²⁰—apriorising-psychologism/deassertion’ as of the various institutionalisations ⁸³references-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 <amplituding/formative-epistemicity>totalising/circumscribing/delineating context—⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-ontological-performance⁷²-<including-virtue-as-ontology> misconstrual-as-⁵⁸neuterising, and so-construed as of referentialism as of

the notional~conflatedness¹³ of notional~deprocrpticism protensive-consciousness; thus gaining a superseding insight of the ontologically-flawed⁸³ references-of-thought-devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness fixations/hardening-construed-as-⁵⁸neuterising of the various relative-ontologically-incomplete institutionalisations as of their existential-contextualisation; as this deneuterising¹⁷—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicing/suitable-measuring-instrument-validating-measuring-~~as-to-postconverging-or-dialectical-thinking~~¹—apriorising-psychologism>’-and-ontologically-flawed-‘preconverging-or-dementing²⁰—apriorising-psychologism/deassertion’ as from notional~deprocrpticism, disambiguates⁵⁸neuterising as an insight into the ontologically-veridical ‘underlying phenomenological dynamics of human limited-mentation-capacity’ that explains the how-and-why of such ontologically-flawed⁸³ references-of-thought-devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness fixations/hardening-construed-as-⁵⁸neuterising associated with the various institutionalisations in prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Insightfully and counterintuitively for elucidative construal, ⁵⁸neuterising as of epistemic-abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is rather ‘a derived-construction as deficient of ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’, as it is the elucidation of ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as truly reflecting intrinsic-reality/ontological-veridicality, whether we are aware of it as of postconverging-or-dialectical-thinking²¹—apriorising-psychologism or unaware beyond-the-consciousness-awareness-teleology⁹⁹-~~in-preconverging-existential-extrication-as-of-existential-unthought~~⁶ as of preconverging-or-dementing²⁰—apriorising-psychologism/deassertion, that reveals ⁵⁸neuterising as of epistemic-abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought

as it is construed in its ontological-veridicality as ‘a deficient derived-construction of ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’. This insight equally explains why it is ‘through the deficient derived-construction of apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~euced-
existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-
disentailment-by}~~-postconverging-entailment’ that is construed the ontologically-veridical nature of ~~distractive-alignment-to-⁸³reference-of-thought-<of-
apriorising/axiomatising/referencing>³⁰~~ deconstructing. Understanding and overcoming ⁵⁸neuterising as such reveals the beyond-the-consciousness-awareness-teleology⁹⁹-<in-
preconverging-existential-extrication-as-of-existential-unthought>⁶ dynamism of human temporal-to-intemporal individuations mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as critical across all the registry-worldviews/dimensions construed as of ¹⁵de-mentation-
<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics>. The ontological-veridicality of a ‘postconverging-or-dialectical-thinking²¹-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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-
the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
relativism-determinism²² <amplituding/formative-epistemicity>causality⁶~as-to-projective-
totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
contiguity⁶⁷’ is one grounded as of ¹⁵de-mentation-<supererogatory~ontological-de-mentation-
or-dialectical-de-mentation—stranding-or-attributive-dialectics> on ‘decentering/pivoting~~

around the uninstitutionalised-threshold¹⁰² rule' as a remaking of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument involving the resetting of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹, pointing out that the prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument has been superseded as of its revealed perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-
<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> and so as of the uninstitutionalised-threshold¹⁰² rule. This explains why at uninstitutionalised-threshold¹⁰² which are subject to '⁵⁶meaningfulness-and-teleology⁹⁹ ⁵⁸neuterising', prospective institutionalisation can only be achieved as of secondnatured constraining social ¹⁰³universal-transparency¹⁰⁴-
<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
epistemicity>totalising~in-relative-ontological-completeness⁸⁷> that overcomes the given uninstitutionalised-threshold¹⁰² '⁵⁶meaningfulness-and-teleology⁹⁹ ⁵⁸neuterising' thus enabling the ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold¹⁰² that 'the social-¹⁰³universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality' is ¹⁰³universally attributable as if humans had only the intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ individuation without temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ individuations will simply fail to recognise the generation-and-upholding of ⁵⁸neuterising and thus unable to reveal perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>; as it is naïve to think

that while being at an uninstitutionalised-threshold¹⁰² like ¹⁰³universalisation–non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) in social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic ⁵⁶meaningfulness-and-teleology⁹⁹ without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation ⁵⁶meaningfulness-and-teleology⁹⁹ ⁵⁸neuterising’ to be able to then reveal, construe and uphold positivistic Being and ⁵⁶meaningfulness-and-teleology⁹⁹, and this equally applies with regards to overcoming our ⁸⁰procrysticism–or–disjointedness-as-of-⁸³reference-of-thought ⁵⁶meaningfulness-and-teleology⁹⁹ ⁵⁸neuterising’ to attain futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrysticism Being and ⁵⁶meaningfulness-and-teleology⁹⁹. 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-completeness⁸⁷-of-⁸³reference-of-thought but then we don’t always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well ‘as of the limitations of our measuring

capacity’, and we grasp that the latter are actually in ‘constructed-deficiency of ~~amplifying/formative-epistemicity~~totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰’ as of their respective epistemic-abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the ‘overriding framework as of ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³-in-~~{preconverging-disentailment-by}—postconverging-entailment’~~ 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 ⁸³reference-of-thought constructs in epistemic-abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought in the very first place cannot be the basis for articulating, as of their given ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }~~—constitutedness¹⁴-in-~~preconverging-entailment~~, by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰ ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ ‘as if in referentialism as of referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ but rather require ‘their ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ restoration’ by an ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³-in-~~{preconverging-~~

~~disentailment by} postconverging entailment~~ as of ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought that factors in 'their constructed-deficiency with respect to ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, so-construed as their ⁵⁸neuterising' as of their categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹⁴ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments; thus enabling ontologically-veridical construal as of both ontological-completeness/incompleteness-of-⁸³reference-of-thought of Being and ⁵⁶meaningfulness-and-teleology⁹⁹ 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 ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in-preconverging-entailment~~ by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰ of 'traditional classical mechanics axiomatic-construct' given its epistemic-abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought arrive-at/achieve the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of its ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; as what is so generated is nothing as of reality but rather a virtuality-or-ontologically-flawed-construal. Instead such a construction of prospective relative intrinsic-reality/ontological-veridicality is an ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in-{preconverging-disentailment by} postconverging entailment~~ of 'traditional classical mechanics axiomatic-

construct' by an epistemic-totalising³³~renewing-realisation/re-perception/re-thought as of⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—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/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is 'construed as a constructed-deficiency of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought perspective', and the former can only be subsumed/IMPLIED/construed-as-non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs in their reflection of the very same <amplifying/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights that ontologically-veridical meaningfulness is a construction or derived-construction as of inherent intrinsic-reality/ontological-veridicality or the closest axiomatic-construct approximation to it; the insight here being that 'relative completeness/profoundness of axiomatic-construct/⁸³reference-of-thought with respect to intrinsic-reality/ontological-veridicality' is what is ontologically preminent/critical for the notional perspective of ontological construal/conceptualisation. This is equally relevant with regards to the '⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/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 ⁸³reference-of-thought construction possibilities of derived axiomatic-

constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as of existential-instantiations’, on the same unchanging intrinsic-reality/ontological-veridicality construed/conceptualised by all registry-worldviews/dimensions, but generating with human limited-mentation-capacity-deepening⁵³ successive more and more relatively profound/complete registry-worldviews/dimensions ⁸³reference-of-thought constructions of derived axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; with the (given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as the registry-worldview’s/dimension’s ⁸³reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’. For instance, all subsequent axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of the recurrent-utter-uninstitutionalisation registry-worldview/dimension are possible only by its (trepidatious-consciousness ⁵⁸neuterising-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness which is non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition as this basically defines the possibility of institutionalisation within recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective
 institutionalisation of base-institutionalisation that is the (warped-consciousness⁵⁸ neuterising-
 induced)-⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional
 existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-
 teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional~referential-notions/articulations/virtue of base-institutionalisation. This insight
 extends to all <cumulating/recomposuring—attendant-ontological-contiguity >-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 ⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness' as its underlying ⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals
 cannot all of a sudden start thinking in terms—as-of-axiomatic-construct enabled by a
 prospective registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought—
 devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness'; given that
 there is a need for the requisite institutional-cumulation/institutional-recomposure-(as-to-
 historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) 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-teleology⁹⁹
 ontological-performance⁷²-<including-virtue-as-ontology>, whether teleologically-degraded or
 teleologically-elevated, implied as of within a given ⁸³reference-of-thought are necessarily in
 ontological-contiguity⁶⁷, construed as of a difference-in-kind/difference-in-aposteriorising-or-
 logicising²³ of the same ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving. Such
 that a registry-worldview/dimension ⁸³reference-of-thought associated postlogism⁷⁷-slantedness
 manifestation, which is inevitably being instigated as postlogism⁷⁷ denaturing¹⁶
~~<amplituding/formative>~~ wooden-language-<imbued—temporal—mere-
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing~~²⁰—
~~narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology~~⁹⁹)
⁵⁶meaningfulness-and-teleology⁹⁹, as well as the temporal manifestations of the registry-
 worldview/dimension including conjugated-postlogism⁷⁷, is inevitably in notional-
 contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-
~~aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>~~ with all other
⁵⁶meaningfulness-and-teleology⁹⁹ of that registry-worldview/dimension ⁸³reference-of-thought
 since there are all grounded either in a ‘conscious–nonconviction/madeupness/bottomlining-as-
 to-shallow-supererogation⁹⁶ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-
 supererogation⁹⁶ as flawed supposedly teleologically-elevated’ relationship with the
 same/common/shared ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹. Such notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-
~~mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>~~ is implied by the
 fact that a ⁸³reference-of-thought is a ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ implied as

of the same/common/shared ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and with all its ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>, given its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰–in-reification/dereification, being mutually cognisant-and-integrative by ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation⁹⁶ as flawed supposedly teleologically-elevated’ relationship with the same/common/shared ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹. In this regard, a non-positivistic as ‘a superstitious centered-<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ implied as of the same/common/shared ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as associated with say a medieval or animistic social-setup implies that a postlogism⁷⁷-slantedness, conjugated-postlogism⁷⁷ or any other temporal mental-disposition with regards to say with notions-and-accusations-of-sorcery will meet with a mental-reflex across the registry-worldview/dimension <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology⁹⁹ that is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ dereification in notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹-qualia-schema>, as in its questioning and analysing whether the accusation of sorcery is true and so as

an assumed/presupposed-as-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-
 and-teleology⁹⁹ implied as of the same/common/shared ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ as of the overall ⁸³reference-of-thought underlying
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating belief in
 superstition, and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-
 existential-extrication-as-of-existential-unthought>⁶. Such a construal equally applies to our
 positivism-procrypticism associated manifestation of disjointedness-as-of-⁸³reference-of-
 thought associated with a postlogism⁷⁷-slantedness, conjugated-postlogism⁷⁷ or any other
 temporal mental-disposition instigation wherein our underlying ⁸⁰procrypticism-or-
 disjointedness-as-of-⁸³reference-of-thought mental-disposition is a notional-
 contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking³-qualia-schema> of the positivism-
 procrypticism <amplituding/formative-epistemicity>totalising/circumscribing/delineating
 context—⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-ontological-performance⁷²-<including-virtue-as-ontology> as of ‘conscious-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ as teleologically-
 degraded’ or ‘naïve-conviction-as-to-profound-supererogation⁹⁶ as flawed supposedly
 teleologically-elevated’ relationship with its centered-<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ implied as
 of the same/common/shared ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹. This explains why it is de-mentatively/structurally/paradigmatically impossible for
 either such a non-positivistic social-setup or our procrypticism social-setup to resolve the vices-
 and-impediments¹⁰⁵ associated with the corresponding ⁸³reference-of-thought centered-

<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶ meaningfulness-
 and-teleology⁹⁹ implied as of the same/common/shared ⁸³ reference-of-thought-⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁹, as it is in circular <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument centered-
 epistemic-totalisation grounding; thus explaining the endemisation and enculturation of the
 associated vices-and-impediments¹⁰⁵. Rather than a difference-in-kind/difference-in-
 aposteriorising-or-logicising²³ implied as of ‘notional-contiguity/epistemic-contiguity⁶²-
 <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-
 qualia-schema>’, it is rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-
 referencing²⁴ as of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity⁶³-
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-
 schema>’ as of the prospective relative-ontological-completeness⁸⁷ of the prospective
⁸³reference-of-thought ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ⁵⁶ meaningfulness-and-teleology⁹⁹ implied
 different and relatively-more-profound-and-complete ⁸³reference-of-thought-⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁹ which is non-cognisant and non-integrative and ‘not in
 notional contiguity’ with the prior registry-worldview’s/dimension’s ⁸³reference-of-thought
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶ meaningfulness-
 and-teleology⁹⁹ implied as of the same/common/shared ⁸³reference-of-thought-⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁹ that can induce the ‘ontological break’ that is able to
 de-endemise and de-enculturate as of aetiologisation/ontological-escalation the given registry-
 worldview/dimension vices-and-impediments¹⁰⁵ crossgenerationally. With a difference-in-

nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴ construal there is a double-
gesture of reification as of implying more critically the inappropriateness of the centered-
epistemic-totalisation/⁸³reference-of-thought as of its underlying ⁵⁶meaningfulness-and-
teleology⁹⁹ implied same/common/shared ⁸³reference-of-thought-⁸categorical-
imperatives/axioms/registry-teleology⁹⁹, which then inherently points to the inappropriateness
of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
profound-supererogation⁹⁶ on the basis of the centered-epistemic-totalisation/⁸³reference-of-
thought and hence implying that there can't be any dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness ³ in {preconverging-disentailment-by} postconverging-entailment,-in-self-
becoming/self-conflatedness ⁷ /formative-supererogating>. 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-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—
qualia-schema>, with its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of
attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
contiguity⁴⁰-in-reification/dereification cognisant-and-integrative with a non-positivistic
superstitious ⁵⁶meaningfulness-and-teleology⁹⁹ centered-epistemic-totalisation/⁸³reference-of-
thought, and that itself is perceived as of 'aetiological concern' as to the possibility of an
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of
attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
contiguity⁴⁰-in-reification/dereification mental-disposition that can be cognisant-and-
integrative in notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-

mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> with numerous existential circumstances reflecting the endemising/enculturating of non-positivistic superstition and its vices-and-impediments¹⁰⁵. The same applies from a notional~deprocrypticism perspective with regards to a ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought mental disposition as an argument seeming to articulate ⁵⁶meaningfulness-and-teleology⁹⁹ in the same disjointedness-as-of-⁸³reference-of-thought terms-as-axiomatic-construct by which the ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought arises in the first place is in circular <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of the same centered—epistemic-totalisation/⁸³reference-of-thought defect. Thus it is ontologically impossible to address any given registry-worldview/dimension vices-and-impediments¹⁰⁵ as of that fundamental <amplituding/formative—epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology⁹⁹ centered—epistemic-totalisation, besides at best palliative constructs of a non-universal nature, as not of an aetiologisation/ontological-escalation nature. Thus further validating the idea that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in secondnaturing such a prospective institutionalisation ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm—of-meaningfulness’ that enables such a transformation whether from a retrospective or prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity perspective. This explains ontological-normalcy/postconvergence referentialism as construing/conceptualising the most profound/complete ontologically-veridical ‘⁸³reference-of-thought construction of ⁵⁶meaningfulness-and-teleology⁹⁹’, as of the <cumulating/recomposuring—attendant-ontological-contiguity >-succession of registry-worldviews/dimensions from the notional~deprocrypticism perspective construal/conceptualisation, as being ‘the most

profound/complete ‹⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ grasp of intrinsic-reality/ontological-veridicality’ among all the registry-worldviews/dimensions as of its preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-⁴³²<amplifying/formative—epistemicity>growth-or-conflatedness¹³/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 ⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹ as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is its ⟨given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁷-induced⟩ as ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, which by way of a différeance/internal-dialectics/difference-deferral articulates the intradimensional relative ontological-veracity of all other intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Thus this is within the framework of the registry-worldview’s/dimension’s teleological-de-mentating/structuring/paradigming/teleological-possibilities; construed either in elevation-as-of-upholding-ontological-veridicality/institutionalisation as ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’ of the affirmation/projection/assertion/dueness-validating-logicising/suitable-

measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking¹ –
apriorising-psychologism> of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-
of-thought, or in degradation-as-of-failing-ontological-veridicality/uninstitutionalised-
threshold¹⁰² as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing²⁰ –apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought; noting that the dialectical nature of the elevation and degradation so
implied are inherently affirmed/unaffirmed respectively as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising~purview-of-construal’, wherein prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought elevation/institutionalisation is in soundness-or-
ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought and prior relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought degradation/uninstitutionalised-threshold¹⁰² is in
unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought. Furthermore,
metaphysics-of-absence-<implicated-epistemic-veracity-of-⁹¹nonpresencing-<perspective-
ontological-normalcy/postconvergence>} insight as of ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> reveals and
attends to the notional~deprocrypticism ‘perspective issue’ involved for ‘overcoming defect of
ontological analysis arising from metaphysics-of-presence-<implicated-‘nondescript/ignorable-
void⁵⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹) <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’
due to a mental-reflex of representing/skewing-the-representation of presence with respect to its
⁸³reference-of-thought as of flawed ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-
 of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’
 at the uninstitutionalised-threshold¹⁰², wrongly construed as rather being in
 elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-ontological-good-
 faith/authenticity⁶⁹-of-⁸³reference-of-thought’ rather than being veridically construed in
 degradation/uninstitutionalised-threshold¹⁰² and thus reflected as of ‘unsoundness-or-
 ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought’; and so, when it comes to
 construing the ontological-veridicality of both elevation/institutionalisation and
 degradation/uninstitutionalised-threshold¹⁰² as of their respectively ‘relevant
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-
 of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’,
 and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to-‘human<amplifying/formative—epistemicity>totalising~purview-of-
 construal’ which as of underlying relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹ /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-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> as of its notional~conflatedness¹³ as it implies the
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by} postconverging-entailment of the most ‘sound/profound/complete

anticipation/projection/throwness-disposition as rather of elevation-as-of-prospective-institutionalisation—and-degradation-as-of-uninstitutionalised-threshold¹⁰²—de-mentative/structural/paradigmatic-contrastive-devolving-analysis as of their respective ⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation and ⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’ brings out in anticipation/projection/throwness-disposition the overall fundamental elucidative contrast between the ‘degradation/uninstitutionalised-threshold¹⁰² unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought projection’ and the ‘elevation/institutionalisation soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought projection’ at their respective ⁸³reference-of-thought-⁸⁴devolving-level of analysis; as can be elucidated contrastively between ‘recurrent-utter-uninstitutionalisation uninstitutionalisation and base-institutionalisation institutionalisation’, ‘base-institutionalisation—ununiversalisation uninstitutionalisation and ¹⁰³universalisation institutionalisation’, ‘¹⁰³universalisation—non-positivism/medievalism uninstitutionalisation and positivism institutionalisation’ and prospectively ‘positivism—procrypticism uninstitutionalisation and notional~deprocrypticism institutionalisation’. The implication here is that with say notions-and-accusations-of-sorcery in a ¹⁰³universalisation—non-positivism/medievalism uninstitutionalisation social-setup, in order to construe ontological-veridicality; as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment we can’t simply imply the presence ¹⁰³universalisationnon—non-positivism/medievalism uninstitutionalisation ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as the basis of instigating logical-dueness for elucidation and thereof construing ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹, as such a mental-reflex representing/skewing-the-representation of the presence as

¹⁰³universalisationnon–non-positivism/medievalism uninstitutionalisation will overlook the presence uninstitutionalised-threshold¹⁰² and wrongly represent its ⁵⁶meaningfulness-and-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰² as of elevation/institutionalisation in soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought projection’. It is rather the ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment~~ projective/anticipative contrast between the said uninstitutionalised-threshold¹⁰² however the mental-reflex complex of presence and the prospective positivism institutionalisation however the mental-reflex complex of the latter’s abstractness as from the presence uninstitutionalised-threshold¹⁰² perspective that enables their respective ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness contrastive fundamental elucidations in grasping ontological-veridicality as of their respective prior relative-ontological-incompleteness⁸⁸-and-completeness-of-⁸³reference-of-thought perspective. Thus it is the ‘anticipation/projection/throwness-disposition of overall fundamental elucidative contrast’ between prior degradation/uninstitutionalised-threshold¹⁰² and prospective elevation/institutionalisation respectively implied ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness so-construed on the basis of ~~‘apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment~~ as of the most ‘sound/profound/complete anticipation/projection’ relative to existence’s imbricatedness/threadedness/recomposuring existential-instantiations, which is at ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’—de-mentative/structural/paradigmatic-contrastive-devolving-analysis as-of-the-constrast-of-

elevation-as-of-prospective-institutionalisation—and-degradation-as-of-uninstitutionalised-threshold¹⁰² that is more profoundly elucidative of existential-instantiations issues of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> whether with regards to notions-and-accusations-of-sorcery in non-positivism or psychopathy and social psychopathy as of our ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaking of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought; in other words, with respect to the elucidation of existential-instantiations issues, beyond just issues of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as of logical coherence, we need to move at the <amplifying/formative-epistemicity>totalising/circumscribing/delineating level of analysis which is the ⁸³reference-of-thought and then construe ⁵⁶meaningfulness-and-teleology⁹⁹ as of contrastive elevation/institutionalisation ⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’ and degradation/uninstitutionalised-threshold¹⁰² ‘⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’. That is, ⁵⁶meaningfulness-and-teleology⁹⁹ cannot be referenced/registered/decided as of the degradation/uninstitutionalised-threshold¹⁰² but rather the elevation/institutionalisation as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought with respect to the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ with the implication that ⁵⁶meaningfulness-and-teleology⁹⁹ lies-with-and-is wholly as of

elevation/institutionalisation ⁸³reference-of-thought—elevated-devolving-as-of-prospective-
 institutionalisation’. Insightfully, ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> as of notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ points out
 that as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’: it is rather and
 critically more apt to ‘articulate organically as of ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
 being-as-of-existential-reality’ the transcendental construct of prospective base-
 institutionalisation institutionalisation while in recurrent-utter-uninstitutionalisation
 uninstitutionalisation (doing so by failing the ‘<amplituding/formative>⁸ wooden-language-
 <imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought—
 categorical-imperatives/axioms/registry-teleology⁹ } of recurrent-utter-uninstitutionalisation’
 in de-emphasising the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰—apriorising-psychologism> and emphasising the
 supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹—apriorising-psychologism of prospective relative-
 ontological-completeness⁸⁷ ⁵⁶meaningfulness-and-teleology⁹⁹ as of knowledge-reification-
 gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by}—postconverging-entailment>), 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 ¹⁰³universalisation institutionalisation while in base-institutionalisation-universalisation uninstitutionalisation (doing so by failing the 'amplituding/formative' wooden-language-(imbued-temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing ²⁰-narratives-of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology ⁹⁹) of base-institutionalisation-universalisation' in de-emphasising the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation ⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing ²⁰-apriorising-psychologism> and emphasising the supplanting-conviction-as-to-profound-supererogation ⁹⁶ of-'attendant-intradimensional'-postconverging/dialectical-thinking ²¹-apriorising-psychologism of prospective relative-ontological-completeness ⁸⁷ ⁵⁶meaningfulness-and-teleology ⁹⁹ as of knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }-conflatedness ³ in {preconverging-disentailment by} postconverging-entailment>), '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 ¹⁰³universalisation-non-positivism/medievalism uninstitutionalisation (doing so by failing the 'amplituding/formative' wooden-language-(imbued-temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing ²⁰-narratives-of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology ⁹⁹) of ¹⁰³universalisation-non-positivism/medievalism' in de-emphasising the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation ⁹⁶-<as-to-'attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism> and emphasising the supplanting—conviction-as-to-profound-supererogation⁹⁶—
 of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-
 psychologism of prospective relative-ontological-completeness⁸⁷ ⁵⁶meaningfulness-and-
 teleology⁹⁹ as of knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by}—postconverging-entailment>), 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-teleology⁹⁹ as of prospective notional~deprocrpticism
 institutionalisation while in positivism—procrpticism uninstitutionalisation (doing so by failing
 the ‘<amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-³³reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁰)
 of positivism—procrpticism’ in de-emphasising the threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism> and emphasising the supplanting—conviction-as-to-profound-supererogation⁹⁶—
 of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-
 psychologism of prospective relative-ontological-completeness⁸⁷ ⁵⁶meaningfulness-and-
 teleology⁹⁹ as of knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-

contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness¹ -in {preconverging-disentailment by} postconverging-entailment>); such that

supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking²¹—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/reification of attendant-ontological-contiguity⁶⁷~educed-
existentialising/contextualising/textualising-contiguity⁴⁰, and so as to dimensionality-of-
sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation). This reflects⁴⁶historiality/ontological-eventfulness³⁸/ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’> as of its notional~conflatedness¹³ 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-completeness⁸⁷—unenframed-
conceptualisation. It points out that ontologically-veridical meaningfulness cannot be construed
beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-
of-existential-unthought>⁶ as of a soulless nihilistic-teleology⁹⁹-for-the-attainment-of-
temporality⁹⁸/human-mortal-whims as it simply brings an end to the transcendental potential for
the human existential tale perpetuation; as the organic-knowledge behind the ‘invention’ of
prospective institutionalisation necessarily has to take precedence in further driving the
ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ over a conceptualisation

as of denaturing¹⁶ of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹. Such an approach to transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is exactly what validates transcendental knowledge as of a psychoanalytic-unshackling commitment and not a grounded knowledge-construct commitment; as an approach as of grounded knowledge-construct commitment that merely implies transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as being incremental to the prior registry-worldview's/dimension's ⁸³reference-of-thought doesn't undermine/unshackle that prior ⁸³reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising~purview-of-construal' as of the requisite undermining/unshackling by the prospective enlightenment of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising~purview-of-construal' by the prospective registry-worldview's/dimension's ⁸³reference-of-thought ontological-performance⁷²-<including-virtue-as-ontology> given its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Rather implying a grounded knowledge-construct commitment merely 'circularly-complexifies' the uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought as it adopts by mental-reflex an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation mental-disposition rather than a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought referencing/registering/decisioning—of-its-⁸³reference-of-thought-rather-as-preconverging-or-dementing²⁰-and-decentered-prior-institutionalisation's—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic

as of ¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation~stranding-or-attributive-dialectics)~~, which is what allows for transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ to the prospective ⁸³reference-of-thought for renewal; that is, this will rather bring about the ~~<amplituding/formative~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of the prior ⁸³reference-of-thought in ‘incremental circular-complexification’ and so beyond-the-consciousness-awareness-teleology⁹⁹ -~~in-preconverging~~-existential-extrication-as-of-existential-unthought⁶ on a false notion of ‘an intemporal temporality⁹⁸’, naively passing for intemporality⁵²/longness as of intersubjective eliciting of temporality⁹⁸. Such notional~conflatedness¹³ for ontological-performance⁷²-~~<including-virtue-as-ontology>~~implication is easily understood as of metaphysics-of-absence-~~(implicated-epistemic-veracity-of-⁹nonpresencing-~~<perspective~ontological-normalcy/postconvergence>~~)~~ when we grasp that a mindset as of a non-positivistic social-setup needs to ‘wean off organically beyond mere mechanical adjustments’ its non-positivism before the notion of ‘a credible logical engagement in terms-as-of-axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic social-setup’ can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹. Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common ¹⁰³universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endeavouring unleashed as of a ⁵⁵maximalising-recomposuring-

for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation

<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought.

This conceptualisation insight points out that prospective⁸⁰ procrypticism—or-disjointedness-as-of-⁸³reference-of-thought uninstitutionalisation associated with our positivism–procrypticism registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence³¹/relative-

ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is effectively the defective result of our

positivism institutionalisation destructuring-threshold-(uninstitutionalised-

threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-

<including-virtue-as-ontology> as of elaboration-as-to-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—

ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ of its

⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ at the positivism–

procrypticism uninstitutionalisation, wherein the prospective ‘procrypticism

uninstitutionalisation’ arises as ‘<amplifying/formative> wooden-language-(imbued—

temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-

dementing²⁰–narratives—of-the-⁸³reference-of-thought–⁸categorical-

imperatives/axioms/registry-teleology⁹⁹ } of positivism registry-worldview/dimension’, which

then effectively generates the virtuality-or-ontologically-flawed-construal of ⁸⁰procrypticism–

or-disjointedness-as-of-⁸³reference-of-thought uninstitutionalisation construed as perversion-

and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹¹> of our positivism–procrypticism registry-worldview/dimension. It should be

noted that, the ontologically-veridical reflection of ⁸⁰procrypticism—or-disjointedness-as-of-

⁸³reference-of-thought is rather construed from futural Being-development/ontological-

framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-

⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-
worldview/dimension perspective as ‘a constructed-deficiency of the profound/complete
notional~deprocrypticism perspective’, with notional~deprocrypticism in ontological-
normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ unlike
procrypticism which is rather in epistemic-abnormalcy/preconvergence³¹/relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising~purview-of-construal’; and the ontological-veridicality of
notional~deprocrypticism itself is construed as an epistemic-totalising³³~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-completeness⁸⁷—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-dementing²⁰—apriorising-psychologism, just as our positivism
in ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
perspective construal of non-positivism/medievalism ⁸³reference-of-thought in epistemic-
abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
show the latter to be decentered and preconverging-or-dementing²⁰—apriorising-psychologism.
As a further elaboration, the circularity and <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴

mental-disposition attached to a registry-worldview's/dimension's ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-term that can transcendently 'wean off' from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. This explains as of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁵¹nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn't mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of ⟨warped-or-preclusive-consciousness ⁵⁸neuterising-induced⟩-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-

notions/notional~referential-notions/articulations/virtue, will need to be undone/unshackled psychoanalytically in the medium to long-run to veridically achieve positivism; given that that uninstitutionalised-threshold¹⁰² is in a state of circular-pervasiveness-of-⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²! This equally explains the <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ inherent in our prospective ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought uninstitutionalisation, together with its inherent manifestations of psychopathic postlogism⁷⁷-slantedness and social psychopathy conjugated-postlogism⁷⁷, when construed from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought institutionalisation as in our metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’¹⁰²-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁵ we systematically override the ontological-veridicality implications of such ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought and proceed by mental-reflex to uphold our ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought <amplituding/formative>⁸wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>⟩ at this positivism–procrypticism uninstitutionalisation as of an existentially nihilistic mental-disposition in degeneration of the human existential tale; as all ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ by mental-reflex keep on representing their uninstitutionalised-threshold¹⁰² as institutionalised, that is as ‘centered and postconverging-or-dialectical-thinking²¹–apriorising-psychologism’, as a ‘delusion of an always

institutionalised ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as of its ⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ ,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹
 rather than being veridically ‘decentered and preconverging-or-dementing²⁰—apriorising-
 psychologism’ at the uninstitutionalised-threshold ⁰² as of ‘⁸³reference-of-thought—degraded-
 devolving-as-of-uninstitutionalised-threshold¹⁰²’, as logical-dueness doesn’t even arise in the
 very first place given perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹ > as of unsoundness-
 or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought. We can get a projected
 sense of this as of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶nonpresencing-
 <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-teleology⁹⁹ nihilistically, notwithstanding that we may recognise this as
 of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and falling back
 to construe/conceptualise ⁵⁶meaningfulness-and-teleology⁹⁹ in non-positivistic animistic or
 medieval terms—as-of-axiomatic-construct, construed from the positivistic perspective as
 perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹ > as of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-
 thought. As broadly speaking, a registry-worldview’s/dimension’s ⁸³reference-of-thought is as
 of ‘the existential individuations possibilities as to ⁸³reference-of-thought—prelogism⁷⁸-as-of-
 conviction,-in-profound-supererogation⁹⁶-<existentially-veridical—‘attendant-intradimensional—
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> and threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>’ reflecting the
 teleological-de-mentating/structuring/paradigming/teleological-possibilities, established as of
 its ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-
 teleology⁹⁹ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional~referential-notions/articulations/virtue; and it is nevertheless so made-
 up/bottomlined nihilistically, notwithstanding a prospective registry-worldview’s/dimension’s
⁸³reference-of-thought that points prospectively to its relative ontologising-
 deficiency/epistemic-abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought, as it is in the bigger picture de-mentatively/structurally/paradigmatically
 ‘a lifetime mental and existential investment as of the specific prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-preconverging-existential-extrication-as-of-existential-unthought>⁶ ⁵⁶meaningfulness-and-
 teleology⁹⁹’ that will not lightly give up on ‘its invested specific prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹ as a
 <amplifying/formative>’ wooden-language-⟨imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>’ despite
 the ontological-veridicality of a valid anti-nihilistic
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging-de-mentating/structuring/paradigming opened-construct-of-⁵⁶meaningfulness-
 and-teleology⁹⁹ 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 denaturing¹⁶ of the prior institutionalisation's ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ by their elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰, and so as of postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology>, due to lack of constraining social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸> at its uninstitutionalised-threshold¹⁰². Such a threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism> being rather as of a temporal extricatory preconverging—de-mentating/structuring/paradigming and that naively considers the mutual intersubjective eliciting of temporal extricatory preconverging—de-mentating/structuring/paradigming to be intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming, given a failure to de-mentatively/structurally/paradigmatically grasp intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity implications, and rather confusing this with social-aggregation-enabling implications. This is clearly made obvious

when ‘the very same motif of reasoning’ is construed as of metaphysics-of-absence-~~implicated-epistemic-veracity-of-⁶ nonpresencing-~~perspective-ontological-normalcy/postconvergence~~~~ implications (as to ontological-normalcy/postconvergence) say with respect to an animistic or medieval non-positivistic registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-~~as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism~~ <amplifying/formative> wooden-language-~~imbued—averaging-of-thought-~~as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications~~~~ 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-completeness⁸⁷-of⁸³reference-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-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought ‘(re-originary-as-unframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁸-of-prospective-ontology-origination transcendental knowledge conceptualisations’ as putting into question a prior registry-worldview’s/dimension’s ⁸³reference-of-thought teleological-de-mentating/structuring/paradigming/teleological-possibilities, reconceptualised-rather-as-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, established as of its <given consciousness’s ⁵⁸neuterising-induced>-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness as intradimensional existential-

instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, are rather as of ‘a psychoanalytic-unshackling commitment’ and not as of ‘a grounded knowledge construct commitment’. Inherently, such ‘a psychoanalytic-unshackling commitment’ inevitably and fundamentally puts into question the axioms and underlying supposedly transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity notion as of the (given consciousness’s ⁵⁸neuterising-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness of the prior registry-worldview’s/dimension’s ⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹ which establishes its ‘grounded knowledge construct’, and so because of its denaturing¹⁶ of the prior institutionalisation’s ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ by way of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ at the registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰² inducing prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought in need for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-

ontological-completeness⁸⁷-of-⁸³reference-of-thought it more critically and organically points to the uninstitutionalised-threshold¹⁰² state of the present registry-worldview's/dimension's ⁸³reference-of-thought at its uninstitutionalised-threshold¹⁰² with respect to the prospective institutionalisation state of the prospective registry-worldview's/dimension's ⁸³reference-of-thought as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and thus rather implies an ¹⁵de-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)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness' with respect to a relatively underdeveloped registry-worldview/dimension in prior 'non-positivism axiomatic-construct (warped-or-preclusive-consciousness ⁵⁸neuterising-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness', or in the case of articulating 'futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrpticism axiomatic-construct (protensive-consciousness deneuterising¹⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness' with respect to a relatively underdeveloped registry-worldview/dimension in prior 'positivism~procrpticism axiomatic-construct (occlusive-consciousness ⁵⁸neuterising-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness. It is important to grasp in both instances that such psychoanalytic-unshackling commitment implications are not to be understood respectively as of the uninstitutionalised-threshold¹⁰² mental-dispositions of non-positivism/medievalism or procrpticism ⁸³reference-of-thought—devolving-teleological-de-

mentating/structuring/paradigming-of-meaningfulness which will just induce their
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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~deprocrpticism ⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness. Thus counterintuitively to metaphysics-
 of-presence-<implicated-‘nondescript/ignorable-void’-as-to-⁷⁹presencing—absolutising-
 identitive-constitutedness⁴ } conception, human Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-
 and-teleology , institutional-development-as-to-social-function-development and living-
 development-as-to-personality-development as ‘banally’ portrayed historically is not as of an
 expanding ‘grounded knowledge construct’ from time immemorial as of a wrong
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation
 mental-reflex as if humans have had only one ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-
 of-thought—devolving-teleological-de-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-
 completeness⁸⁷—unenframed-conceptualisation construed from a succession of
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-
 of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’
 so implied by an ontology-driven ‘postconverging-or-dialectical-thinking²¹—psychology or

psychology-of-mentation-dynamics or natural~psychological-dynamics’ enabling successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening³³ underlying the institutional-cumulation/institutional-recomposure-~~(as-to-historiality/ontological-eventfulness¹⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>);~~ such that counterintuitive to what we might be inclined to think, the development of human psychology is not as of ‘a grounded construction that simply varies incrementally across all times’, but rather ‘a construction which teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency are sharply rearticulated in succession of institutionalisations as of ontological apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³-in-~~{preconverging-disentailment-by}~~-postconverging-entailment’, 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-void’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness⁴}~~’, but rather grasp that there are teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency of our mental-projection and mental-disposition as of ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought ~~‘<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ beyond just what we can imagine as of our presence as positivism–procrypticism. This analysis brings out what is effectively meaningfulness as it shows that meaningfulness is more

completely about apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
for-operant-or-incidenting-predicative-insights thus involving the ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’
as of the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the
⟨given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁷-induced)-⁸³reference-of-
thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness and
then ‘operant-or-incidenting-predicative-insights or logical-coherence’ for effectively
articulating their meaningfulness as of instantiative-context or existential-instantiations with
respect to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-
ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’> imbricatedness/threadedness/recomposuring; and these are the
two underlying commitments that make-up meaningfulness. Within a registry-
worldview’s/dimension’s institutionalisation framework the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹ is utterly geared in an
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ of ⁵⁶meaningfulness-and-teleology⁹⁹ as of
‘operant-or-incidenting-predicative-insights or logical-coherence’ and beyond-the-
consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
existential-unthought>⁶ by mental-reflex presupposes-and-assumes the ontological
absoluteness/indubitability of its ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-

of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, and wrongly so even at its uninstitutionalised-threshold¹⁰²; such that it is only crossgenerationally that it can attend effectively as of its transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to the reality of temporal denaturing¹⁶ of the said institutionalisation’s ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰² by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰, pointing to its perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>, 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-completeness⁸⁷—unenframed-conceptualisation, with respect to the implications of its ontologically deficient ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Thus a transcendental engagement as articulating prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in an opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ strives to go beyond a prior institutionalisation <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> at its uninstitutionalised-threshold¹⁰², which simply triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on the basis of the

priorly set/established ~~‘amplituding/formative-~~
~~epistemicity>totalising/circumscribing/delineating~~
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-
 of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’
 taken for granted without questioning as of intradimensional grounded ⁵⁶meaningfulness-and-
 teleology⁹⁹ at its uninstitutionalised-threshold¹⁰². Such a transcendental engagement recurrently
 put into question in ~~apriorising/axiomatising/referencing- {of-attendant—ontological-~~
~~contiguity ~duced—existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in {preconverging-disentailment by}—postconverging-entailment~~ the prior
 institutionalisation ~~‘amplituding/formative—epistemicity>totalising/circumscribing/delineating~~
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-~~
~~of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’~~
 at its uninstitutionalised-threshold¹⁰² by substituting it with the prospective institutionalisation
~~‘amplituding/formative—epistemicity>totalising/circumscribing/delineating~~
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-~~
~~of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’~~
 as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, before
 effecting any ‘operant-or-incidenting-predicative-insights or logical-coherence’ for prospective
 institutionalisation ⁵⁶meaningfulness-and-teleology⁹⁹, and this explains its ⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹;
 while on the other hand the grounded uninstitutionalised-threshold¹⁰² recurrently overrides as of
~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~duced—~~
~~existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-~~
~~entailment~~ beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-

extrication-as-of-existential-unthought⁶ any notion of its ontologically deficient
 <amplifying/formative-epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-
 of-thought—devolving-teleological-de-mentating/structuring/paradigm—of-meaningfulness’
 at its uninstitutionalised-threshold¹⁰² and just triggers ‘operant-or-incidenting-predicative-
 insights or logical-coherence’ on that basis for its intradimensional grounded ⁵⁶meaningfulness-
 and-teleology⁹⁹, and this explains its ‘⁸³reference-of-thought—degraded-devolving-as-of-
 uninstitutionalised-threshold¹⁰²’, and explaining why transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity fully occurs as of a crossgenerational
 habituation process. Remarkably, such a ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation behind the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ enabling the human existential tale in
 successive institutional-cumulation/institutional-recomposure-<as-to-⁴historiality/ontological-
 eventfulness /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> is always rather
 perceived intradimensionally as an exceptional-askance and unordinary. For instance, the
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation mental-disposition in their own times advocating the end of such perverse
 human institutions like serfdom and slavery were construed in their own times by their
 dominant societies as of exceptional-askance and unordinary such that in effect these actually
 engendered great conflict before such practices came to an end; and such metaphysics-of-
 absence-<implicated-epistemic-veracity-of-⁹¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> analysis does apply with respect to superstitions, ¹⁰³universal
 human rights, free society, modern science, etc. but then as of our developed present
 institutionalisation the idea of not entertaining such practices is viewed as not an exceptional-

askance and ordinarily to be expected. This explains human mental states respectively as of uninstitutionalised-threshold¹⁰² and as of prospective institutionalisation with respect to ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of same ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality hitherto considered off limits to any challenging ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation at the uninstitutionalised-threshold¹⁰² but then acknowledged thereafter after prospective institutionalisation; with the implication that the possibility for all prospective transcendence-and-sublimity/sublimation/~~supererogatory~de-~~mentativity as of opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ arise only by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation but presences in their ~~<amplituding/formative>~~⁸wooden-language-(~~imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~) consider ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as of exceptional-askance and unordinary due to their ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ mental-reflex avoiding being ontologically decentered and preconverging-or-dementing²⁰-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-teleology⁹⁹al engagement, as such a psychoanalytical

commitment necessarily recognises human potential to transcend, and the other hand the nature of intrinsic-reality/ontological-veridicality that ‘supersedes humankind and doesn’t factor in human moods and whims’ in its effectiveness. Caught between these two elements human ⁵⁶meaningfulness-and-teleology⁹⁹ 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-completeness⁸⁷—unenframed-conceptualisation necessary for human development and progress. Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ and progress requires ontologically-veridical as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming ‘responses’ as of ¹⁰³universal implications and not temporal extricatory preconverging—de-mentating/structuring/paradigming ‘reactions’ of mere circumstantial implications. Such a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought prospective ⁸³reference-of-thought ‘construes as circularity and <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ pretences of knowledge and judgements which are rather in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁰-apriorising-psychologism> in ordinariness <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> social-aggregation-enabling’ when expounded by a prior ⁸³reference-of-thought going by its prior

relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, since there is no sound/authentic knowledge and judgements outside the prospective ⁸³reference-of-thought relatively sound/authentic knowledge and judgements as of its ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in an intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming; and so de-mentatively/structurally/paradigmatically as of the relationship between non-positivism and positivism as well as our ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought. This underlying notion of ‘notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ construal/conceptualisation’ can further be expanded upon contrastively with regards to knowledge practice in many an epistemic-totalising³³~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality not subject to immediate-constraining <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ thus rather eliciting atomising/taking-to-pieces apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment 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 nombrilistic as <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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 <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷. 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 an apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment 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-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰. But then such an approach is naïve by its failure to reckon the reality of human limited-mentation-capacity which implies that human conceptualisation tends to develop from prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as of the incompleteness of the preconverging~de-mentating/structuring/paradigmizing of human ⁸³reference-of-thought. Such

that a naïve categorisation/taxonomisation conceptual-patterning perspective on that basis equally inherits that relative-ontological-incompleteness⁸⁸ of the preconverging-de-mentating/structuring/paradigming of human ⁸³reference-of-thought; with the consequence that it is not ‘notionally postconvergingly–de-mentated/structured/paradigmed’ to conceptually factor in human poor to perfect/near-perfect construal on the basis of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging- disentanglement-by}—postconverging-entailment~~ but rather suffers from ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging- entailment~~. This weakness is underlined and resolved by the notion of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ that enables ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging- disentanglement-by}—postconverging-entailment~~ in line with attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-⁸¹ devolving-as-of-instantiative-context>. It is such a conceptual-patterning mental-reflex associated with categorising/taxonomising dispositions in ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising- contiguity }—constitutedness¹⁴ in preconverging-entailment~~ 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-totalising³³~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-supererogation⁹⁶ -<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 attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-³ reference-of-thought-³⁴ devolving-as-of-
 instantiative-context> above intersubjective evaluation or evaluation among humans in their
 mortality in determining intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity as of intersolipsistic insight. Consider for
 instance that in the run up to the development of theory-of-relativity and quantum-mechanics in
 the early part of last century, the scientists involved weren’t in the exercise of evaluating their
 respective theories in a closed framework emphasising their respective ‘ownership-of-theories’
 as mortals but rather an opened framework emphasising whosever theories contribute in
 disclosing intrinsic-reality/ontological-veridicality as the superior third party. This can equally
 be compared to naively articulating categories/taxonomies of sounds on the basis that their
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in-preconverging-
 entailment defines the entire existential possibility/potency of musical compositions that can
 arise but then the ‘depth/axiomatic-construct of existence for musical compositions’ doesn’t
 submit to such a naïve categorising/taxonomising apriorising/axiomatising/referencing- {of-

~~attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-~~
~~contiguity }—constitutedness¹⁴ -in-preconverging-entailment~~ but rather such ‘depth/axiomatic-
contract of existence for musical compositions’ is as of an
imbricatedness/threadedness/recomposuring of existential-instantiations that is graspable rather
by an ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-~~
~~disentailment by} -postconverging-entailment~~ as enabled by referentialism-as-of-ontological-
normalcy/postconvergence. Given our limited-mentation-capacity, attendant-ontological-
contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-contiguity⁴⁰ <-reifying-or-
elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-
devolving-as-of-instantiative-context> is then the preceding and transformative element of
⁵⁶meaningfulness-and-teleology⁹⁹ conceptualisation as of our limited-mentation-capacity-
deepening⁵³ enabling our prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-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 ~~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
conflatedness¹³ -in- {preconverging-disentailment by} -postconverging-entailment. 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-drag³⁴ temporal-dispositions

focussing less on the possibilities and insights of prospective elucidation and expansion of knowledge as of intrinsic-reality/ontological-veridicality as being the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity immortal/first-party, and turning more and more and placing the stakes rather on authorial second-parties/mortals competing analyses even to the extent on occasion of undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity immortal/first-party. Further, such conceptual-patterning will often fail to identify the appropriate point for grasping intrinsic-reality/ontological-veridicality as instead of emphasising ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated- existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging- disentanglement-by}—postconverging-entailment~~ in (re-originary-as- unframed/unbeholdening/outlier-conceptualisation- (imbued-postconverging/dialectical- thinking²¹- ‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of- notional~deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁸-of-prospective- ontology-origination projection into attendant-ontological-contiguity⁶⁷~educated- existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of- prospective-relative-ontological-completeness⁷-of- reference-of-thought-³⁴ devolving-as-of- instantiative-context>, it emphasises mere de-mentative/structural/paradigmatic patterns inducing ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated- existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in- preconverging- entailment~~, and so whether at detailing or synoptic levels of analysis. This extends to the way issues are raised, questions are posed, as well as their supposed resolutions; ultimately lacking in providing theoretical, conceptual and operant constructs of ¹⁰³universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory~de-mentativity construal highlights the ontological-contiguity⁶⁷ of all knowledge as of their ⁸³reference-of-thought-as-to-preconverging/postconverging~de-mentating/structuring/paradigming dynamic relationship, conceptual-patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling <amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶⁷ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ interconnectedness as this is often not the primary driving focus, as it is naively assumed that the conceptual-patterning is a correspondence of intrinsic-reality/ontological-veridicality as of the mere de-mentative/structural/paradigmatic conceptualisation in apriorising/axiomatising/referencing-
 {of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }~constitutedness¹⁴-in~preconverging~entailment rather than striving to expand the transcendental-enabling/sublimating/supererogatory~de-mentativity <amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-
⁶⁷ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 ~~<amplituding/formative-~~

epistemicity>causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~

⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ nature and differences as well as their divergence in ⁵⁶meaningfulness-and-teleology⁹⁹ implications. This again leads to lumping, artificial categorising and undermines originality and organic-knowledge, turning this into simplistic mechanical associations with the more serious consequence being that the more decisive notion for human knowledge renewal as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—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 ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-~~

~~implications-of-prospective-~~⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~

constitutedness¹⁴ ~~in-preconverging-entailment~~ undermining requisite creativity as of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-~~

~~existentialising/contextualising/textualising-contiguity }—~~conflatedness¹³ ~~in- {preconverging-~~

~~disentailment by}~~ ~~postconverging entailment~~, as it ‘critically presupposes beyond-the-
consciousness-awareness-teleology⁹⁹’ ~~-<in-preconverging-existential-extrication-as-of-
existential-unthought>~~⁶ that prospective meaningfulness is deterministically tied down to a
certain categorising/taxonomising relationship with the prior conceptualisations’ in the given
~~<amplituding/formative-epistemicity>~~ ~~totalising~devolved-purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality~~. Ultimately, the idea here is that approaching intrinsic-
reality/ontological-veridicality with our given limited-mentation-capacity in order to achieve
ontological-veracity requires a rather counterintuitive mental-reflex as of attendant-ontological-
contiguity⁶⁷ ~~~educed-existentialising/contextualising/textualising-contiguity~~⁴⁰ ~~<reifying-or-
elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-
devolving-as-of-instantiative-context>~~ that ‘originally reconstructs the ontological-pertinence
of axiomatic-constructs and their derived-conceptualisations’. Such an analytic insight as of a
notional~deprocrpticism (protensive-consciousness deneuterising¹⁷-induced)-⁸³reference-of-
thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness
analysis as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought/ontological-normalcy, points out that actually, and according to this author’s view,
such a currently discussed philosophical issue as the hard problem of consciousness arises as a
result of a fragmented thematic construal as of ~~apriorising/axiomatising/referencing-
of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
contiguity }~~—constitutedness¹⁴ ~~in-preconverging entailment~~ wherein a more profound view
of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/~~supererogatory~de-mentativity~~ ~~<amplituding/formative-
epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity~~⁹ 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-teleology⁹⁹; consciousness defined as of ‘notional ~~amplifying/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ human-subpotency/subpotent-mimetic-echoiness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoiness or existence-in-reverberation or existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The fundamental fact is that existence as of attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰—~~reifying-or-elucidating-of-prospective-relative-ontological-completeness~~ ⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> is the absolute a priori of intrinsic-reality–ontological-coherence_or_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 attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰—~~reifying-or-elucidating-of-prospective-relative-ontological-completeness~~ ⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> is the foundational absolute a priori any (given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness constructs, by which our limited-mentation-capacity can most pertinently accede to by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—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-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> implies it is as of the entire ‘apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment for human construction of ontologically veridical⁵⁶ meaningfulness-and-teleology⁹⁹’ implied as of notional~deprocrypticism; this is notionally known as⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. 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-drag³⁴ notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and natural sciences are but as of the (given consciousness’s⁵⁸ neuterising-induced-or-deneuterising¹⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as derived conceptualisations/construals of the very apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment that is as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ or existence-as-existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as to existential-possibilities. The underlying

insight explaining human limited-mentation-capacity flawed mental-disposition for apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴—in preconverging-entailment lies with human misconstruing from ‘existential-instantiations’ the ontological-veridicality of axiomatic-constructs as derived from the ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. The ‘iterating nature of existential-instantiations in imbricatedness/threadedness/recomposuring’ as of existence’s is what provides humankind-as-of-it-subpotency with direct mental access to existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don’t have direct mental access to conceptualised/construed existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality-as-of-its-full-potency, but rather projectively-or-anticipatorily construe of axiomatic-constructs about intrinsic-reality/ontological-veridicality as derivable as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶—<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of ⟨given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁷-induced⟩-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, and so as of the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation behind the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. Otherwise with a naïve mental-reflex of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ 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-deneuterising¹⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>imbricatedness/threadedness/recomposuring’, thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold¹⁰². Thus, the ontological-veracity as prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of ‘the axiomatic-constructs of a ⟨given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>imbricatedness/threadedness/recomposuring’ generating knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue implied as ⁵⁶meaningfulness-and-teleology⁹⁹, is rather ensured by the construal of existential-instantiations as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation which is as of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment, 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-supererogation⁹⁶ -<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> and
 as of its implied superseding-oneness-of-ontology, since existence is de-
 mentatively/structurally/paradigmatically precedent and our conceptual-patterning is arising
 secondarily as of our shoddy-and-incomplete construal of the ‘iterating nature of existential-
 instantiations’ as of existence’s imbricatedness/threadedness/recomposuring; and any such
 pretence of conceptual-patterning is nothing but a virtuality or ontologically-flawed construal as
 of naïve apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in-preconverging-
 entailment. Of course, it is rather prospective relative-ontological-completeness⁸⁷ -of-
⁸³reference-of-thought that will imply deeper ontological-veracity of the same underlying
 purview for the construal of ⁵⁶meaningfulness-and-teleology⁹⁹ mental-disposition grounded on
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ -<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>.

Insightfully and making the case against conceptual-patterning as of elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-
 ontological-contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-contiguity⁴⁰ of
 existential-instantiations, this points out that existence inherent superseding-oneness-of-
 ontology necessarily implies ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ is
 effectively as of a natural transcendental-enabling/sublimating/supererogatory~de-mentativity
 attendant-ontological-contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰ -of-all-ontologically-veridical-meaningfulness ‘in wait’ to be elucidated however
 imbricated/threaded/recomposured such an exercise, explaining why our knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-

notions/articulations/virtue of a given ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—~~conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ need to be as of a ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring~⁵⁶meaningfulness-and-teleology⁹⁹, and more than just conceptual-patterning that doesn't or poorly attends to a natural transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity ~~attendant~~~ontological-contiguity⁶⁷ ~~~educed~existentialising/contextualising/textualising-contiguity-of-all-~~ontologically-veridical-meaningfulness. For all the above elucidations highlighting the ontological-veracity implications of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—~~constitutedness¹⁴ ~~in preconverging entailment~~ and ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—~~conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~, it should be noted that emphasis is rather on the deficiency of limited-mentation-capacity in construing intrinsic-reality/ontological-veridicality such that the more profound/complete recomposuring of the very same ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights/reflects in its subsuming interpretation the true deficiency of the shoddy/incomplete. This can be expanded upon as follows, the reason why relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought/epistemic-abnormalcy/preconvergence³¹/destructuring can only be construed with certainty-as-to-their-real-ontological-deficiency 'rather as a constructed-deficiency of prospective relative-

ontological-completeness⁸⁷-of-⁸³reference-of-thought/ontological-normalcy/conflatedness¹³'
 lies in the fact that the construal/conceptualisation of an epistemic-totalising³³~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-teleology⁹⁹ and the inherent ontological-
 veracity/intrinsicness of the ~~<amplituding/formative-epistemicity>~~totalising~devolved-
 purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ of human construal/conceptualisation of it'. The only human
 construal/conceptualisation that can guarantee or relatively guarantee such a perfect or near-
 perfect or relatively-perfect ontological correspondence is as of prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought/ontological-normalcy/conflatedness¹³.
 Since there is no direct correspondence between relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought/epistemic-abnormalcy/preconvergence³¹/destructuring with the inherent
 intrinsicness of the ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-
 domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶
 of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought/ontological-
 normalcy/conflatedness¹³ which has such a direct correspondence that the certainty-as-to-their-
 real-ontological-deficiency of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought/epistemic-abnormalcy/preconvergence³¹/destructuring can be established. A direct
 approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought/epistemic-
 abnormalcy/preconvergence³¹/destructuring will simply lead to a virtuality-or-ontologically-

flawed-construal, as failing to elucidate the correspondence of ontological-deficiency to the inherent intrinsicness of the ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, with such a virtuality-or-ontologically-flawed-construal often wrongly involving ⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’-as-of-upholding-ontological-veridicality rather than ⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’ as-of-failing-ontological-veridicality since a logical correspondence with intrinsic-reality/ontological-veridicality will be vaguely implied by mental-reflex; as is often the case with postlogism⁷⁷ and conjugated-postlogism⁷⁷. By and large, this overall conceptualisation explains the nature of ‘notional constructs’ as implying a variance of poor-to-perfect ontological-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-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ of human construal/conceptualisation of it. This fully articulates the dynamic relationship of human limited-mentation-capacity as of its poor to perfect relationship-with/conceptualising-of existence-or-intrinsic-reality-or-ontological-veridicality; respectively as poor as of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment~~ and as relatively-perfect/near-perfect/perfect ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}—postconverging-entailment~~, construed as notional~conflatedness¹³ as of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-~~

~~contiguity }—constitutedness¹⁴ in preconverging entailment towards conflatedness¹³ in {preconverging disentanglement by} postconverging entailment~~ of human limited-mentation-capacity. Insightfully, it highlights that ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in preconverging entailment~~ arises as of human limited-mentation-capacity ‘poor/unsound/shoddy/incomplete unanticipated/unprojected’ construal/conceptualisation-of-axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue from ‘the imbricatedness/threadedness/recomposuring iterating of existential-instantiations’ as of ‘existence-or-intrinsic-reality-or-ontological-veridicality’, while ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ 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~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ as such highlights an underlying ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of the ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in preconverging entailment towards conflatedness¹³ in {preconverging disentanglement by} postconverging entailment~~ 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-potency³⁹~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-potency³⁹~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression, implying the <amplifying/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-emancipating-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,¹⁰³ universal
 human rights, etc. doesn’t add anything to ‘abstract/imaginary existence as a pre-given’
 pointing to the fact that human existence is about human-subpotency construed as of successive
 defining transcendentally-enabling-level-of~ontological-good-faith-or-
 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 antinihilism¹⁰⁰ as levels of human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)). Thus in effect the natural sciences are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness as for material and physical effecting devolving teleologies as meaningfulness’ while the social domains of study are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness inherent effecting devolving teleologies as meaningfulness’. This validates the idea of dualism as ultimately <supererogatory-human-subpotency>-effecting can only arise from the apriorising/axiomatising/referencing-{of- attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment of human consciousness in-its-embodiment as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-conscious existence and ⁵⁶meaningfulness-and-teleology⁹⁹ construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

constitutedness¹⁴ ~~in pre-converging entailment~~ 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-existence³⁵ (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- historicity/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ from ‘an extended metaphysics-of-presence-~~<implicated-‘nondescript/ignorable-void’-as-to-presencing—absolutising-identitive-constitutedness >~~ 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-nonpresencing-<perspective-ontological-normalcy/postconvergence>~~ insight’ construed as ⁴⁶historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~; 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-completeness⁸⁷-of-⁸³reference-of-thought/relative-ontological-normalcy/postconvergence as of base-institutionalisation realisation of the hyperbole of recurrent-utter-uninstitutionalisation, ¹⁰³universalisation realisation of the hyperbole of base-

institutionalisation–ununiversalisation, positivism realisation of the hyperbole of
¹⁰³universalisation–non-positivism/medievalism, and prospectively notional~deprocrpticism
 realisation of the hyperbole of positivism/procrpticism. ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of
 notional~deprocrpticism 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~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ 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<amplituding/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-deneuterising¹⁷-induced)-
⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-
 meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-
 constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue and as the registry-worldview’s/dimension’s ⁸³reference-of-thought
 ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’; and it
 reflects any given registry-worldview’s/dimension’s specific institutionalisation-by-
 uninstitutionalisation-or-uninstitutionalised-threshold¹⁰² postconverging-or-dialectical-
 thinking²¹–apriorising-psychologism/preconverging-or-dementing²⁰–apriorising-psychologism
 construct as a specific aesthetic trace of ‘ontologically elevated-by-degraded-devolving-as-of-
 uninstitutionalised-threshold¹⁰². ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-

tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the notional~conflatedness¹³ of notional~deprocrpticism equally supersedingly enlightens the idea of totalising-entailing which is often somewhat articulated as in the statement ‘the whole is greater than the sum of its parts’ but failing to specifically clarify that ‘limited-mentation-capacity apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in-preconverging-entailment conceptualisation construes of an ‘ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴ 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-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰, whereas limited-mentation-capacity apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-disentailment-by}-postconverging-entailment conceptualisation as of notional~deprocrpticism-as-preempting—disjointedness-as-of⁸³reference-of-thought construes of a ‘non-mediating incisive as referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³ profoundness/completeness’ by an incisive <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought that further expands human grasp of the given <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as a non-derived/original mental-reflex of⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—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 <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality implied axiomatic-construct as of completeness/profoundness subsuming the reality of the perceived whole and parts within the incisive apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment; pointing out that the fundamental issue is how human limited-mentation-capacity effectively construes intrinsic-reality/ontological-veridicality as of its profoundness/completeness. Consider in this particular regards the intrinsic-reality/ontological-veridicality reflected as akin to an engineering product like a jet engine wherein the conceptualisation is an incisive apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment that goes beyond the whole and parts of the jet engine to grasp a conceptualisation profoundness/completeness of required critical performances like fuel burn, maintenance cycles, robustness, etc. construed as of the articulated depth of the ⁸³reference-of-thought of aircraft engine engineering science. This overall notional conception extends as well to the various ways by which human limited-mentation-capacity ‘accosts’ intrinsic-reality/ontological-veridicality, bringing about the various registry-worldviews/dimensions categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹⁴ induced ⁵⁸neuterising or prospectively notional~deprocrpticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³ ⁵⁶meaningfulness-and-teleology⁹⁹. That is, the notional~deprocrpticism protensive-

consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment, with no intermediating construct as of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

constitutedness¹⁴ in preconverging-entailment, thus achieves ontologically-uncompromised-mediating,-as-of-conflatedness¹³ ⁵⁶meaningfulness-and-teleology⁹⁹. While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-entailment on apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹⁴ ⁵⁶meaningfulness-and-teleology⁹⁹. This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity' as of its notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³ as a notional conception in construing ⁵⁶meaningfulness-and-teleology⁹⁹, while avoiding its ontologically-flawed apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-entailment 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-constitutedness¹⁴ towards ontologically-uncompromised-mediating,-as-of-conflatedness¹³ is what is effectively and ontologically defining of issues of ⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹ given that as of its ontologically veridical ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment~~ it is the cumulative recomposing of human limited-mentation-capacity as limited-mentation-capacity-deepening⁵³ that is behind the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹-and-longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought perspective of notional~deprocrypticism 'referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³ 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-conflatedness¹³ 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-constitutedness¹⁴ consciousnesses flawed conceptualisation perspectives' into ontologically-flawed constructs of ⁵⁸neuterising. ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>~~ as of the notional~conflatedness¹³ of notional~deprocrypticism highlights that humankind in its projected-or-anticipated relationship with 'existence as-the-absolute-a-priori' is rather in

~~preconverging~~-existential-extrication-as-of-existential-unthought, and not the full potency of existence; ~~preconverging~~-existential-extrication-as-of-existential-unthought construed rather as ‘shoddy-and-incomplete actualising in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’ of the full potency of existence. ~~Preconverging~~-existential-extrication-as-of-existential-unthought refers to a registry-worldview’s/dimension’s overall ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the notional~conflatedness¹³ of notional~deprocrypticism construct, wherein its <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ construes beyond-the-consciousness-awareness-teleology⁹⁹-<in-~~preconverging~~-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-incompleteness⁸⁸-of-⁸³reference-of-thought as this induces <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹> } at its uninstitutionalised-threshold¹⁰². ~~Preconverging~~-existential-extrication-as-of-existential-unthought thus highlights the overall <apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-~~preconverging~~-entailment 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 ⁸⁸reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ is rather as of various successive relative ~~apriorising/axiomatising/referencing-~~{of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴~~-in-preconverging-entailment~~ implied with the successive institutionalisations, and explains a natural human mental-disposition to nihilism as of each of such institutionalisation’s ~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)~~ at its uninstitutionalised-threshold¹⁰² in a mental-reflex aversion of an opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ behind the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. ~~Preconverging-existential-extrication-as-of-existential-unthought~~ as of the notional~conflatedness¹³ of notional~deprocrypticism equally implies a humankind (~~re-originary—as-unframed/unbeholdening/outlier-conceptualisation-~~{imbued—postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³-of-notional~deprocrypticism-prospective-sublimation}⁹⁰) originary/event³⁸-of-prospective-ontology-origination and effective ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation capacity for inducing the requisite psychoanalytic-unshackling referencing/registering/decisioning—of-its-prior-relative-ontological-incompleteness⁸⁸-of-³³reference-of-thought-rather-as-preconverging-or-dementing²⁰-and-decentered-to-the-prior-institutionalisation’s-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic while construing prospective opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ as

postconverging-or-dialectical-thinking⁷¹-and-centered-to-the-prospective-institutionalisation's-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-in-ontological-good-faith/authenticity⁶⁹, thus literally expanding human
 access to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression as to the existential possibilities that arise with successive institutional-
 cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-
 eventfulness /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>> 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-potency³⁹~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 ⁸³reference-of-thought as
 an <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ construct, including our positivism-
 procrypticism registry-worldview/dimension, as this will falsely imply that our ⁸³reference-of-
 thought <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-drag³⁴ 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 ⁸³reference-of-thought is circularly-unintelligible-but-for-a-<amplituding/formative-epistemicity>totalising~self-referencing-syncretising-meniality-or-hyperbole-of-⁵⁶meaningfulness-and-teleology⁹⁹ to recurrent-utter-uninstitutionalisation ⁸³reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, existence as of prospective ¹⁰³universalisation ⁸³reference-of-thought is circularly-unintelligible-but-for-a-<amplituding/formative-epistemicity>totalising~self-referencing-syncretising-meniality-or-hyperbole-of-⁵⁶meaningfulness-and-teleology⁹⁹ to base-institutionalisation—ununiversalisation ⁸³reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, existence as of prospective positivism ⁸³reference-of-thought is circularly-unintelligible-but-for-a-<amplituding/formative-epistemicity>totalising~self-referencing-syncretising-meniality-or-hyperbole-of-⁵⁶meaningfulness-and-teleology⁹⁹ to ¹⁰³universalisation—non-positivism/medievalism ⁸³reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-teleology⁹⁹ as of prospective notional~deprocrpticism ⁸³reference-of-thought is circularly-unintelligible-but-for-a-~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising-meniality-or-hyperbole-of-⁵⁶meaningfulness-and-teleology⁹⁹ to positivism~procrpticism ⁸³reference-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-incompleteness⁸⁸-of-⁸³reference-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 ¹⁰³universalisation superseding projection/anticipation, and same with ¹⁰³universalisation—non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won't or hardly construe of the same as of our ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ about our positivism~procrpticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional~deprocrpticism as preempting—disjointedness-as-of-⁸³reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies 'humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch' to 'fully register as of

that epoch's metaphysics-of-presence-~~{implicated-‘nondescript/ignorable-void’⁶⁰-as-to-
 presencing—absolutising-identitive-constitutedness }~~’ what is existence/existential-
 possibilities not factoring Being ~~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment
 <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-existence³⁵~~ (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 ⁸³reference-of-thought in which such a construct is articulatedly
 grounded thus contradictorily undermining the possibility for transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity by wrongly implying that the said
 registry-worldview’s/dimension’s ⁸³reference-of-thought is of absolute ontological-
 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-completeness⁸⁷-of-⁸³reference-of-thought thus expanding
 human notion of existence/existential-possibilities. Anecdotally, the prophesying social
 scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’
 as they know very well that ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹ for ⁵⁶meaningfulness-and-teleology⁹⁹ are just that with respect to an animal of
 limited-mentation-capacity beyond-the-consciousness-awareness-teleology⁹⁹-<in-
~~preconverging-existential-extrication-as-of-existential-unthought~~>⁵ who is bound to circularly
 elicit shortness-of-register-of–⁵⁶meaningfulness-and-teleology⁹⁹ on such renewed ⁸³reference-
 of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for ⁵⁶meaningfulness-and-
 teleology⁹⁹ and further denaturing¹⁶ them as of the prospective institutionalisation
 uninstitutionalised-threshold¹⁰²! In other words and as relevant with all other registry-
 worldviews/dimensions transcendental implications, base-institutionalisation ⁵⁶meaningfulness-
 and-teleology⁹⁹ cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation
 as this wrongly implies the latter’s ⁸³reference-of-thought as of its ⁸³reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ is a sound basis for construing the
⁵⁶meaningfulness-and-teleology⁹⁹ of base-institutionalisation inducing rather a circular-
 complexification of recurrent-utter-uninstitutionalisation ⁸³reference-of-thought as it adopts by
 mental-reflex an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation mental-disposition rather than a ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation mental-disposition and thus fails to
 fulfil the requisite referencing/registering/decisioning–of-its-⁸³reference-of-thought-rather-as-
 preconverging-or-dementing²⁰-and-decentered-prior-institutionalisation’s–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ and its alienation—as-inauthentic/poorly-

objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic
 as of ¹⁵de-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
⁸³reference-of-thought for crossgenerational renewal as of prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’; but rather such unground articulation is one
 rather eliciting prospective 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-existence³⁵ (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-⁸³reference-of-thought’ for grounding the construal of ⁵⁶meaningfulness-and-
 teleology⁹⁹ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-
 to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’, as such
 pretence circularly turns into apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment at the given ⁸³reference-of-thought
 uninstitutionalised-threshold¹⁰²; highlighting the fact that human potential attainment of the
 notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought is
 actually a ‘perpetual transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’
 as of notional~deprocrypticism as <amplituding/formative>notional~preempting—
 disjointedness-as-of-⁸³reference-of-thought which points out that the various

uninstitutionalised-threshold¹⁰² from recurrent-utter-uninstitutionalisation to procrypticism are actually levels of disjointedness-as-of-⁸³reference-of-thought and that the various institutionalisations from base-institutionalisation to notional~deprocrypticism are actually levels of preempting—disjointedness-as-of-⁸³reference-of-thought all reflected as of notional~deprocrypticism. The validity of the construal of existence as-of-existence-potency³⁹~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-existence³⁵ (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 ‘apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment exercise’ rather as of effecting-wholeness-as-of-profoundness-and-completeness-to-⁵⁶meaningfulness-and-teleology⁹⁹ in re-projection-or-re-anticipation to match existence as to existence-potency³⁹~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-completeness⁸⁷-of-⁸³reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘humanamplituding/formative–epistemicity>totalising~purview-of-construal’. This thus validates the notion that existence can only be construed as a transcendental apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment as of ⁵⁵maximalising-recomposuring-for-

relative-ontological-completeness⁸⁷—unenframed-conceptualisation driven by ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality and not as a grounded
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴—in-preconverging-
 entailment as of elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
 ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰
 wrongly inducing <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴. Transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity emphasises organic-knowledge as of
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality underlying
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³—in-~~{preconverging-
 disentanglement by}~~—postconverging-entailment pointing to the ‘false certainty and denaturing¹⁶
 implications’ involved with knowledge construed mechanically as of elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
 ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰ in an
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴—in-preconverging-
 entailment and extricatory relationship with human <amplifying/formative—
 epistemicity>totalising~thrownness-in-existence³⁵ (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-completeness⁸⁷—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-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ as of the notional~conflatedness¹³ of notional~deprocrypticism is always the issue of ‘divulging prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’ as of ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in {preconverging disentanglement by}—postconverging entailment~~, and so as the very essence of human limited-mentation-capacity relating to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ ~~-<as-to-perspective—ontological-normalcy/postconvergence- implied-‘prospective-aporeticism-overcoming/unovercoming’>~~. Hence the very essence of a notional~deprocrypticism institutionalisation is one that comes into terms—as-of-axiomatic-construct with existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression and as reflected in transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ as of ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in {preconverging disentanglement by}—postconverging entailment~~ in avoiding ⁵⁶meaningfulness-and-teleology⁹⁹ denaturing¹⁶ involved with grounded ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in preconverging entailment~~ posturing. Operantly, the phenomenological

quest for an underlying and superseding knowledge construct, construed here as an enabling
 construct of ~~<amplituding/formative-epistemicity>~~totalising~conflated⁵⁶ meaningfulness-and-
 teleology⁹⁹-as-of-notional~deprocrypticism-reflected⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontological-
 performance⁷²-<including-virtue-as-ontology> determination as of human
 <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ (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 ~~preconverging~~-existential-
 extrication-as-of-existential-unthought/~~postconverging~~-nonextricatory-existential-preempting-
 of-existential-unthought as the construct that reflects any registry-worldview’s/dimension’s
 ⁸³reference-of-thought ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> as of the notional~conflatedness¹³ of notional~deprocrypticism highlighting the
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹-apriorising-
 psychologism> of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
 as of the implications of its ~~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ in ~~{preconverging-disentailment-by} postconverging-entailment~~ as its given
 ⁸³reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹
 and its ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—~~constitutedness¹⁴ in ~~preconverging-~~

entailment as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing²⁰-apriorising-psychologism> of its given prior relative-ontological-
 incompleteness⁸⁸-of⁸³ reference-of-thought as of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’. This author’s notion of centered-
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating⁵⁶ meaningfulness-
 and-teleology⁹⁹ as ‘<amplituding/formative-epistemicity>totalising~conflated-
⁵⁶ meaningfulness-and-teleology⁹⁹ -as-of-notional~deprocrypticism-reflected-
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ 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 of¹⁵ de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> thus involving de-mentative/structural/paradigmatic
 transformations/shifts of human limited-mentation-capacity⁸³ reference-of-thought-as-of-
 ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-
 meaningfulness’ to grasp existence/existential-possibilities, such that as of
 notional~deprocrypticism or <amplituding/formative>notional~preempting—disjointedness-as-
 of-⁸³reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the

ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ retrospectively to
 prospectively, centered-<amplifying/formative-
 epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ as of its
 attaining of ontological-completeness-of-⁸³reference-of-thought is/can-be achieved as
 ‘involving the superseding/transcending of successively defining human finitudes as the
 destructuring-threshold-<uninstitutionalised-threshold ⁰²/presublimating–desublimating-
 decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology> towards attaining
 successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as the
 institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-
 freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of ⁵⁶meaningfulness-
 and-teleology⁹⁹ 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 ⁸³reference-of-thought, and so-construed mainly because such a
 Derridean conception construes of centered–epistemic-totalisation as only within one registry-
 worldview’s/dimension’s ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-
 teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, failing to reflect
 the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of
 notional~deprocrpticism implied postconverging–de-mentating/structuring/paradigming shifts
 of ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming–of-meaningfulness’ overcome the limitation of ‘centered–
 epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ in relative
 deficient/flawed ontological-performance⁷²-<including-virtue-as-ontology>’ within a same
⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming–of-meaningfulness’ by way of the successive prospective

relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as enabling successive prospective ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ marked by the shift of ‘centered—epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ 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 ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’s’ overcome retrospectively to prospectively the problem of human limited-mentation-capacity by its deepening thus inducing successive human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity of human finitudes as destructuring-threshold-~~uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality~~~of-ontological-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-teleology⁹⁹ 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 ~~apriorising/axiomatising/referencing-~~{of-attendant—ontological-contiguity ~duced—~~existentialising/contextualising/textualising-contiguity }~~—constitutedness¹⁴-in-preconverging-entailment as failing to project of the transformational implications of human limited-mentation-capacity-deepening⁵³ for successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in bringing about ~~cumulating/recomposuring—attendant-ontological-~~

contiguity >-successive registry-worldviews/dimensions as of
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by} postconverging-entailment that prospectively ultimately grasps the
 centered-<amplituding/formative-epistemicity>totalising/circumscribing/delineating
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-
 the-human-institutionalisation-process⁶⁸ or notional~deprocrpticism. Despite such a Derridean
 decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the
 philosophical tradition apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ in preconverging-entailment, it perfectly grasps the implications to
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> of
 ‘centered-epistemic-totalisation as of circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ in relative
 deficient/flawed ontological-performance⁷²-<including-virtue-as-ontology>’ but rather as
 within a same horizon of ⁵⁶meaningfulness-and-teleology⁹⁹ 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-
 teleology⁹⁹ 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 ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness’ a centered-epistemic-totalisation is
 rather the circular ⁵⁶meaningfulness-and-teleology⁹⁹ representation of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-

epistemicity>totalising~purview-of-construal’, as the said ⁸³reference-of-thought-as-of-
‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness’ is ‘supposedly always the systemic and indefinite resolution’ of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formativ-epistemicity>totalising~purview-of-construal’. Now, the issue
of a centered—epistemic-totalisation defect arises where the given ⁸³reference-of-thought-as-of-
‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness’ is ontologically-flawed/deficient as it will systematically induce a ‘centered—
epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ in relative
deficient/flawed ontological-performance⁷²-<including-virtue-as-ontology>’ construed as of the
uninstitutionalised-threshold¹⁰² of a registry-worldview’s/dimension’s ⁸³reference-of-thought-
as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—
of-meaningfulness’. But then human limited-mentation-capacity-deepening⁵³ achieving
prospectively of an ultimately theoretically perfect/sound ⁸³reference-of-thought-as-of-
‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness’ as of the full ontological-contiguity⁶⁷—of-the-human-institutionalisation-
process⁶⁸ 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/formativ-epistemicity>totalising~renewing-
realisation/re-perception/re-thought of the ⁸³reference-of-thought-as-of-‘⁸³reference-of-
thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ of
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formativ-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-teleology⁹⁹ of ‘the very same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of a prior relative-ontological-incompleteness⁸⁸ of less ontological-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-teleology⁹⁹ of ‘the very same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought as we can do more things with the latter axiomatic-construct more-profound/grander ⁵⁶meaningfulness-and-teleology⁹⁹ 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/formativ-epistemicity>totalising~purview-of-construal’ which is a given
⁸³reference-of-thought, construed as ‘⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness’; and for all practical matters this has
 been the way Derridean deconstruction has been commonly applied as in effect all our
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>
 has been as of our positivism–procrysticism registry-worldview’s/dimension’s ⁸³reference-of-
 thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness’ horizon and such a Derridean
 decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates
 the centered–epistemic-totalisation exercise for the insight of a futural différance as of the
 latter’s transcendental–epistemic-totalisation that underlies
 apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement-by}—postconverging-entailment 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/formativ-epistemicity>totalising~self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold¹⁰² temporal individuations circular undermining of the prospective institutionalisation⁸³reference-of-thought-as-to-postconverging-de-mentating/structuring/paradigming implied transformation/shift as transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought which is in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ with its ultimate crossgenerational collapsing for the prospective institutionalisation’s ⁸³reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the prospective institutionalisation’s ⁸³reference-of-thought. Insightfully again, this idea of infinite-possibilities/circularity implied as of a Derridean infinite-decentered-freeplay of a given meaningful-frame/axiomatic-construct/model such as mathematical models/axiomatic-constructs circularity is familiar to physicists and other scientists who understand that there is no infinity in the real-world/existence and infinity showing up in mathematical models/axiomatic-constructs point to the fact that there is a circular or undefined or undecidable problem arising from poor human limited-mentation-capacity conceptualisation implying the given mathematical model/axiomatic-construct is in circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness⁸⁸ as of the

axiomatic-construct relative notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-schema> in apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-entailment, 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-incompleteness⁸⁸ reflected in the prior mathematical model/axiomatic-construct by the infinities-as-circular-or-undefined-or-undecidable with a new mathematical model/axiomatic-construct in relative ontological-contiguity⁶⁷ as of apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment, and so as of the very same <amplituding/formative—epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; and so because human limited-mentation-capacity-deepening⁵³ induces de-mentatively/structurally/paradigmatically grander human⁵⁶ meaningfulness-and-teleology⁹⁹ 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 to⁸³ reference-of-thought-as-of-⁸³ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’. It should be noted thus that an axiomatic-construct is as of an implied correspondence with the-very-same-immanent-existence/intrinsic-

reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’ or <amplituding/formative-
 epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the
 ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-
 nature-of-the-world/conditions’ as reflected with any given explicated axiomatic-construct in
 the same way that insight/intuition is reflected rather with regards to any given implicated
 axiomatic-constructs; with an axiomatic-construct such as an idea or a concept or a notion or a
 theory being any conception as of ⁵⁶meaningfulness-and-teleology⁹⁹ of supposed existential-
 implications correspondence. That is the traditional knowledge conception articulated as
 ‘axioms of logic’ is rather vague, with the appropriate articulation being rather ‘logic of
 axiomatic-construct/⁸³reference-of-thought’, as the axiomatic-construct/⁸³reference-of-thought
 is the effective human limited-mentation-capacity supposed correspondence relation with
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective~ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> for
 human-subpotency possibilities for devolving ⁵⁶meaningfulness-and-teleology⁹⁹ 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-to-mere-
 extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—

ontological-contiguity⁶⁷~duced~existentialising/contextualising/textualising-contiguity⁴⁰,
 whereas axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions
 are construed in affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking –
 apriorising-psychologism> as of ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation. But then as of ‘ontology of logic’ and
 ‘ontology of mathematics’ as their very own respective conceptualised meta-axiomatic-
 constructs as ontologies in terms of reflecting their philosophical depth of contemplation as of
 ‘coherence/contiguity-of-superseding~oneness-of-ontology-implied-as-of-inherent-existence-
 coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
 of-embodied-consciousness’, both logic and mathematics are construed practically as
 formalisations which are mainly as such constructs of faithful/reproducible syntaxisation on the
 supposed basis of ‘smarter and simpler articulations’ for the sake of succinctness, clarity and
 fungibility; however, without the implication of any other inherent transcendental-
 enabling/sublimating/supererogatory~de-mentativity of such formalisations besides their
 succinctness, clarity and fungibility usefulness ‘thus-limitedly construed as their inherent meta-
 conceptualised ontological-veracity/axiomatic-construct of logic and mathematics
 transcendental-enabling/sublimating/supererogatory~de-mentativity’. But then it is naïve to
 construe of mathematics, as logicians have tended to do, as essentially an exercise of
 mathematical formalisation. The fact is that mathematics have always been developed
 implicitly or explicitly in association with or inspired from the context as to attendant-
 ontological-contiguity⁶⁷~duced~existentialising/contextualising/textualising-contiguity⁴⁰ 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 knowledge-reification~gesturing-~~in-~~ prospective psychologism~apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }— conflatedness~~ ~~in {preconverging-disentailment by} postconverging-entailment~~ for logic and mathematics to then be relevant as of a secondary tool or at best a concomitant tool. In this regards, the ‘truly mathematical proof’ (over and above any formal mathematical proof) is rather about sublimating-validation/desublimating-invalidation of any such mathematics as it can be so-demonstrable in the occurrence of existential phenomena/manifestations; even as such a mathematical demonstration is rather so ‘existentially nominal’ that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including ‘formal proofs’ as to the fact that the existential sublimating-validation/desublimating-invalidation of mathematics is so nominally obvious that hardly any experimenting is warranted for confirmation and this existential nominalism can easily lead to a reductionist confusion that mathematics (as to its epistemic-conception phenomenal/manifest~subpotency-~~(in-transitive-~~

conflatedness ~~–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-supererogation⁹⁶ (and this very insight about the ‘existentially nominal’ sublimating-validation/desublimating-invalidated 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- conflatedness ~~–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-supererogation⁹⁶. The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it comes to social reality its own transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding/formative-epistemicity~~>totalising~purview-of-construal’ points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; as we can appreciate inherently as of metaphysics-of-absence-~~{implicated-epistemic-veracity-of-⁸¹nonpresencing-<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-teleology⁹⁹. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension institutionalisation, wherein such a logic is its ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, the link-up of all the concepts and notions articulated herein by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective notional~deprocrypticism psychoanalytic-unshackling metaphysics-of-absence-~~(implied-epistemic-veracity-of-⁶ nonpresencing-<perspective—ontological-normalcy/postconvergence>)~~ and ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in-{preconverging-disentailment-by}—postconverging-entailment~~, and further subsumed in the word candidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in-preconverging-entailment~~ construal of ⁵⁶meaningfulness-and-teleology⁹⁹ that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the ~~<amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴~~ naivety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated ⁸³reference-of-thought, construed as ⁸³reference-of-thought—devolving-teleological-de-

mentating/structuring/paradigm-ing-of-meaningfulness'; usually in our case, in a non-transcendental ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-drag³⁴ of ⁵⁶meaningfulness-and-teleology⁹⁹, and in lieu emphasises Being construed as ontology's-directedness-as-Being which best reflects and captures ⁵⁶meaningfulness-and-teleology⁹⁹ 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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² ~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷'. Being as of its implied notional~deprocrypticism's apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment 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-drag³⁴ as of each registry-worldview/dimension, and it is rather the emanant insight of the Good/understanding/notional~knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of attendant ontological-
contiguity ~duced-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ in {preconverging disentanglement by} postconverging-

entailment>/<amplituding/formative-epistemicity>causality³~as-to-projective-totalitative-

implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷

conceptualisation as of Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ that carries
the prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity which
are the resolution of the successive prior registry-worldview's/dimension's uninstitutionalised-
threshold¹⁰² vices-and-impediments¹⁰⁵; and so by successive Being-development/ontological-
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-

⁵⁶ meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as
base-institutionalisation, ¹⁰³universalisation 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'⁶⁰-as-to-⁷⁹ presencing—absolutising-identitive-
constitutedness⁴). Further, the fact is that it is rather axiomatic-constructs whether explicit or

implicit that are supposedly in a ⁵⁶ meaningfulness-and-teleology⁹⁹ correspondence relation with
an epistemic-totalising³³~devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality as of their given ⁵⁶ meaningfulness-and-
teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> as validated by
<amplituding/formative-epistemicity>causality³~as-to-projective-totalitative-implications-of-
prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷; 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-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought avails prospectively with regards to their ⁵⁶meaningfulness-and-teleology⁹⁹ 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/⁸³reference-of-thought in relative ontological-contiguity⁶⁷ of <amplifying/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 apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~duced~existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³ in ~~{preconverging-disentailment by}~~ postconverging-entailment as of the coherence/contiguity of superseding~oneness-of-ontology implied as of the full-potency of existence coherence/contiguity. An ‘axiomatic-construct/⁸³reference-of-thought of notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³¹-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema> as of an epistemic-totalising³³ ~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ highlights two points of failure/as-discontinuity of ⁵⁶meaningfulness-and-teleology⁹⁹ 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/⁸³reference-of-thought in relative ontological-continuity as of the
 very same <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-
 construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ exists rather beyond the
 scope of construal of ⁵⁶meaningfulness-and-teleology⁹⁹ of the prior ‘axiomatic-
 construct/⁸³reference-of-thought of notional-discontiguity/epistemic-discontiguity⁶³
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-
 schema> as of the very same <amplituding/formative-epistemicity>totalising~devolved—
 purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’.

Thus the relationship between a prospective institutionalisation and the uninstitutionalised-
 threshold¹⁰² is one of relative ontological-contiguity⁶⁷—by—notional-discontiguity/epistemic-
 discontiguity⁶³—<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-
 schema> of their differing ⁸³references-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 ⁸³reference-of-thought implied as of base-institutionalisation over
 the relative notional-discontiguity/epistemic-discontiguity⁶³—<between—prior-shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰-qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema> of ⁸³reference-of-thought

implied as of recurrent-utter-uninstitutionalisation, as of their differing ⁸³ 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-dementing²⁰—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-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema>, and so with regards to ‘the very same physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Such mutual unintelligibility, with regards to ⁸³reference-of-thought, speaks of differing ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ of the differing ⁸³ 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 reify⁵⁶ meaningfulness-and-teleology⁹⁹ as knowledge which can only arise as of the ‘⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹-apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’. Such a logicism disposition is rather in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment and is behind such naïve contention that philosophy doesn’t carry transcendental implications and actually undermines other approaches that strive for transcendental-enabling/sublimating/supererogatory~de-mentativity by way of conceptual-patterning arguments blinded to transcendental implications of knowledge as derived from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. In the bigger scheme of things, this author holds that the deepest ‘phenomenological transcendental-point-of-departure handle’ in the conception of ⁵⁶meaningfulness-and-teleology⁹⁹ 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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²-as-veridical-epistemicity-relativism-determinism²² <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ as of relative ontological-contiguity⁶⁷ of ⁸³reference-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 apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment as of human limited-mentation-capacity-deepening⁵³. Such that human phenomenological <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ (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 apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ of human limited-mentation-capacity implications construed from notional~deprocrysticism perspective as ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, and consequently doesn’t carry any external ideological implication but rather for the inherent ontological and Being implications. Further as of such phenomenological transcendental apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~, there is no issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echness/existence-in-reverberation/existence-potency³⁹~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-teleology⁹⁹ as of ontology’s-directedness-as-Being. The phenomenological insight here about the nature of ‘existence as so construed as of ontology’s-directedness-as-Being’ is that Being is the apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ 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 temporality⁹⁸/shortness possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of temporality⁹⁸-to-intemporality⁵² were to be arising in equivalence/equal-measure. Thus, such

ontology's-directedness-as-Being apriorising/axiomatising/referencing- {of-attendant-
ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment
<amplifying/formative-epistemicity>causality⁹ as-to-projective-totalitative-implications-of-
prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as of ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
existentially supersede abstract/imagined/misconstrued/virtual
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-
entailment possibilities as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-
ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰
implications that are effectively as of non-existence. The further implication is that human
‘prior existential-reality insight as arising by apriorising/axiomatising/referencing- {of-
attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
contiguity }—conflatedness¹³ in {preconverging-disentailment-by}—postconverging-
entailment as of the coherence/contiguity of ontology's-directedness-as-Being’ rather ‘points to
the ontological-veracity of prospective existential-reality as of
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
disentailment-by}—postconverging-entailment 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 an apriorising/axiomatising/referencing-

~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³-in-~~{preconverging-disentailment-by}~~—postconverging-entailment as of successive opened-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹ superseding ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-
~~‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~ and from which Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ exercise we can’t as of soundness-or-ontological-good-faith/authenticity⁶⁹ exculpate ourselves to then pretend ours is the registry-worldview/dimension ⁸³reference-of-thought that is non-transcendable as of our ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, when the insight of prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ implications as of ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought avails, and so as the ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³-in-~~{preconverging-disentailment-by}~~—postconverging-entailment 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-teleology⁹⁹ with respect to human technical development, and as with prior technologies future technologies will necessarily imply renewed human self-consciousness which is not by itself a given and needs to be ‘thought through and effectively conceptualised’ with respect to the future implications of human development, nuclear weapons knowledge, electronic communication, artificial intelligence, etc. as ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-
 existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-
 the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality⁶~as-to-projective-
 totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷’ is subject to epistemic-decadence as of beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-preconverging-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-sublimating²⁵-(<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹³/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-teleology⁹⁹ on
 <amplituding/formative> wooden-language-<imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought- categorical-imperatives/axioms/registry-teleology⁹⁹ }
 as of uninstitutionalised-threshold¹⁰² failing intemporal-preservation-entropy-or-contiguity-or-

ontological-preservation. Ultimately, phenomenology is all about grasping the ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated- existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging- disentanglement-by}—postconverging-entailment~~ of ontology's-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ biological science in relative ontological-contiguity⁶⁷ of ⁸³reference-of-thought will dissociate modern-day heredity DNA genetics as of its theoretical, conceptual, methodological, operant and applicative implications from say th century Mendelian heredity however its inherent merits, and will not naively purport to analyse the former on the grounds of the latter which as axiomatic-construct is in relative notional-discontiguity/epistemic-discontiguity⁶³ ~~<between— prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—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-teleology⁹⁹ in sophistic/pedantic conceptual-patterning terms overlooking transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ implications, and failing to fathom that conceptual-patterning is no substitute for transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ work required for all knowledge notwithstanding setbacks and failures that may be involved, given the reality that human ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷² ~~<including-virtue-as-ontology>~~ arises as an exercise of human limited-mentation-capacity-deepening⁵³ as of relatively profound and complete axiomatic-constructs/⁸³reference-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/⁸³reference-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 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-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-teleology⁹⁹
 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 as to attendant-ontological-contiguity⁶⁷~educed-

existentialising/contextualising/textualising-contiguity⁴⁰/contexts as of existential-instantiations
 imbricatedness/threadedness/recomposuring in a ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—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/⁸³reference-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—<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-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—<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-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 ¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-or-
 dialectical~de-mentation—stranding-or-attributive-dialectics)~~ with respect to ⁸³reference-of-
 thought; as contrary to the 'Derridean différance decentering' freeplay that is entrapped in
 circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ on the wrong implied assumption of the same
 perpetual horizon as registry-worldview/dimension ⁸³reference-of-thought so-implied as of our
 positivism mental-disposition, a 'futural différance' recognises that human limited-mentation-
 capacity transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ brings about
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and thus it centers-
 as-postconverging-or-dialectical-thinking²¹—apriorising-psychologism the prospective
 institutionalisation's ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-
 teleological-de-mentating/structuring/paradigming—of-meaningfulness' as of its prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought to override the circularity as
 notional-discontiguity/epistemic-discontiguity⁶³-~~between—prior-shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema~~> of ⁵⁶meaningfulness-and-teleology⁹⁹ implications of the uninstitutionalised-
 threshold¹⁰² ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness' as of its prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought with respect to the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-'human<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~deprocrpticism. 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-existence³⁵ (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-teleology⁹⁹ 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 ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming~of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue' as of human comprehension/deciphering of underlying rules/non-rules—apriorising/axiomatising/referencing~psychologism as from existential-instantiations in imbricatedness/threadedness/recomposuring supposedly reflecting the 'inherent centered~epistemic-totalisation-as-existence', with such human-subpotency approximation construed by the specific human ~~preconverging~~-existential-extrication-as-of-existential-unthought ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> underlying the successive institutionalisations/finitudes in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. But then this highlights six issues with respect to ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> with regards to such implicated-and-explicated

⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue. Firstly, this has to do with the successive institutionalisations
⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmising—of-
meaningfulness prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought due
to human limited-mentation-capacity of projection-or-anticipation in grasping the ‘inherent
centered—epistemic-totalisation-as-existence’. Secondly, even within each of the successive
given institutionalisations as of their given underlying specific rules there is a variance of
⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹
individuation that notionally upholds the given institutionalisation's ⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and as of temporality⁹⁸/shortness
individuations that in its relative ‘<amplituding/formative—epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’ as of beyond-the-
consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
existential-unthought>⁶ fails to uphold the given institutionalisation's ⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ due to lack of social ¹⁰³universal-
transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—
epistemicity>totalising~in-relative-ontological-completeness⁸⁷> } in the social-stake-contention-
or-confliction dynamism thus highlighting the registry-worldview/dimension
uninstitutionalised-threshold¹⁰²; wherein the ‘circular ⁸³reference-of-thought of intemporal-as-
ontological ⁵⁶meaningfulness-and-teleology⁹⁹’ of sound ontological-performance⁷²-<including-

virtue-as-ontology> is not disambiguated from the ‘circular⁸³ reference-of-thought of temporal-
 as-denaturing¹⁶ ⁵⁶meaningfulness-and-teleology⁹⁹’ of ontologically-flawed/deficient
 ontological-performance⁷²-<including-virtue-as-ontology>. Thirdly, there is thus beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ temporal individuations denaturing¹⁶ dynamics relations to the
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue, arising as of the conjugation of postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
 <including-virtue-as-ontology>. Fourthly crossgenerationally, the intemporal/longness-of-
 register-of—⁵⁶meaningfulness-and-teleology⁹⁹ 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 ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-
 and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional~referential-notions/articulations/virtue as of its human
 comprehension/deciphering of underlying rules/non-rules—
 apriorising/axiomatising/referencing—psychologism from existential-instantiations in
 imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered-
 epistemic-totalisation-as-existence’ reinitiating the ontological-contiguity⁶⁷—of-the-human-

institutionalisation-process⁶⁸, and thus right up to human attainment of ontological-
 completeness-of-⁸³reference-of-thought with this ‘ultimate social ¹⁰³universal-transparency¹⁰⁴ ~~(transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷)’ supposedly overriding human
 temporality⁹⁸/shortness and thus ultimate basis of a centered–epistemic-totalisation of human
⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ as of sound ontological-performance⁷²-
 <including-virtue-as-ontology>’ rather lies with such ⁵⁶meaningfulness-and-teleology⁹⁹ as
 being so-construed notionally as of a given institutionalisation’s ⁸³reference-of-thought
 ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing-of-
 meaningfulness’ transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity rules on
 the basis of social ¹⁰³universal-transparency¹⁰⁴ ~~(transparency-of-totalising-entailing,-as-to-
 entailing-~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷)~~, and so as of its implied prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought: wherein, –non-rules—apriorising/axiomatising/referencing–
 psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in Recurrent-utter-
 uninstitutionalisation enables the grasp of certain ⁵⁶meaningfulness-and-teleology⁹⁹ on the basis
 of non-rules—apriorising/axiomatising/referencing–psychologism,-as-of-accidentedness-or-
 randomness-of-occurrences/existential-instantiations by its non-rules—
 apriorising/axiomatising/referencing–psychologism,-abstracted-as-accidented-or-random
 human-limited-mentation-capacity type of construal, as relevant in the ⁵⁶meaningfulness-and-
 teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> as of trepidatious-~~

consciousness about occurrences/existential-instantiations; - rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in Base-institutionalisation enables the grasp of certain ⁵⁶meaningfulness-and-teleology⁹⁹ on the basis of rules-abstracted-as-of-tendentiousness-of-occurrences/existential-instantiations by its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -as-impulsive-or-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> of warped-consciousness about recurrences/existential-instantiations; –¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of ¹⁰³universalisation enables the grasp of certain ⁵⁶meaningfulness-and-teleology⁹⁹ on the basis of ¹⁰³universalising-rules-abstracted-as-of-qualifying-of-occurrences/existential-instantiations by its ¹⁰³universalisation-directed-rule-making-over-non-rules—apriorising/axiomatising/referencing—psychologism, -as-impulsive-or-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ on the basis of positivising/rational-empiricism-rules-abstracted-as-of-categorising-of-occurrences/existential-instantiations by its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -as-impulsive-or-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> of occlusive-consciousness about recurrences/existential-instantiations; and prospectively as theoretically/notionally attaining transcendental centered-<amplifying/formative—

epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ as of perfect/sound ontological-performance⁷²-<including-virtue-as-ontology>, ~~preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative—epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness⁷—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-teleology⁹⁹ on the basis of deprocrypticism-as-preempting—disjointedness-as-of-⁸³reference-of-thought ontological-normalcy/postconvergence-referentialism-rules-abstracted-as-of-⁴apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}—postconverging-entailment⁷-of-occurrences/existential-instantiations by its notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought human-limited-mentation-capacity type of construal, as relevant in the ⁵⁶meaningfulness-and-teleology⁹⁹ 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-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-schema> superseding of transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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<amplituding/formative-epistemicity>totalising~purview-of-construal’, the limited-mentation-capacity ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ of the successive consciousnesses as of the successive institutional-cumulation/institutional-recomposure-⟨as-to-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ 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-dementating/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-eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ involving ontological-normalcy/postconvergence ⁸³reference-of-thought in relative ontological-contiguity⁶⁷ over relative notional-discontiguity/epistemic-discontiguity⁶³-⟨between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema⟩, construed as prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; wherein as of ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
disentailment by}—postconverging-entailment construal as of notional~deprocrypticism, - the
trepidatious-consciousness of recurrent-utter-uninstitutionalisation is of a ‘trepidatious Being
complexified/inhibited-⟨as-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²⟩
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-
threshold¹⁰²⟩ preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-
to-psyche-induced-psy-⟨chologism-of-existential-stake>’ as of social-stake-contention-or-
confliction, –the preclusive-consciousness of ¹⁰³universalisation–non-positivism/medievalism is
of a ‘warped Being uninhibited/decomplexified-⟨as-elevated-devolving-as-of-prospective-
institutionalisation⟩ but preclusive Being complexified/inhibited-⟨as-degraded-devolving-as-of-
uninstitutionalised-threshold¹⁰²⟩ 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-threshold¹⁰²⟩
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-~~metaphoricity~~⁵⁷-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-threshold~~⁰² preformulating/preframing/premeaningfulness-~~metaphoricity~~⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ arises given the grounding of human⁵⁶ meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-~~including-virtue-as-ontology~~ on its various specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for⁵⁶ meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-~~including-virtue-as-ontology~~ as reflected by their respective ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ associated with the successive consciousnesses, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~amplituding/formative-epistemicity~~>totalising~purview-of-construal’; such that the prior Being preformulating/preframing/premeaningfulness-~~metaphoricity~~⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake> has to be uninhibited/decomplexified-~~as-elevated-devolving-as-of-prospective-institutionalisation~~ to enable prospective Being preformulating/preframing/premeaningfulness-~~metaphoricity~~⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake> for the ~~cumulating/recomposuring—attendant-ontological-contiguity~~ >-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-teleology⁹⁹ as of prospective deprocrpticism. Thus the notional~deprocrpticism ‘phenomenological transcendental-point-of-departure handle’ thus warrants a superseding ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> as-decomplexifying/uninhibiting-<as-elevated-devolving-as-of-prospective-institutionalisation> our positivism~procrpticism occlusive Being preformulating/preframing/premeaningfulness-<metaphoricity³⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’. This overall deneuterising¹⁷ conception of transcendental centered-<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> is reflected notionally as of notional~deprocrpticism, underlying that the successive registry-worldview's/dimension's institutionalisations are always about preempting ‘their successive types of disjointedness-as-of-⁸³reference-of-thought’ up to its theoretical preempting with conceptual notional~deprocrpticism as preempting—disjointedness-as-of-⁸³reference-of-thought and so as of successive human limited-mentation-capacity prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as of ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness’ of the successive institutionalisations. Basically human preconverging-existential-extrication-as-of-existential-unthought is operantly construed as ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the notional~conflatedness¹³ of notional~deprocrpticism underlying the idiosyncratic, intricate, compounded and pervasive mimetic dynamism of human apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment and human apriorising/axiomatising/referencing-

~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—constitutedness¹⁴ ~~in preconverging-entailment~~, defining any given registry-worldview's/dimension's ⁵⁶meaningfulness-and-teleology⁹⁹ as of its underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought beyond its ~~<amplituding/formativ-epistemicity>~~totalising~self-referencing-syncretising; with such ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness' maximally/most-profoundly/most-completely construed as of metaphysics-of-absence-(~~implicated-epistemic-veracity-of-⁶ nonpresencing-<perspective-ontological-normalcy/postconvergence>~~) insight over presence institutionalisation ⁸³reference-of-thought as implying ⁵⁶meaningfulness-and-teleology⁹⁹ is as of a transcendental level of appreciation beyond an ~~<amplituding/formativ-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ temporal-dispositions thus divulging the ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³ ~~in {preconverging-disentailment-by}~~—postconverging-entailment of existence/existential-possibilities as of prospective institutionalisation ⁸³reference-of-thought. Such an ~~preconverging~~-existential-extrication-as-of-existential-unthought phenomenological construal obviously goes 'beyond our ordinary intradimensional ~~<amplituding/formativ-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ framework of phenomenological contemplation' in drawing out the full transcendental implications of human ~~<amplituding/formativ-epistemicity>~~totalising~thrownness-in-existence³⁵ (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/formativ-epistemicity>~~totalising~conflated-⁵⁶meaningfulness-

and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontological-performance⁷²-<including-virtue-as-ontology>; as it is akin to how we can imagine ‘budding science’ in prior non-positivism registry-worldviews/dimensions say in the ancient and medieval worlds but grasping that you really get to systemic scientism rather in a positivism/rational-empiricism registry-worldview/dimension as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights construed as positivism/rational-empiricism ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’, reflected as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. Such a phenomenological construal as of human <amplituding/formative-epistemicity>totalising~conflated-⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontological-performance⁷²-<including-virtue-as-ontology> thus goes beyond a grounded conceptualisation and rather involves a psychoanalytic-unshackling construal as it reflects an epistemic-totalising³³~conflated-⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontological-performance⁷²-<including-virtue-as-ontology> in the sense that the ‘normal intradimensional mental-reflex’ of representing the uninstitutionalised-threshold¹⁰² of the prior transcended registry-worldview/dimension as nondescript/ignorable-void⁵⁰ (actually speaking of akraasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) or a-registry-

worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of ~~<amplituding/formative-epistemicity>~~totalising~conflated⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> is overridden to attain full ontological elucidation by the ~~<amplituding/formative-epistemicity>~~totalising~conflated⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> ontological-performance⁷²-<including-virtue-as-ontology> involving the uninstitutionalised-threshold⁰² reflection as preconverging-or-dementing²⁰-and-decentered-prior-institutionalisation's-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in lieu of the nondescript/ignorable-void⁶⁰ (actually speaking of akraasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of ~~<amplituding/formative-epistemicity>~~totalising~conflated⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>. Furthermore, notional~deprocrypticism as the ultimate registry-worldview/dimension by notionally undermining human disjointedness-as-of-⁸³reference-of-thought will factor in that since ~~<cumulating/recomposuring-attendant-ontological-contiguity >~~successive registry-worldviews/dimensions institutionalisations articulations of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation have always led at the

uninstitutionalised-threshold¹⁰² to human limited-mentation-capacity induced beyond-the-
 consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ denaturing¹⁶ of ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ as <amplituding/formative>⁸ wooden-language-
 <imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought—
 categorical-imperatives/axioms/registry-teleology⁹⁹ } thus failing prospective intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation, inherently the issue of human
 limited-mentation-capacity as of postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
 <including-virtue-as-ontology>, is a paramount and permanent one such that the construct of
 notional~deprocrypticism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹ is exactly about an epistemic-totalising³³~conflated-⁵⁶meaningfulness-and-
 teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> preemptive
 projecting/anticipating of the denaturing¹⁶ possibility of human limited-mentation-capacity as
 of notional~deprocrypticism social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-
 ontological-completeness³⁷ } ontological-performance⁷²-<including-virtue-as-ontology>;
 inherently a notional~deprocrypticism protensive-consciousness is one which totalises-for-
 conflated-⁵⁶meaningfulness-and-teleology⁹⁹-as-notional~deprocrypticism with no
 nondescript/ignorable—void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-

preconverging-or-dementing⁷⁰-narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of⁸³ reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of <amplituding/formative-epistemicity>totalising~conflated-⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as of extended metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) conceptualisation and as of the insight of human-subpotency-aporía/undecidability/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-threshold¹⁰² phenomena' as <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>) and institutionalised-being-and-craft. For instance, the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹ have arisen as secondnatured constructs that have substituted for their uninstitutionalised-threshold¹⁰² free-for-all <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>) framework, such that many a subject matter domain like the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially as of institutional and formal

deferential-formalisation-transference as abstract intemporal/ontological-driven conceptualisation as of respectively formal religion, formal science, legal system, etc. voiding free-for-all construals as of temporal social-aggregation-enabling teleological dispositions as of respectively animistic dispositions, alchemic and essences-driven explanation of nature, crude mob justice, etc. Insightfully, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor, anthropologists are very much aware that the social diffusion of new transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity practices into a given society are more likely to be adopted as of the society’s institutional and formal percolation-channelling-<in-deferential-formalisation-transference> framework than as of dimensionality-of-sublimating²⁵ | <<amplifying/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) ‘direct convincing’ at individuals-level underlying deferring to institutional and formal⁵⁶ meaningfulness-and-teleology⁹⁹ as of the need for profoundness and rigour that doesn’t avail in ordinary thought for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Likewise, on occasion in the face of prior institutionalisation established and perceived vested interest such intemporal-as-ontological⁵⁶ meaningfulness-and-teleology⁹⁹ could be ontologically undermined as of institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates to its value construct as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-

~~entailment~~ as more or less absolute, and doesn't factor in that its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is a de-mentative/structural/paradigmatic deficiency inducing the ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated- existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging-entailment~~ 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-teleology⁹⁹ psychoanalytic-unshackling than a grounding conceptualisation! Furthermore, both the prior institutionalisation value construct and the prospective institutionalisation value construct are their respectively given centered-epistemic-totalisation-facticity of ⁵⁶meaningfulness-and-teleology⁹⁹, with transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity conflictedly implying overriding the prior institutionalisation's centered-epistemic-totalisation-facticity for the prospective institutionalisation's centered-epistemic-totalisation-facticity. But then ontological-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-opportunism—of-social-functioning-and-accordance⁷⁵ as of human ~~<amplituding/formative-~~

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
as social ¹⁰³universal-transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness¹⁰⁷ } 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-teleology⁹⁹ with respect
to social-stake-contention-or-confliction induces human transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity. Consider in this regard historical
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity elicited by cultural
diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a
social-setup is de-mentatively/structurally/paradigmatically a framework where individuals are
naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction
striving to draw in various ways the optimum as of perceived existential possibilities, and thus
individuals and social groups are not in an absolutely given/set self-referencing centered-
epistemic-totalisation-facticity of ⁵⁶meaningfulness-and-teleology⁹⁹ within their social-setup
and are predisposed on critical occasions as of syncretising-effecting to 'reinvent', circumvent
or adapt as to what they perceive as optimum existential possibilities, such that a social-setup is
already involved internally however restricted in its very own
reinvention/circumventing/adaptation as of its very own internal 'self-referencing and
syncretising-effecting construed as <amplituding/formative-epistemicity>totalising~self-
referencing-syncretising' of ⁵⁶meaningfulness-and-teleology⁹⁹ with regards to perceived social-

stake-contention-or-confliction; and it is this element that enables all human societies to have a minimal opening/overture/receptivity to each other, including at the very extreme between an industrial age society and a hunter-gatherer society. Without such a de-mentative/structural/paradigmatic ‘self-referencing and syncretising-effecting construed as ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-drag³⁴ 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-teleology⁹⁹ within a given social-setup in the immediate-and-short-term. Transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought occurs because de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ given their supposedly coherent ontological-commitment⁶⁶-~~<implied—self-~~assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality> as of more profound

<amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ validation as to
 existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression,
 as re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-
 postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹’-of-notional~deprocrypticism-prospective-sublimation>⁹⁰, that are most likely
 to be syncretised crossgenerationally as providing the most overall positive-opportunism—of
 social-functioning-and-accordance⁷⁵ by their relative ¹⁰³universal projection implications and
 are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-
 dispositions and mental-dispositions which are more or less formally-and-overtly unassumed as
 of their temporal denaturing¹⁶ nature or poor ¹⁰³universal projection. However, such a
 conception of supposedly coherent ontological-commitment⁶⁶ -<implied—self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—
 as-being-as-of-existential-reality> is not actively contemplated socially but occurs latently and
 passively with any given registry-worldview’s/dimension’s institutionalisation
⁵⁶meaningfulness-and-teleology⁹⁹ as its inherent social-dispositions and mental-dispositions are
 rather as of beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-
 extrication-as-of-existential-unthought>⁶ with regards to such transcendental implications!
 Despite the fact that all social-setups tend to be surreptitiously permeated with individuals
 temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ social-dispositions and
 mental-dispositions of suboptimal ontological implications for social-functioning-and-
 accordant—as-of-social-stake-contention-or-confliction, every social-setup as a conventional-
 construct can only be held together in the long-term as of its requisite given registry-
 worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-
 adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s

⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with regards to meeting a basic level of individuals and social existential-possibilities expectations. It may thus seem from within just one human generation perspective that the underlying human 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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } about such metaphoricity⁵⁷ instigative reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation direct, indirect and/or devolving implications. The fact that individuals in a social-setup are already involved internally however restricted in its very own reinvention/circumventing/adaptation in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities and is thus of a minimal opening/overture/receptivity to internal and external metaphoricity⁵⁷, also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> that is subject to existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression validatory <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity⁶⁷. As of its circularity, the lack or poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-

existential-reality> threshold of a social-setup ⁵⁶meaningfulness-and-teleology⁹⁹’ allows for the possibility for prospective metaphoricity⁵⁷ to reconstrue-and-redefine the social-setup ⁵⁶meaningfulness-and-teleology⁹⁹. Such prospective metaphoricity⁵⁷ possibility cannot be preempted because even the social-setup conventioning in its functional operation of ⁵⁶meaningfulness-and-teleology⁹⁹ needs this supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> in other to affirm itself over any spontaneously arising disruptive ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ is not of poorer but rather of a superseding <amplifying/formative—epistemicity>causality⁶—as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as of the social-setup given supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>. We can consider in this regard that an animistic non-positivistic or medieval non-positivistic social-setup will certainly imply a supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> respectively as of superstitious spiritualism ⁵⁶meaningfulness-and-teleology⁹⁹ or scholasticism pedantic dogmatism ⁵⁶meaningfulness-and-teleology⁹⁹, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—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~postconverging–de-mentating/structuring/paradigming⁷⁰–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-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> of such prior social-setups registry-worldview/dimension⁵⁶ meaningfulness-and-teleology⁹⁹, and so as of the prospectively induced <amplifying/formative–epistemicity>causality⁸~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ superseding⁵⁶ meaningfulness-and-teleology⁹⁹ as from existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective of relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought by way of <amplifying/formative–epistemicity>causality⁸~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ such as with prospective positivism/rational-empiricism⁵⁶ meaningfulness-and-teleology⁹⁹. 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 ⁵⁶ meaningfulness-and-teleology⁹⁹. 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-opportunism—of-social-functioning-and-accordance⁷⁵ 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 knowledge-reification–gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment> from
prospective metaphoricity⁵⁷ which may involve undermining such ‘existentially invested’
registry-worldview/dimension in its <amplituding/formative>⁸ wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-
teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
implications>) means that it doesn’t necessarily construe such prospective metaphoricity⁵⁷ as
pertinent and so where it is nihilistically disinclined by its <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
to dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-
factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-
sublimating-humanity’-as-to-existence-potency⁹ ~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression to supersede human temporality⁹⁸/shortness
<amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)), as of
its beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-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-drag³⁴ 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-teleology⁹⁹ is basically nothing and worthless, likewise as of the temporal ‘mental and existential investment’ of base-institutionalisation–ununiversalisation prospective ¹⁰³universalisation antinihilism ⁵⁶meaningfulness-and-teleology⁹⁹ is basically nothing and worthless, same with ¹⁰³universalisation–non-positivism/medievalism and prospective positivism, and equally so for positivism–procrypticism and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ 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 ~~<amplifying/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ untransvaluated–temporal-intemporality⁵². Ultimately, prospective metaphoricity⁵⁷ in a reflection of the individual-as-receptable-of-temporal-to-intemporal-individuation 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-disposition as to absolute ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷¹–as-being-as-of-existential-reality>~~. 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-teleology⁹⁹ -<in-preconverging–existential-extrication-as-of-existential-unthought>⁶ 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-teleology⁹⁹ as of prospective notional~deprocrpticism metaphoricity⁵⁷ implications are necessarily spurious and associated with our positivism~procrpticism 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 ~~amplituding/formative-epistemicity~~>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷, so long as it is socially and institutionally credible to uphold non-positivism ⁵⁶meaningfulness-and-teleology⁹⁹ in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity⁵⁷ that the latter elicits contorting gesturing, wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we can appreciate that however say a Protagoras engagement with Socrates may project coherence as of his contextual appreciation of Socrates predisposition for coherence, this doesn't exclude the possibility of a 'floating sophistic' inclination that simply adjusts to its interlocutor thus undermining in the bigger picture the notion of knowledge as of ¹⁰³universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus's heliocentric world work or engagement with Galileo's support of heliocentrism then his persecution for publishing, rather speaks de-mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma

as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> with their prospectively implied metaphoricity⁵⁷; with the consequence that there can't be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness⁸³ -in {preconverging-disentailment by} postconverging-entailment,-in-self-becoming/self-conflatedness⁸³ /formative-supererogating> and intellectual-and-moral-equivalence and inherently so because of the sophists—ideal-type-or-individuation and medieval-scholasticism-pedants—ideal-type-or-individuation inauthentic/unsound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of respectively non-universalising and non-positivism/medievalism dogma prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought warranting their unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰-apriorising-psychologism> for the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹-apriorising-psychologism> of prospective Socratic-philosophers¹⁰³ universalising-idealisation and prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁵⁶ meaningfulness-and-teleology⁹⁹ respectively. Likewise, this author's critique of the spurious institutional-being-and-craft muddlement of our positivism-procrypticism with respect to its de-

mentative/structural/paradigmatic implicated undermining of the possibility of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism is not an idle exercise, and so as of such <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought as of direct, indirect and devolving undermining of the possibility of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism metaphoricity⁵⁷ implications and so with respect to the social analysis implications of disjointedness-as-of-⁸³reference-of-thought associated phenomena as reflected in social-stake-contention-or-confliction issues including psychopathy and social psychopathy. As of the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }— conflatedness¹³ in {preconverging-disentailment-by} postconverging-entailment of notional~deprocrypticism construal, what underlies the notion of human preconverging-existential-extrication-as-of-existential-unthought is the idea that human existence is as of ‘human existential-extricating projection-or-anticipation about existence/existential-possibilities as of human limited-mentation-capacity construing ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmising-of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’, and transcendentially-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-incompleteness⁸⁸-of-⁸³reference-of-
 thought as of human existential-unthought’, and thus enabling an epistemic/notional possibility
 of correspondence of human implied ⁵⁶meaningfulness-and-teleology⁹⁹ with the achievement of
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²
 projected epistemic-immanence/veridical-epistemicity-relativism-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-existence³⁵
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and onto, that
 together effectively make human transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity and the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸
 possible given that it immanently enables the possibility of successive huma prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as of the
 <cumulating/recomposuring–attendant-ontological-contiguity >-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-threshold¹⁰² for the possibility of a correspondence between human limited-
 mentation-capacity and the ‘inherent centered–epistemic-totalisation-as-existence’, as of Being
 orientation of pursuing-and-attaining ontological-completeness-of-⁸³reference-of-thought. It is
 only such an apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment perspective

as of notional~deprocrypticism that can articulate a conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> as of a notional~correspondence to existence/existential-possibilities, thus avoiding <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ misconstrual as of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment. Insightfully with respect to human temporality⁹⁸/shortness including postlogism⁷⁷ and conjugated-postlogism⁷⁷ and as reflected by psychopathy and social psychopathy in our positivism~procrypticism, the apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment by}—postconverging-entailment of notional~deprocrypticism points out that given human limited-mentation-capacity its ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ as of institutionalisation, is subject at its uninstitutionalised-threshold¹⁰² to human temporality⁹⁸/shortness de-mentative/structural/paradigmatic denaturing¹⁶ (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) undermining ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> due to lack of social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸>}. This arises because

fundamentally as of notional~correspondence with existence, a registry-
 worldview's/dimension's institutionalisation in prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought⁵⁶meaningfulness-and-teleology⁹⁹ 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-threshold¹⁰² the
 said human limited-mentation-capacity ‘⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness as of implicated-and-explicated
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue’ construed as institutionalisation, as the latter’s ⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ can be denaturing¹⁶ (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶) as of their <amplifying/formative>⁸ wooden-language-(imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹) by the various temporalities in threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> at its uninstitutionalised-threshold¹⁰². 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-completeness⁸⁷-of-

⁸³reference-of-thought ‘⁸³reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming-of-meaningfulness as of implicated-and-explicated
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue’ construed as prospective institutionalisation, by its greater social
¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁷>.
Again, the latter institutionalisation’s ⁵⁶meaningfulness-and-teleology⁹⁹ 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-threshold¹⁰², as its own ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ can also be denaturing¹⁶ as of beyond-the-
consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
existential-unthought>⁶ as of their <amplituding/formative>⁸ wooden-language-<imbued—
temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing²⁰-narratives—of-the-⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹>. The overall implication here as implied by
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> is that only a
contextual ontologically contiguous transitioning construal of ⁵⁶meaningfulness-and-teleology⁹⁹
as reflected as of the apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³-in-{preconverging-disentailment-by} postconverging-entailment of

notional~deprocrpticism can reveal-the-ontological-veridicality of such inherent systemic
 beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-
 of-existential-unthought>⁶ perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> associated with every
 institutionalisation in prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
 since it ultimately depends on ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality to transcendently-complement its ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰² for upholding
 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 ¹⁵de-mentation-(~~supererogatory~ontological~de-mentation-or-dialectical~de-
 mentation—stranding-or-attributive-dialectics~~) contextual ontologically contiguous
 transitioning construal of ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-
 <including-virtue-as-ontology> that anticipates and accounts for human inherent
 intemporality⁵²/longness and temporality⁹⁸, purports to avoid wrong elevation of
 temporality⁹⁸/shortness in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰-apriorising-psychologism> and wrong degradation
 of intemporality⁵²/longness in supplanting—conviction-as-to-profound-supererogation⁹⁶—of-
 ‘attendant-intradimensional’-postconverging/dialectical-thinking³¹-apriorising-psychologism

implied ⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation, given the inherently confounding ontological-veridicality of human potent beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶. Broadly speaking thus, the <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as of human temporal-to-intemporal mental-dispositions in social-stake-contention-or-confliction implies that it is naïve to conceive of a ‘neuter framework of ⁸³reference-of-thought putting the notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ as in effect as of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}-postconverging-entailment this simply wrongly elevates temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ mental-dispositions teleologically-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰² and wrongly degrades the intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ mental-disposition elevated-devolving-as-of-prospective-institutionalisation; as the former is in reality denaturing¹⁶ of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ while the latter is upholding ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Actually such an ordinary mental-reflex of a ‘neuter framework of ⁸³reference-of-thought putting the 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-⁸³reference-of-thought' wherein it is then strictly a matter of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ in determining ontological-veracity. But then at such a registry-worldview's/dimension's institutionalisation's uninstitutionalised-threshold¹⁰², there is a relative variance of ontological-completeness-of-⁸³reference-of-thought as of the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in intemporality⁵²/longness entailing the prospective institutionalisation and the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought in temporality⁹⁸/shortness entailing the uninstitutionalised-threshold¹⁰²; thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and teleologically-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰² in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a 'neuter framework of ⁸³reference-of-thought putting the 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-threshold¹⁰² and the prospective institutionalisation; given the variance of temporality⁹⁸/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought with intemporality⁵²/longness rather as respectively in base-institutionalisation, ¹⁰³universalisation, positivism and prospectively ¹⁸¹deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought. The bigger point here being that the very notion of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—

existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment actually construes of more profound⁸³ reference-
 of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that override the prior
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as failing to uphold
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, and so as of
 differing⁸³ references-of-thought in transversality—~~for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ 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-
 completeness⁸⁷-of-⁸³reference-of-thought <amplituding/formative—epistemicity>causality⁹—as-
 to-projective-totalitative—implications-of-prospective-⁸¹nonpresencing, -for-explicating-
 ontological-contiguity⁶⁷ of differentiated axiomatic/⁸³reference-of-thought teleological
 projection as of temporal teleologically-degraded-devolving-as-of-uninstitutionalised-
 threshold¹⁰² and intemporal elevated-devolving-as-of-prospective-institutionalisation. The fact
 of temporal-to-intemporal variance of prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought ultimately reflects the fact that the apparent ordinarily assumed
 ‘axiomatic commonness-in-sharedness of human⁵⁶ meaningfulness-and-teleology⁹⁹ with
 regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, -as-to-
 ‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’’ is in effect
 ‘only valid as of within a registry-worldview’s/dimension’s institutionalisation framework’, and
 so as of its implied ‘⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as~~

knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue'. This articulated delimitation of 'axiomatic commonness-in-
 sharedness of human ⁵⁶meaningfulness-and-teleology⁹⁹ with regards to the-very-same-
 immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 'human<amplituding/formative-epistemicity>totalising~purview-of-construal'' within only a
 registry-worldview's/dimension's institutionalisation framework as of ⁸³reference-of-thought is
 critical for an ontologically-complete profoundness/depth of 'phenomenological departure in-
 its-overcoming-of-neuterisation⁵⁹' reflected by metaphysics-of-absence-(implicated-epistemic-
 veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>) as the
 'requisite apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment 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-teleology⁹⁹ with regards to the-
 very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 'human<amplituding/formative-epistemicity>totalising~purview-of-construal'' between
 recurrent-utter-uninstitutionalisation and base-institutionalisation–ununiversalisation, between
 base-institutionalisation–ununiversalisation and ¹⁰³universalisation–non-
 positivism/medievalism, between ¹⁰³universalisation–non-positivism/medievalism and
 positivism–procrypticism, and prospectively between positivism–procrypticism and
 deprocrypticism! In this case such overcoming of neuterisation⁵⁹ with reference to the variance
 of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions is rather conceived as deneuterising¹⁷ as of the variance in prospective

relative-ontological-completeness⁸⁷-of-⁵⁶meaningfulness-and-teleology⁹⁹ disambiguation of
 uninstitutionalised-threshold¹⁰² and prospective institutionalisation, and so reflected as of
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment of notional-deprocrypticism wherein the
 uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought is in relative notional-
 discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-
 schema> to the prospective institutionalisation ⁸³reference-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 ⁸³reference-of-
 thought soundness-or-ontological-good-faith/authenticity⁶⁹ and the uninstitutionalised-
 threshold¹⁰²’s ⁸³reference-of-thought unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴.
 Deneuterising¹⁷, from a storied-construct/ontologically-valid-narration perception perspective
 insight, highlights a temporal mental-disposition uninstitutionalised-threshold¹⁰² issue’ as of
 beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-
 of-existential-unthought>⁶ involving human temporal limited-mentation-capacity at its
 uninstitutionalised-threshold¹⁰² wherein the ⁸³reference-of-thought as temporal-mental-
 disposition-is-actually-of <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴-in-an-‘apparently-elevated’-devolving-as-
 of-prospective-institutionalisation whereas inherent-superseding-existential-reality-unattached-

to-its-temporal-limited-mentation-capacity-mental-disposition-points-to-its-degraded-
 devolving-at-the-uninstitutionalised-threshold¹⁰². Such a deneuterising¹⁷ binarity of storied
 ontologically-flawed ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴-temporal-mental-dispositions and storied
 background of ontologically-veridical-inherent-superseding-existential-reality-unattached-to-
 such-temporal-mental-dispositions portrays how a storied-construct/ontologically-valid-
 narration can be articulated as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-
~~preconverging~~-existential-extrication-as-of-existential-unthought>⁶ ‘emphasising exclusively
 that it is the construal of human temporality⁹⁸-to-intemporality⁵² limited-mentation-capacity
 transversal-and-cumulative-implications’ that accounts for ontologically-veridical human
 character-and-social-formation-dynamics as of both uninstitutionalised-threshold¹⁰²
 representation and prospective-institutionalisation representation. Such a storied-
 construct/ontologically-valid-narration is ultimately articulated rather as of the implications of
 the failing to uphold Being as of the temporal-to-intemporal transversality-<for-sublimating-
~~existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-
 and-apriorising/axiomatising/referencing’¹⁰¹ of human limited-mentation-capacity in temporal
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—~~constitutedness¹⁴-in-~~preconverging-
 entailment~~ mental-reflexes at presence⁸³ reference-of-thought, and so reflected by the implied
 intemporal ~~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³-in-~~{preconverging-disentailment-by}~~ postconverging-entailment of
 phenomenological transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as
 of notional~deprocrpticism. We can appreciate the metaphysics-of-absence-<implicit-
~~epistemic-veracity-of-⁶¹ nonpresencing-<perspective-ontological-normalcy/postconvergence>~~~~

insight about such a deneuterising¹⁷ 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-drag³⁴’ to positivistic/rational-empiricism⁵⁶ meaningfulness-and-teleology⁹⁹ with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about its uninstitutionalised-threshold¹⁰² of non-positivism and the prospective institutionalisation of positivism’. This equally explains how our positivism–procrypticism mental-disposition is construed in deneuterising¹⁷ from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ 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-drag³⁴-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold¹⁰² of its⁸⁰ procrypticism–or-disjointedness-as-of-⁸³reference-of-thought and the prospective institutionalisation of deprocrypticism’. This is actually the ontologically-veridical phenomenological transcendental framework for construing/conceptualising human temporal character and social formation mental-dispositions as of uninstitutionalised-threshold¹⁰² and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve⁵⁸ neuterising mental-reflex that by its <amplituding/formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴ fails to attain such an
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement-by} postconverging-entailment~~ as of notional~deprocrypticism deneuterising¹⁷
 insight. Central and critical to achieving such a deneuterising¹⁷ analysis in grasping the full and
 complete possibilities of ontologically-veridical construal of human ⁵⁶meaningfulness-and-
 teleology⁹⁹ given human temporal-to-intemporal mental-dispositions as of prospective
 institutionalisation and uninstitutionalised-threshold¹⁰² is the notion of beyond-the-
 consciousness-awareness-teleology⁹⁹ -<in-preconverging-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-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement-by} postconverging-entailment~~ 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-drag³⁴ mental-reflex as of being-only-in-
 institutionalisation-and-hence-only-of-a-⁵⁶meaningfulness-and-teleology⁹⁹-that-is-intemporal
 while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold¹⁰²-
 and-its-assorted-and-conjugated-temporal-⁵⁶meaningfulness-and-teleology⁹⁹ such that
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is always perceived as
 unnatural when <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴, in the sense that ‘it-is-others,-as-of-the-

prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold¹⁰²-and-the-
notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal'. The
implications of such human ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ mental-reflex as it overlooks human
uninstitutionalised-threshold¹⁰² points to the reality that the implied prior institutionalisation
‘projected reflex of entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-
ontological-completeness⁸⁷ supplanting-conviction-as-to-profound-supererogation⁹⁶—of-
‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism
for ⁵⁶meaningfulness-and-teleology⁹⁹’ while a social psychological reference is actually not
ontologically-veridical as of human practical reality given lack of social ¹⁰³universal-
transparency¹⁰⁴-~~<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-
epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷~~). Such that with regards to
social-stake-contention-or-confliction possibilities the social psychological reference as of
wrongly implied prior institutionalisation ‘projected reflex of entailing-
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷
supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking²¹—apriorising-psychologism for ⁵⁶meaningfulness-and-
teleology⁹⁹’ is an abstract social constraint to human temporal mental-dispositions. In
practicality such human temporal mental-dispositions involve ‘rationalising threads of part-
conviction-as-to-profound-supererogation⁹⁶—or-part-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation⁹⁶ perception-and-relation to ⁵⁶meaningfulness-and-teleology⁹⁹’ as
of social-stake-contention-or-confliction constraints social-functioning-and-accordance of
temporal postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-

performance⁷²-<including-virtue-as-ontology>, and so as of beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶
 reflecting uninstitutionalised-threshold¹⁰² Being underdevelopment; wherein with specific regards
 to a postlogism⁷⁷-slantedness/psychologism mental-disposition and less and less so as of
 temporal exacerbation/opportunism/affordability, such instigated part-conviction-as-to-
 profound-supererogation⁹⁶ is rather as of a relevant generalised social projection as
 ‘<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹)
 of veridical supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-
 intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism’ in relevant
 social engagement not perceived as of critical social-stake-contention-or-confliction as
 providing a ‘supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-
 intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism credibility
 backdrop’ for subsequent targeted threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰—apriorising-psychologism> mental-disposition in
 relation to specific social engagements perceived as of critical social-stake-contention-or-
 confliction. Effectively, such part-conviction-as-to-profound-supererogation⁹⁶—or—part-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ with respect to
 pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶) constraint of human limited-mentation-capacity as of prospective
 human aporeticism such that this induces as of various existential-instantiations ‘ontologically-
 flawed⁵⁶ meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-

ontology>’, subpar to ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> as fundamentally underscored by the prospective institutionalisation. Thus this determines a consequential ‘dynamic beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ limited-mentation-capacity constraint’ as reflected from a ‘notional~deprocrpticism-referentialism-as-of-its-nonascriptivity backdrop-for-the-ontologically-veridical-construing’ of ‘temporal-to-intemporal individuations ⁵⁶meaningfulness-and-teleology⁹⁹ 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 ^{02 83}reference-of-thought, wherein such temporal thresholding neuterisation⁵⁹ with regards to ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ reflects Being-underdevelopment; and so from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹³ of notional~deprocrpticism deneuterising¹⁷—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-drag³⁴, it lies with ¹⁰³universalisation institutionalisation over Base-institutionalisation–ununiversalisation uninstitutionalisation ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, it lies with Positivism institutionalisation over ¹⁰³universalisation–non-positivism/medievalism uninstitutionalisation ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴, and it lies prospectively with notional~deprocrypticism institutionalisation over our Positivism~procrypticism <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴. This operantly defines ⁸⁰procrypticism~or~disjointedness-as-of-⁸³reference-of-thought as beyond just the construal of new supposedly intemporal ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the prospective institutionalisation to preempt the temporally denaturing¹⁶ ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the prior institutionalisation, but rather the deneuterising¹⁷ construal of the very ‘limited-mentation-capacity as of 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 as the beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging~existential-extrication-as-of-existential-unthought>⁵ constraining dynamism’ behind the denaturing¹⁶ of ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in the very first place; conceptualised henceforth as the very ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for intemporal-preservation-entropy-or-contiguity~or~ontological-preservation as of the notional~deprocrypticism registry-worldview/dimension institutionalisation as of its implied notional~deprocrypticism. Overall, the fact is that given that what is most relevant to the individual is the practicality as of their ‘rationalising threads of part-conviction-as-to-profound-supererogation⁹⁶~or~part~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ perception-and-relation to ⁵⁶meaningfulness-and-teleology⁹⁹’ over just abstract ¹⁰³universal propositions, when it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints such temporal part-conviction-as-to-profound-supererogation⁹⁶~or~part-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ mental-dispositions tend to be ultimately translated decisively onto issues of public repercussions like corruption, mismanagement, nepotism, etc. It is very much naïve to imagine that as of such uninstitutionalised-threshold¹⁰² as of Being/ontological-framework-expansion underdevelopment, individuals in positions of social-stake-contention-or-confliction with respect to upholding/failing probity will simply adhere, at the exclusion of engrained-habits-and-mental-dispositions, to mere propositions of probity rather than in the face of weak-institutional-constraints-and-penalties to perceive such¹⁰³ universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ is the effective and credible deneuterising¹⁷ 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 any⁵⁸ neuterising, the full and complete possibilities of human mental-dispositions as of the exclusive dynamics of human limited-mentation-capacity across all registry-worldviews/dimensions involving the conjugation of the intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ individuation and temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ individuations of postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology>. Ultimately, the notion of beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ given its psychoanalytic-unshackling as of prospective deprocraticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, points to a self-consciousness that should

rather come to terms with the reality of human limited-mentation-capacity dynamics as of temporal-to-intemporal mental-dispositions resolved beyond just the notion of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ but rather their protraction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in—{preconverging-disentailment-by}—postconverging-entailment of Being as implied as of ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸¹reference-of-thought. The issue of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ or Being underdevelopment is associated with that of the construal of knowledge as organic-knowledge or mechanical-knowledge respectively; with the latter construed as of the ‘mere effecting possibilities of knowledge’ without a coherence/contiguity with the ‘knowledge inventing’ mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-teleology⁹⁹ mental-dispositions towards the mere effecting possibilities of the knowledge’ that induces the forgetting of Being construed as ontology’s-directedness-as-Being, by undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-drag³⁴ temporal mental-dispositions as of

beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁵ are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation's uninstitutionalised-threshold¹⁰² in temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the 'knowledge inventing' and its organic preservation. Thus the ontological-contiguity⁵⁷—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/⁸³reference-of-thought into a positivistic mindset/⁸³reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism>' is in a state of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of a medieval worldview will grasp that that unique demonstration of medieval-postlogism^{77/74} perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ > (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as 'prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶ —of-'attendant-

intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/⁸³reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments¹⁰⁵ potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of the non-positivism/medievalism mindset/⁸³reference-of-thought into a positivistic mindset/⁸³reference-of-thought that is ontologically-speaking to be construed as the postconverging—de-mentating/structuring/paradigmimg resolution of the vices-and-impediments¹⁰⁵ arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivism—procrypticism worldview and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ of recurrent-utter-uninstitutionalisation; that is, based on base-institutionalisation's 'rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism' enabling the superseding of recurrent-utter-uninstitutionalisation vices-and-impediments⁰⁵ 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-teleology⁹⁹ is the construal of knowledge in both its 'immediate, cause-and-effect and non-blurry practical and scientific knowledge' and the 'detached, contemplative and blurry human social-construct of knowledge'. In many ways as of human temporal/shortness-of-register-of—⁵⁶meaningfulness-and-teleology⁹⁹ mental-reflex, the former is de-mentatively/structurally/paradigmatically associated with relatively immediate-constraining ~~amplifying~~/formative—epistemicity>causality ~~as-to-projective-totalitative—implications-of-prospective-~~⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ that quickly portrays Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ by its mere relative disambiguation effectiveness of 'ontologically-veridical knowledge agents' over 'ontologically-flawed knowledge agents'. For instance as of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced intemporal/longness-of-register-of—⁵⁶meaningfulness-and-teleology⁹⁹ positivism/rational-empiricism mental-disposition behind the articulation of Newtonian mechanics inducing its mere effecting possibilities of knowledge, the inherent possibilities of inventing things on this positivism/rational-empiricism knowledge intemporal value reference inherently undermines

the pertinence of any other supposed knowledge value reference, like a mystical knowledge construal, of the very same physics ~~<amplifying/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, such that their inherent contrast disambiguates what is of Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ from what is of Being underdevelopment. But then this ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ is just one aspect of Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as its mere effecting possibilities of knowledge however effective do not exist in a vacuum but rather within the ‘detached, contemplative and blurry human social-construct of knowledge’ which is the complementary background for Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹; as we can appreciate that despite the positivistic inclinations of the Copernicuses, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity not only to science but transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as well to the open society equally required for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached, contemplative and blurry human social-construct of knowledge’ that is behind Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ with respect to the

prospective registry-worldview/dimension as resolving the vices-and-impediments¹⁰⁵ of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹, 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 ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ are always subject at uninstitutionalised-threshold¹⁰² to their denaturing¹⁶ as of their <amplifying/formative>⁸ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹), as of temporal failing to uphold intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Hence Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ behind the prior registry-worldview institutionalisation should equally be reflected as of prospective registry-worldview institutionalisation, and involving the requisite deferential-formalisation-transference secondnaturing of knowledge as organic-knowledge. We can appreciate the latter point in the sense that with the development of various positivistic scientific and knowledge fields, the

knowledge agents weren't naïve to imply that the 'normal social temporal-to-intemporal mental-dispositions as of ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications>}~~' are appropriate framework for engaging their subject-matter, as they rather promoted formal knowledge/scientific societies and adopted their specific jargons to ensure that the intemporal value reference mental-dispositions behind their respective 'knowledge inventing' was the institutional mental-disposition for engaging with the knowledge formally or as of secondnature education practically available to everyone interested, and so while alienating and considering general social ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications>}~~ as improper and unqualified. This was to avoid a circularity of ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications>}~~ undermining of the intemporal-projection of their specific knowledge/science, as they contribute in overall Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹. The point here is that at uninstitutionalised-threshold¹⁰² the idea of 'equal opinionatedness' doesn't apply by the mere fact that knowledge of intrinsic-reality itself doesn't arise by ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications>}~~ but rather ontological-pertinence, and the point in reflecting holographically-<conjugatively-and-

transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as knowledge-led is to harness ontological-pertinence and not ~~amplituding/formative~~⁸ wooden-language-~~imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~}, thus explaining deferential-formalisation-transference as of institutional percolation-channelling. This point is central and critical to the very notion of society-as-social-construct, as society is caught between the notion of sovereignty as-allowing-basic-level-of-¹⁰³universal-individual-and-collective-self-affirmation-striving-for-social-equality and the notion of knowledge as-of-selective-construal-of-social-value-and-institutional-hierarchisation-as-of-~~amplituding/formative—epistemicity~~>causality⁹ ~~~as-to-projective-totalitative—implications-of-prospective-⁹ nonpresencing,-for-explicating-ontological-contiguity⁹—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 ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ with regards to meeting a basic level of individuals and social existential-possibilities expectations; such that the notions of knowledge and sovereignty can only be ‘socially effective’ within this articulated framework as enabled by ‘social ¹⁰³universal-transparency¹⁰⁴ ~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—~~

epistemicity>totalising~in-relative-ontological-completeness⁸⁷ }'. This articulation can be elucidated more explicitly in cases of cultural diffusion between societies of differing institutionalisation level as such cultural diffusion isn't by a simplistic institutionalisation knowledge-level transference, but involves a mutual sense of sovereign selectivity and recognition among the societies, however the drive for cultural diffusion; thus allowing for 'acculturating-indigenising-pidginising transitioning settings and their social constructions as of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising' prior to eventual prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought accommodation. This is equally the knowledge and sovereignty dynamics that prevails within any given society. Thus, knowledge can effectively and efficiently be pushed forward but rather through an exercise of increasing 'social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ }' thus enabling 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷' associated with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹. 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-teleology⁹⁹ as of various pertinent social

manifestations: –wherein sovereignty is affirm over knowledge as ‘supposedly being knowledge’ by a culture of mere social-aggregation-enabling of temporal-to-intemporal hotchpotch opinionatedness, notwithstanding the underlying transcendental-enabling/sublimating/supererogatory~de-mentativity in formal institutional 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-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to <amplifying/formative>⁹ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹),-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ 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-drag³⁴
 means that the human sovereign psyche is one that is geared to construe of ‘presence as all-
 encompassing ⁵⁶meaningfulness-and-teleology⁹⁹ value construct’ such that the transcendental
 implications of knowledge by mental-reflex are construed as of ⁵¹incrementalism-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation to presence, rather than as of
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought
 of presence construed as of prospective relative ontological-contiguity⁶⁷ over
 prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity⁶³—
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—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-teleology⁹⁹, the insight about human
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of self-referencing and syncretising-
 effecting intemporal implications means that the requisite intemporal/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ psychoanalytic-unshackling positive-opportunism—of-
 social-functioning-and-accordance⁷⁵ can crossgenerationally be induced for Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ despite the inherent circular distractiveness
 of temporality⁹⁸, and ultimately so as enabled by ‘social ¹⁰³universal-transparency¹⁰⁴—

<transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative-
 epistemicity>totalising~in-relative-ontological-completeness }'. 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-teleology⁹⁹ constructs of knowledge
 wasn't enough in undermining medieval mental-dispositions, and the persistent initiatives of
 the Copernicuses, Galileos, Rousseaux, Diderots, etc., were not vague actions but informed by
 an intuition about the nature of human society and how it develops given the inherently
 untransformable human-subpotency~aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-'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 ¹⁰³universal-
 transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative-
 epistemicity>totalising~in-relative-ontological-completeness }'. As it is the latter that induces
 that social positive-opportunism—of-social-functioning-and-accordance⁷⁵ 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 ⁸³reference-of-thought, transcendental knowledge is of a circular but consistent exercise of ~~amplituding/formative-epistemicity~~>totalising~renewing-realisation/re-perception/re-thought, and so due to the ‘existential and emotive commitments’ it is involved in undoing with regards to the implied prior notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema> ⁸³reference-of-thought and introducing the prospective ontological-contiguity⁶⁷ ⁸³reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘humanamplituding/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 reification gesturing of its very own axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking³¹-apriorising-psychologism> but extends to encompass a de-assertion/preconverging-or-dementing²⁰-apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueeness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰-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-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-

aestheticised~postconverging/dialectical-thinking² -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 reification as the prospective axiomatic
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹-apriorising-
psychologism> together with the prior axiomatic de-assertion/preconverging-or-dementing²⁰-
apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing²⁰-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
⁵¹incrementalism-in-relative-ontological-incompleteness³⁸—enframed-conceptualisation as of
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside—attendant—ontological-contiguity⁶⁷~duced-
existentialising/contextualising/textualising-contiguity⁴⁰ of the superseded ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴, but is rather a ⁵⁵maximalising-recomposuring-for-
relative-ontological-completeness³⁷—unenframed-conceptualisation in subsuming ‘the very
same physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. While the emotional
involvement and sense of ‘existential ego undermining’ involved in such a transcending
reification gesturing of axiomatic-constructs as of the very same <amplituding/formative-
epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality is relatively trite as occurring within the same

registry-worldview/dimension ⁸³reference-of-thought as of the positivistic/rational-empiricism
⁵⁶meaningfulness-and-teleology⁹⁹ mindset as well as its distance rather with respect to physical
 reality, such a transcending reification gesturing as of the grandest axiomatic-constructs having
 to do with consciousness with regards to the ‘very ⁸³reference-of-thought itself’ wherein the
 prospective ontological-contiguity⁶⁷ ⁸³reference-of-thought as ¹⁸deprocrypticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought implies a transcending reification
 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-thinking²¹—apriorising-psychologism> as of its ontological-completeness-of-
⁸³reference-of-thought de-asserts/dements our positivism~procrypticism registry-
 worldview/dimension, this will elicit an existential and emotional involvement that will rather
 convert into a circular 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-threshold¹⁰²/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-threshold¹⁰² that
 the positivistic/rational-empiricism initiatives of such enlightenment thinkers like Galileo,
 Descartes, Diderot, etc. were met with counteracting reactionary views, and as it further elicits
 ontologically-flawed ‘uninstitutionalised-threshold¹⁰² by prospective institutionalisation
 dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-

attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness³-in-{preconverging-disentailment-by} postconverging-
 entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>’. This can’t be
 the case because dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in-{preconverging-disentailment-by} postconverging-entailment,-in-self-
 becoming/self-conflatedness¹³/formative-supererogating> can only arise where there is
 ‘common⁸³ reference-of-thought’ whereas a state of institutionalisation as of prospective
 relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought is veridically in an
 institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-
 threshold¹⁰² as of prior relative-ontological-incompleteness⁸⁸-of-⁸³ reference-of-thought, and not
 such a flawed notion of dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in-{preconverging-disentailment-by} postconverging-entailment,-in-self-
 becoming/self-conflatedness¹³/formative-supererogating>. We can appreciate even within a
 same⁸³ reference-of-thought like our positivism/rational-empiricism registry-
 worldview/dimension that there is no dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in-{preconverging-disentailment-by} postconverging-entailment,-in-self-
 becoming/self-conflatedness¹³/formative-supererogating> 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 -<between—prior-shallow-supererogation⁹⁶ -of-mentally-
 aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—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-contiguity⁵⁷—of-the-human-
 institutionalisation-process⁶⁸ associated with Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-
 and-teleology⁹⁹, wherein uninstitutionalised-threshold¹⁰² mental-reflexes of
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ in their ⁵¹incrementalism-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation as of elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
 ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ tend
 to perpetuate the representation of prospective institutionalisation as nondescript/ignorable-
 void⁵⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing²⁰-
 narratives) in an ontologically-flawed dereification gesturing of neuterisation⁵⁹, rather than
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation as of <amplituding/formative—epistemicity>totalising~renewing-
 realisation/re-perception/re-thought implied as of prospective institutionalisation’s
 deneuterising¹⁷. It should thus be noted that such a transcendental exercise is not about passing
 the test as of the judgment of uninstitutionalised-threshold¹⁰² mental-reflexes of
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ which is ‘ontologically flawed and

wanting’ but rather is as of a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation intemporal-projection transcendental-enabling/sublimating/supererogatory~de-mentativity for prospective institutionalisation relative to such **<amplituding/formative-epistemicity>**totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that circularly reinstitute the uninstitutionalised-threshold¹⁰² temporality⁹⁸/shortness as if intemporal in ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰. In other words prospective institutionalisation arises as of ‘transcendental-reasoning-of-event³⁸-as-prospective-ontology-origination’ which as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought is introducing a ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’ that blocks-out/supersedes/de-asserts/dements as of notional-discontiguity/epistemic-discontiguity⁶³-**<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹—qualia-schema>** the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’; with the implication that our ‘³⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought reasoning’ is not admissible to prospective ‘¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought reasoning’ and so from the moment of the event³⁸-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 event³⁸-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-discontiguity⁶⁸ <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁷⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹—qualia-
 schema> of the uninstitutionalised-threshold¹⁰² and the prospective institutionalisation. Such a
 temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ ontologically-flawed
 predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised
 ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event³⁸-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-event³⁸-as-prospective-ontology-origination’ as the
 ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a
 temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ ontologically-flawed
 circular predisposition arises due to human temporal-dispositions as of Being
 underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-preconverging-existential-extrication-as-of-existential-unthought>⁶ denaturing¹⁶ of
 knowledge as mechanical-knowledge and undermining organic-knowledge; wherein knowledge
 is related to as of preconverging-existential-extrication-as-of-existential-unthought, that is,
 knowledge related to as of ‘the mere positive-opportunism—of-social-functioning-and-
 accordance⁷⁵ 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 denaturing¹⁶, so-construed as organic-knowledge. Organic-knowledge requires the

articulation of ⁵⁶meaningfulness-and-teleology⁹⁹ rather in ~~postconverging-nonextricatory-~~
~~existential-preempting-of-existential-unthought~~ terms-as-of-axiomatic-construct as the
 profound-and-complete articulation of knowledge, and as the very attitude/mental-
 disposition/care-and-episteme⁵ behind knowledge that induces the appropriate psychoanalytic-
 unshackling for its reception. In other words, we can't seriously contemplate a profound
 positivistic knowledge engagement with a non-positivistic as animistic or medieval mindset
 without the idea of priorly eliciting the appreciation-and-adoption of a positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵ when contending about any salient positivistic articulations as
 otherwise all such positivism/rational-empiricism articulations and explaining will be
 reconstrued circularly in animistic or medieval terms-as-of-axiomatic-construct as of the latter
 teleologically-degraded prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
⁵⁶meaningfulness-and-teleology⁹⁹. Likewise ⁵⁶meaningfulness-and-teleology⁹⁹ articulated as of
¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-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-
⁸³reference-of-thought mindset into deprocrypticism's preempting—disjointedness-as-of-
⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵ as otherwise such knowledge will be teleologically-degraded in
 circular positivism-procrypticism disjointedness-as-of-⁸³reference-of-thought terms-as-of-
 axiomatic-construct as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
⁵⁶meaningfulness-and-teleology⁹⁹, even though in the latter case our ~~<amplituding/formative-~~
~~epistemicity>~~totalising~self-referencing-syncretising/illusion-of-the-present/present-
 consciousness/mirage as metaphysics-of-presence-(~~implicated-'nondescript/ignorable-void'~~⁶⁰)-

as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) blinds us to appropriately appreciating this given the human mental-reflex of representing any uninstitutionalised-threshold¹⁰² as nondescript/ignorable-void⁵⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) as of our ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴.

The point here is that the ⁵⁶meaningfulness-and-teleology⁹⁹ so-construed has to supersede the prior registry-worldview/dimension uninstitutionalised-threshold¹⁰² perspective/framing/reference/horizon/projection for its prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity-enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying aetiologisation/ontological-escalation is of intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging~de-mentating/structuring/paradigming and not temporal extricatory preconverging~de-mentating/structuring/paradigming. Put another way, for instance, Newtonian physics doesn't have any inherent ⁵⁶meaningfulness-and-teleology⁹⁹ as we can appreciate from a positivism/rational-empiricism perspective/framing/reference/horizon with an animistic social-setup as of the latter's attitude/mental-disposition/care-and-episteme⁵ underlying its ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹, as it is what underlies apriorising/axiomatising/reference/intelligibilitysetup/measuringinstrument as of a given registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought.

Attitude/mental-disposition/care-and-episteme⁵ as such carries a registry-worldview's/dimension's 'underlying sense of end-teleology⁹⁹/end-purposefulness' and thereof its operative-construct and implicative-construct with regards to ⁵⁶meaningfulness-and-teleology⁹⁹. It further implies a 'the human toddling potential' for living-as-of-human-personality-developing, social-projection-institutional-orientations and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹; with the 'human toddling potential' implying the human potential to develop from a relative-ontologically-flawed to a relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵ with respect to living-as-of-human-personality-developing, social-projection-institutional-orientations and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹. This 'human toddling potential' is what enables notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema> induced psychoanalytic-unshackling for grounding ⁵⁶meaningfulness-and-teleology⁹⁹ prospectively as of the prospective relative-ontological-completeness⁸⁷ 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 ⁸³reference-of-thought, as of its specific ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-

and-teleology⁹⁹. Thus an attitude/mental-disposition/care-and-episteme⁵ can pertinently be defined as the ‘assumed-and-unflinching apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transversality-
 <for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ inducing a given specific
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness⁸⁷-or-incompleteness-of-⁸³reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of ⁵⁶meaningfulness-and-teleology⁹⁹ associated with that attitude/mental-disposition/care-and-episteme⁵; and so, whether such a framework is a ⁸³reference-of-thought as of overall construal-as-existence/existential-possibilities, or within a ⁸³reference-of-thought like a social projection <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or specifically with living-as-of-human-personality-developing. For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ as of the attitude/mental-disposition/care-and-episteme⁵ of positivism’s/rational-empiricism’s perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given ⁸³reference-of-thought, say in our positivism/rational-empiricism

⁸³reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care-and-episteme⁵, and further at the individual level as of changing attitude/mental-disposition/care-and-episteme⁵ with living-as-of-human-personality-developing. Attitude/mental-disposition/care-and-episteme⁵ as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation is directly associated with ‘attitude/mental-disposition/care-and-episteme⁵ as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) to be able to achieve transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, and so as of 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-completeness⁸⁷-by-reification/contemplative-distension²⁷ as of its more direct focus on instant-sensations-and-carefreeness requiring that the child is directed to end at successive stages infantile habits as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ that ultimately involves major stages like schooling, greater social autonomy and responsibility, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-

completeness⁸⁷-by-reification/contemplative-distension²⁷ as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. Such living-development-as-to-personality-development as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ is construed as the more profound attitude/mental-disposition/care-and-episteme⁵ for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care-and-episteme⁵ of living. With regards to the second-level of social aetiologisation/ontological-escalation associated with ‘attitude/mental-disposition/care-and-episteme⁵ dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’, for achieving transcendence-and-sublimity/sublimation/supererogatory-de-mentativity; humankind construes of existence as ‘more than just plain living as animals’ but as enabling for various domains of social projections dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ so-implied across the various registry-worldviews/dimensions, whether in an animistic social-setup involving animistic practices or in the modern social-setup as of our modern practices involving subject-matter specialisms, trade roles, functionaries, arts, research, sports and other activities, etc.; with each involving their specific attitude/mental-disposition/care-and-episteme⁵ dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷. 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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²-as-veridical-epistemicity-

relativism-determinism²² <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-
totalitative-implications-of-prospective-⁰¹nonpresencing,-for-explicating-ontological-
contiguity⁶⁷ with Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹, beyond-the-
consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
existential-unthought>⁶, implying specifically a postconverging-nonextricatory-existential-
preempting-of-existential-unthought attitude/mental-disposition/care-and-episteme⁵ as
dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷-of-⁸³reference-of-thought-by-reification/contemplative-
distension thus transcendentally enabling the successive registry-worldview's/dimension's
ontological-possibilities construed as of human
intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
postconverging-de-mentating/structuring/paradigming; with such dispensing-with-immediacy-
for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷-of-
⁸³reference-of-thought-by-reification/contemplative-distension construed as rejection of
preconverging-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-teleology⁹⁹ at
the given registry-worldview/dimension, and so-construed as temporal extricatory
preconverging-de-mentating/structuring/paradigming. Being-development/ontological-
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as such implies increasingly more profound-and-complete

enabling framework of human emancipation as of technical and existential possibilities arising from prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. We can get an insight of registry-worldviews/dimensions attitude/mental-disposition/care-and-episteme⁵ contrast as clarified in the preceding example as of the technical and existential emancipating possibilities that can be contemplated with a positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ in an early hunter-gather social-setup inclined to construe of ill-health as bad omen; and appreciate that the human-subpotency is much more than stalling at any prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought registry-worldview/dimension, and so not only retrospectively but equally prospectively. Thus, an attitude/mental-disposition/care-and-episteme⁵ can pertinently be defined as the ‘assumed-and-unflinching transversality-<for-sublimating-existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ inducing a given specific ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness⁸⁷-or-incompleteness-of-⁸³reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of ⁵⁶meaningfulness-and-teleology⁹⁹ associated with that attitude/mental-disposition/care-and-episteme⁵. It can be construed with regards to prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as a de-mentative/structural/paradigmatic adjunctive-metaphoricity⁵⁷-signification inducing-and-upholding a prospective ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct as <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving’. In other words, a registry-worldview’s/dimension’s ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is utterly

apprehended decisively by its given attitude/mental-disposition/care-and-episteme⁵ as of the
 ‘assumed-and-unflinching transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹. 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-teleology⁹⁹ as of
 prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-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-<for-sublimating-existential-eventuating/denouement>~of-
 affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ implied as of preempting—disjointedness-as-of-
⁸³reference-of-thought construed as thinking as it remains unintelligible to our positivism-
 procrypticism’s disjointedness-as-of-⁸³reference-of-thought reconstrued as of preconverging-or-
 dementing²⁰-apriorising-psychologism. Attitude/mental-disposition/care-and-episteme⁵
 ‘assumed-and-unflinching transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ is a corresponding disposition for reflecting the
 ‘incisive-and-intransigent nature of existence as absolute a priori’ to which we can only get in-
 relative-synchronisation with a corresponding level of projection-or-
 anticipation/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that
 as of its relative dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-

sublimating-humanity'-as-to-existence-potency⁹ ~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁸/shortness
 <amplituding/formativ>⁹ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)) is the
 appropriate attitude/mental-disposition/care-and-episteme⁵ 'assumed-and-unflinching
 transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ required for
 the correspondingly required⁵⁶ meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-
 <including-virtue-as-ontology>. Basically, attitude/mental-disposition/care-and-episteme⁵ is
 simply a reflection of level of deneuterising¹⁷—referentialism as of the
 notional~conflatedness¹³ of notional~deprocrpticism. Ultimately for living-as-of-human-
 personality-developing, social-projection-institutional-orientations and Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹, 'the human toddling potential' or the
 human potential to develop from a relative-ontologically-flawed to a relative-ontologically-
 veridical attitude/mental-disposition/care-and-episteme⁵, can only arise by notional-
 discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-
 schema> induced psychoanalytic-unshackling as of relative-ontologically-veridical
 attitude/mental-disposition/care-and-episteme⁵ 'assumed-and-unflinching transversality-<for-
 sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
 disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ over relative-ontologically-
 flawed attitude/mental-disposition/care-and-episteme⁵, with the latter necessarily having to

ascend to the relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵ for the former's implied ⁵⁶meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶-<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-<for-sublimating-existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ has ultimately nothing to do with the deliberate willing of the relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵. As we can appreciate that without implying a dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ as of a child's living-as-of-human-personality-developing, the child's poorly developed attitude/mental-disposition/care-and-episteme⁵ will poorly face optimum living of adult life or where such was the case about all human children then the human species will be no more culturally unique than any other animal. Again, as of human social-projection-institutional-orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite implied attitude/mental-disposition/care-and-episteme⁵ in detachment from <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>> as we know that, everything being equal legitimately, it

is the professional electrician as of its assumed-and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ attitude/mental-disposition/care-and-episteme⁵ whose workmanship is guaranteed to produce the best and safe outcome for electrical installations; and so dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ as of ~~amplifying/formative~~⁸ wooden-language-~~imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~ dispositions thus expanding human needs and desires possibilities. Likewise, the dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ ‘assumed-and-unflinching transversality-~~for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹~~ of a relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵ as of its prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought over a relative-ontologically-flawed attitude/mental-disposition/care-and-episteme⁵ is implied for prospective ⁸³reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~, as of overall human existential and technical emancipation. Basically, while attitude/mental-disposition/care-and-episteme⁵ implied with regards to both living-as-of-human-personality-developing and social-projection-institutional-orientations arises as of secondnaturing institutionalisation. However, attitude/mental-disposition/care-and-episteme⁵ specific instigating of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought is ~~(re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-~~

thinking²¹ - 'projective-insights'/'epistemic-projection-in-conflatedness¹³' -of-
 notional~deprocripticism-prospective-sublimation⁹⁰) ordinary/event³⁸ -of-prospective-
 ontology-origination as of humanity level
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging–de-mentating/structuring/paradigming; inducing thereof social
 institutionalisation secondnating 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-teleology⁹⁹ attitude/mental-disposition/care–and–episteme⁵ is beyond
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, and actually lies prospectively in
 existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression.
 The implication here is that as of its very 'postconverging-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-teleology⁹⁹
 attitude/mental-disposition/care–and–episteme⁵ cannot be contemplated as of secondnated
 institutionalisation living-as-of-human-personality-developing and social-projection-
 institutional-orientations attitude/mental-disposition/care–and–episteme⁵ in 'preconverging-
 existential-extrication-as-of-existential-unthought' which de-
 mentatively/structurally/paradigmatically 'do not project beyond ⁸³reference-of-thought as of
 prospective relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought' to grasp prospective
 existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 relative-ontological-completeness⁸⁷ of apriorising/axiomatising/referencing. Thus with regards
 to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹, overall it is the underlying intemporality⁵²-or-longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ attitude/mental-disposition/care-and-episteme⁵ of successive institutionalisations as associated with the intemporal-as-conviction-as-to-profound-supererogation⁹⁶ ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹, rather than temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹-apriorising-psychologism> denaturing¹⁶ of the same ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹, that are responsible for the underlying ontological-normalcy/postconvergence epistemic perspective in ~~postconverging~~nonextricatory-existential-preempting-of-existential-unthought behind the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸; and so construed as of an abstract notion of perpetual/eternising preservation of Being, and so beyond temporality⁹⁸/shortness ~~preconverging~~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-teleology⁹⁹ ‘with little sense of coherence as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹’, and thus the latter cannot unlike the former be the framework for aetiologisation/ontological-escalation as of ¹⁰³universal implications, and particularly so as of the ‘naivety of eliciting mutual temporality⁹⁸/shortness as intemporality⁵²/longness or eliciting of ~~amplituding~~/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>}'. This
 notion of fulfilling a given prospective institutionalisation's requisite attitude/mental-
 disposition/care-and-episteme⁵ underlies the very idea of intellectual-and-moral-
 inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as
 where one party does fulfil the attitude/mental-disposition/care-and-episteme⁵ of a given
 institutionalisation's ⁸³reference-of-thought as of prospective relative-ontological-
 completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought and thus its corresponding
⁵⁶meaningfulness-and-teleology⁹⁹, and the other doesn't as of prior relative-ontological-
 incompleteness⁸⁸. This further explains why epistemic-breaks/epistemic-resetting arise with the
 successive prospective institutionalisations in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-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-teleology⁹⁹, speaking of the
 impossibility of logical-congruence between the positivists and scholastics with only the utter
 dominance of positivism arising as of its <amplifying/formative-epistemicity>causality⁹~as-
 to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ induced positive-opportunism—of-social-functioning-and-
 accordance⁷⁵ as of scientific, medical, technical advancements, free society, etc. that leads to
 the crossgenerational collapsing of scholasticism. It is interesting to note here that such
 positivist scholars were 'never beholden to a convincing exercise with scholasticism but rather
 with intrinsic-reality/ontological-veridicality', and for which purpose rather opted to create
 internally-coherent positivist networks and societies for the perpetuation of positivistic

⁵⁶meaningfulness-and-teleology⁹⁹ while averting its denaturing¹⁶ by wrongly implying notional-
contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶ -of-mentally-
aestheticised~postconverging/dialectical-thinking⁹¹ -qualia-schema> with scholasticism. But
rather implying notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-
supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing⁹⁰ -qualia-
schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-
aestheticised~postconverging/dialectical-thinking⁹¹ -qualia-schema> given the latter's flawed
preconverging—de-mentating/structuring/paradigming as of prior relative-ontological-
incompleteness⁸⁸ -of-⁸³reference-of-thought. The insight here is that more fundamentally
knowledge is not about 'interhuman negotiating or agreeableness' but more critically about a
third party validator known as 'intrinsic-reality/ontological-veridicality' which is the
transcendental-enabling/sublimating/supererogatory~de-mentativity above the mortals that are
humans, and that the exercise of knowledge construction is rather an interhuman transversality-
<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ exercise in search for the
validation of the 'superior party that is intrinsic-reality/ontological-veridicality as of
<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-
prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷', and so beyond
institutional-being-and-craft and social-aggregation-enabling
<amplituding/formative>⁹ wooden-language-<imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications>}. Where
these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology⁹⁹-
<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ denaturing¹⁶ of the
requisite intellectualism required for further Being-development/ontological-framework-

expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology⁹⁹, and start undermining knowledge construction as of its intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity, effectively there shouldn't be any compunction as of human
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging—de-mentating/structuring/paradigmising 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 denaturing¹⁶
 predisposition. This is critically the case with registry-worldview/dimension ⁸³reference-of-
 thought transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implied
 knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ prior
 relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought construes of 'implied
 grounding of ⁵⁶meaningfulness-and-teleology⁹⁹' in terms-as-of-axiomatic-construct of
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ while the new/prospective/superseding
 as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought construes of
 'implied grounding of ⁵⁶meaningfulness-and-teleology⁹⁹' in terms-as-of-axiomatic-construct of
 prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>. This
 brings home the reality that it is inevitable that all uninstitutionalised-threshold¹⁰² are
 necessarily 'de-mentatively/structurally/paradigmatically conflicted', with prospective
 transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-

unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹
 <amplifying/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ being the critically
 fundamental determining arbiter of what will prospectively pass for knowledge rather than the
 naivety of logical-congruence of dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness /formative-supererogating> at any such uninstitutionalised-
 threshold¹⁰²; as fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of
 ‘budding-positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵’ are
 de-mentatively/structurally/paradigmatically fundamentally inevitable as of their articulation
 within a non-positivism/medievalism scholasticism context. This is the case since at a registry-
 worldview’s/dimension’s uninstitutionalised-threshold¹⁰², such a framework of logical-
 congruence of dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness /formative-supererogating> is de-
 mentatively/structurally/paradigmatically superseded, in the sense that every institutionalisation
 say for instance scholasticism scholarship has its ‘genuine intellectual engagement framework’
 as of its underlying attitude/mental-disposition/care-and-episteme⁵ ⁸³reference-of-thought
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
 conceptualisation, but then at its uninstitutionalised-threshold¹⁰² (as implied from prospective

positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ ⁸³reference-of-
 thought ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-~~
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for-~~
~~conceptualisation~~) scholasticism and positivism are rather in transversality-<for-sublimating-
~~existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-~~
~~and-apriorising/axiomatising/referencing’¹⁰¹~~; as so reflected in their mutually beyond-the-
 consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶. This is equally reflected with regards to the prospective transcendence-
 and-sublimity/sublimation/~~supererogatory~de-mentativity~~ implying knowledge proponents, as
 the very notion of implying a prospective transcendental conceptualisation as of organic-
 knowledge is one that undervalues the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 attitude/mental-disposition/care-and-episteme⁵ as of its social-stake-contention-or-confliction
 while the very notion of perceiving highly the ⁵⁶meaningfulness-and-teleology⁹⁹ 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-⁸³reference-of-thought
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-~~
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for-~~
~~conceptualisation~~. In addition, the disruptive uninstitutionalised-threshold¹⁰² contextualisation
 as of such divergent commitments and ‘lack of perceived constraining framework of logical-
 congruence of dialogical-equivalence-<as-to-
~~psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment,-in-self-~~

becoming/self-conflatedness¹³ /formative-supererogating>’ further radicalises the human disposition to act temporally beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-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-mentativity⁵⁶ meaningfulness-and-teleology⁹⁹ attitude/mental-disposition/care-and-episteme⁵. What is then the manifestation of such intellectual undermining which must necessarily be understood as of knowledge-notionalisation required as of the notional~conflatedness¹³ of¹⁸ deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought protensive-consciousness? ontological-bad-faith/inauthenticity⁶⁴ as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold¹⁰² of the possibility of intellectually induced social¹⁰³ universal-transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-> <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷); for the ultimate outcome of undermining any such intemporal knowledge deferential-formalisation-transference behind the secondnating for prospective institutionalisation. Such a beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ undermining exercise is geared towards the ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity⁶⁷ of social <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> and untransvaluated-temporal-intemporality⁵² social-chainism, on the conation of upholding ontological-bad-faith/inauthenticity⁶⁴ contentions; by its deflating of the conception of ontologically-veridical⁵⁶ meaningfulness-and-teleology⁹⁹ as of human mortals contentions in transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-

unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹, wherein the ‘superior party’ of existence/intrinsic-reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent ~~<amplituding/formative–epistemicity>~~causality⁹ ~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷, 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-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁶, the articulation of ⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent ~~<amplituding/formative–epistemicity>~~causality⁹ ~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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-incompleteness⁸⁸—enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or

impertinent as of concurrent ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-~~
~~totalitative-implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating-ontological-~~
~~contiguity~~⁶, rather as of its commitment to ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation that in many ways could just as well validate
~~<amplituding/formative>~~⁹ wooden-language-~~(imbued—averaging-of-thought-<as-to-~~
~~leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-
~~‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~ 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 notional~pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-~~
~~totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-
~~ontological-completeness~~⁷ } that usurps the very notion of scepticism in ⁵¹incrementalism-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation, and so as of the naïve
 implication that proceduralism is the substitute for existence/intrinsic-reality/ontological-
 veridicality as transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. This poor
 scepticism attitude/mental-disposition/care-and-episteme⁵ usurping the pre-established ‘detour
 to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-
 effectiveness’, has ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-~~
~~imbuing>-existentialising—enframing/imprintedness-<as-to-~~⁴ historicity-tracing—in-
~~presencing-hyperrealisation/hyperreal-transposition}~~ implications as of the forestalling of
 prospective ‘concurrent ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-~~
~~totalitative-implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating-ontological-~~

contiguity⁶⁷’ upholding of the primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Rather the attitude/mental-disposition/care-and-episteme⁵ of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness⁸⁷ of human meaningfulness-and-teleology, given human limited-mentation-capacity-deepening⁵³. Such a genuine intellectual scepticism construes of knowledge by its given <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality in terms—as-of-axiomatic-construct of the competing contending construals elicited relative credibility and relative scepticism as of prospective relative-ontological-completeness⁸⁷, thus enabling the upholding of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, which as of its transcendence-enabling nature brings about prospective human emancipation. While genuine intellectual scepticism rather strives in a comprehensive intellectual credibility and scepticism framework as of prospective relative-ontological-completeness⁸⁷, ontological-bad-faith/inauthenticity⁶⁴ scepticism avoids such constraining as it rather emphasises a predisposition for discreet, ‘ontologically unconstrained framework as of prospective relative-ontological-completeness⁸⁷ <amplituding/formative-epistemicity>causality’ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-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-completeness⁸⁷-by-reification/contemplative-distension²⁷, a perfidious ontological-bad-faith/inauthenticity⁶⁴ scepticism involves eliciting a sense of immediacy and temporality⁹⁸/shortness as of

<amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void ’-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-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ intemporal detachment/backstep for transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity. In this latter respect, and for the
 possibility of prospective social transcendence-and-sublimity/sublimation/supererogatory—de-
 mentativity and emancipation, social practices at any given period as ‘becoming constructs’ are
 not inherently ontologically sacrosanct by the fact that these are the outcome of preceding
 prospective relative-ontological-completeness⁸⁷ as of preceding intemporal dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷,
 and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-
 institutionalisation social practices as of prospective relative-ontological-completeness⁸⁷.
 ontological-bad-faith/inauthenticity⁶⁴ ad-hoc pretences extolling social practices as of
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ but of a poor conception outside the
 prospective relative-ontological-completeness⁸⁷ behind such social practices ‘inventing’ as-of-
 prior-institutionalisation and so-implied as of Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-
 and-teleology⁹⁹, are but denaturing¹⁶ and down the line equally undermines prospective
 relative-ontological-completeness⁸⁷ for the further emancipation of human social practices. As
 such ontological-bad-faith/inauthenticity⁶⁴ ad-hoc pretences extolling social practices as of
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ are of the same notional-
 contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking³¹—qualia-schema> kind that bathe in the

~~<amplifying/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-~~
~~leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-
~~‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}~~ and
 untransvaluated—temporal-intemporality⁵² social-chainism that implied as much about extolling
 social practices ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of ~~preconverging-~~
 existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought
 attitude/mental-disposition/care—and—episteme⁵ of recurrent-utter-uninstitutionalisation, base-
 institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism and
 today’s positivism—procrypticism, with little prospect/opening for prospective transcendence-
 and-sublimity/sublimation/~~supererogatory—de-mentativity~~. Essentially and constructively, all
 intellectualism as of their intemporal job description as emancipative is to relay in
 uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as
 this is the very attitude/mental-disposition/care—and—episteme⁵ that empowers prospective
 social emancipation however socially inconvenient it may sound; and so beyond habituated
~~<amplifying/formative—epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴. The fact that many that are institutionally
 anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the
 ‘natural appropriateness’ of such a job description as of human
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging—de-mentating/structuring/paradigmig, 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-teleology⁹⁹ denaturing¹⁶ of ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶ meaningfulness-and-teleology⁹⁹. As a result of 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 ever present reality of human uninstitutionalised-threshold¹⁰² as reflected successively with recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, has always implied resolution beyond just reasoning-from-results/afterthought that warrants successive ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> as of the reasoning-through/messianic-reasoning of base-institutionalisation, ¹⁰³universalisation, positivism and ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought together construed as of the notional~conflatedness¹³ of notional~deprocrypticism. Reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme⁵ implicitation arises as of metaphoricity⁵⁷ at uninstitutionalised-threshold ⁰² where blurry/vague/undeveloped construct of any given ‘<amplituding/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ is unamenable-or-poorly-amenable to reasoning-from-results/afterthought attitude/mental-disposition/care—and—episteme⁵ explicitation of <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶⁰ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ procedure of transversal-contention-for-determination-of-veridical-meaningfulness. Such reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme⁵ ‘implicitation of <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶⁰ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ is as of intemporal solipsistic and intersolipsistic internalisation, construed as more fully articulating the notion of ontological-

good-faith/authenticity⁶⁹, in reflecting such uninstitutionalised-threshold¹⁰² impracticable
 reasoning-from-results/afterthought attitude/mental-disposition/care-and-episteme⁵
 explicitation of <amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷
 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 explicitated, as of reasoning-from-
 results/afterthought attitude/mental-disposition/care-and-episteme⁵ explicitation of
 <amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ procedure of transversal-
 contention-for-determination-of-veridical-meaningfulness, human ⁵⁶meaningfulness-and-
 teleology⁹⁹ is always about différence/internal-dialectics/difference-deferral of
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’;
 so-implied as of the différence/internal-dialectics/difference-deferral of the very
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument epistemic-
 totality³⁷ that is the ⁸³reference-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-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-

relativism-determinism²² <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-
 totalitative-implications-of-prospective-⁰¹nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷'), and as the ⁸³reference-of-thought then aposteriorises/intelligises/logicises
⁵⁶meaningfulness-and-teleology⁹⁹ 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 ⁸³reference-of-
 thought-⁸⁴devolving, involving existential-instantiation devolved temporal denaturing¹⁶ of the
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹.
 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 <cumulating/recomposuring-attendant-
 ontological-contiguity >-successive registry-worldviews/dimensions arrive at their successive
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ as
 of successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, but fail
 to grasp/capture all the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁹⁷ about the full-potency of
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ -<as-to-perspective-ontological-
 normalcy/postconvergence-implies-‘prospective-aporeticism-overcoming/unovercoming’> for
 aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹
 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 ordinary/as-of-event³⁸ reasoning-
 through/messianic-reasoning prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought overriding prior reasoning-from-results/afterthought now in prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought at such uninstitutionalised-threshold¹⁰²; and so, in a
 renewing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care—and-
 episteme⁵ implication for aposteriorising/logicising/deriving/intelligising/measuring
⁵⁶meaningfulness-and-teleology⁹⁹, 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 denaturing¹⁶ 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 denaturing¹⁶ that can arise as of temporal mechanical-knowledge
 that ‘dispenses with the originary/as-of-event³⁸ spirit of reasoning-through/messianic-
 reasoning’ and adopts a mere pedantic relating with the ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹.
 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 ⁸³reference-
 of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as
 of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, undermining
 institutional-anchoring and logocentric complexes/denials and
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-

as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-
 completeness⁸) (in ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation) of such prospective transcendental possibilities. Such prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transformation
 for aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹
 is the reflection of a reality of human mental regeneration potential that speaks of the continuity
 of humankind as of the same relative-emancipating potential as pertinently reflected with
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~<as-to-the-~~
~~nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>~~⁹²-as-veridical-epistemicity-
 relativism-determinism²² ~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷? retrospectively and prospectively; with relative-emancipation construed as the
 inherent ⁵⁶meaningfulness-and-teleology⁹⁹ truth form of existence, wherein truth is as of
 immanented-teleologically-pertinent-truth over truth-devoid-of-immanented-teleology⁹⁹, for
 instance, like the teleological disposition of living organisms for self-preservation beyond just
 their organical composition. Thus, human ontological-faith-notion-or-ontological-fideism—
~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-~~
~~of-existential-reality~~ underlies the conception of ¹⁵de-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-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality⁹~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁷¹’ as of grander dispensing-with-immediacy-for-relative-ontological-completeness³⁷-
 by-reification/contemplative-distension²⁷. Finally as a further analysis, prospective Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ is by a rather surreptitious manner
 undermined by what this author qualifies as ‘subterfuges of Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹’ which are rather as of ideology; ideology in the sense that
 these are ‘commitments’ ready to ‘forego the pre-eminence of knowledge construed as of its
 ontological-veracity’ which is the only assurance of optimum construct of knowledge for
 human emancipation. Ideology as such takes the form of either ‘ideology denaturing¹⁶ of
 prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹’ or ‘reactive fear of
 ideology denaturing¹⁶ of prospective Being-development/ontological-framework-expansion—as-
 to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹’.
 In both instances what is lost is prospective Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology⁹⁹ itself, such that besides temporal/shortness-of-register-of-⁵⁶meaningfulness-

and-teleology⁹⁹ interests undermining it, prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ is circularly perceived as a risk that will foster ‘ideology denaturing¹⁶ of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹’ or ‘reactive fear of ideology denaturing¹⁶ of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹’; as prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ itself loses 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-teleology⁹⁹’ 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/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. This underlying human mental-disposition arises as of the successive human as trepidatious/warped/preclusive/occlusive-consciousness in ⁵⁸neuterising; as such ⁵⁸neuterising is the outcrop of human limited-mentation-capacity. In other words ⁵⁸neuterising can effectively be ‘decomposed-as-from-a-conflatedness¹³-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-drag³⁴,

and so-construed from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹³ of notional~deprocrysticism deneuterising¹⁷—referentialism’. Such an exercise can be conceptualised as an abstract ⁸³reference-of-thought/epistemic-totalisation level of deneuterising¹⁷—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 a attendant~ontological-contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰-lowest-level-reification perceptivity-as-of-bad-omen as of its relative ⁵⁸neuterising as of its random-as-uncircumscribing/undelineating-as-‘epistemic-totality³⁷’ existential~epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹ given its non-rules—apriorising/axiomatising/referencing~psychologism,-as-impulsive-or-accidentated-or-random-mental-disposition (noting that such a poor reification is better than no reification at all in the sense that where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-bad-omen provides a basic knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism 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 attendant~ontological-contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰-second-level-reification 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-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential–epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹ given its rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting as well that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period provides a relatively better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism 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 ¹⁰³universalisation–non-positivism/medievalism society imply attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-third-level-reification perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor as of its relative ⁵⁸neuterising as of its qualifying–circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential–epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹ given its ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor provides an even better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism 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 ¹⁰³universal narrative of human

behaviour implications); - for an occlusive-consciousness as of our positivism/rational-empiricism implying attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰-fourth-level-reification perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its relative ⁵⁸neuterising as of its categorising-circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹ given its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (noting also that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides a decisively better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism 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~deprocrpticism attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰-full-level-of-reification notional~deprocrpticism deneuterising¹⁷—referentialism as of referentialism-circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹ given its preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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/epistemicity-relativism-determinism 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 ¹⁸deprocrpticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought as a projective—totalitative-implications conception and superseding ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 ¹⁸deprocrpticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought as of its ontological-completeness-of-⁸³reference-of-thought/ontological-normalcy/postconvergence is the effective basis for evaluating the ontological-veracity of all preceding ⁸³reference-of-thought as of its deneuterising¹⁷—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-totality³⁷’ with recurrent-utter-uninstitutionalisation) circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential—epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹’ speaks of more and more profound convergence-as-of-accumulation of human-subpotency grasp of the full-potency of existence coherence/contiguity. It should be noted as well that the afore is focused on the abstract ⁸³reference-of-thought/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is

actually reflecting ‘the backdrop construed as human sublimation-educing—
 textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-
 becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-
 of-existence⁹⁵’ for the effectively devolving différance/internal-dialectics/difference-deferral
 teleological process of meaningfulness; given that the abstract ⁸³reference-of-thought/epistemic-
 totalisation level so-established rather enframes teleologically-devolving-as-drifting
 meaningfulness with regards to ‘social-stake-contention-or-confliction as of existential-
 instantiations dynamics among individuals and the social-collective’ construed from
 notional~deprocrpticism deneuterising¹⁷, to fully reflect the ontological-veridicality of mental-
 states as of affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking –
 apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-
 invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
 preconverging-or-dementing –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>⁸³ reference-of-
 thought-⁸⁴ devolving—différance/internal-dialectics/difference-deferral’ construed as
 disambiguation its uninstitutionalised-threshold^{102 56} meaningfulness-and-teleology⁹⁹. 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-totality³⁷’ ‘existential-epistemic-totalisation-
 scheme-of-⁵⁶ meaningfulness-and-teleology⁹⁹’, as it construes any ill-health issue as of the idea
 of bad omen given its ‘non-rules—apriorising/axiomatising/referencing-psychologism,-as-

impulsive-or-accidental-or-random-mental-disposition'. The uninstitutionalised-threshold¹⁰² as such, as of the ⁸³reference-of-thought beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-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 postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology>. This thus involves the disseminative-as-rearticulated <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving—différance/internal-dialectics/difference-deferral as conjugations as of intemporal-as-conviction-as-to-profound-supererogation⁹⁶ ontological-performance⁷²-<including-virtue-as-ontology> and also as the various temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> denaturing¹⁶, all as conjugating variously to the very same implied ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ underlying idea of bad omen interpretation of recurrent-utter-uninstitutionalisation going by its random-as-uncircumscribing/undelineating-as-‘epistemic-totality³⁷’ ‘existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹’; 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 <amplifying/formative-epistemicity>⁸³reference-of-thought-⁸⁴devolving—différance/internal-dialectics/difference-deferral is equally pertinent with respect to all the other registry-worldviews/dimensions

⁸³reference-of-thought but rather as of their own given ‘candid existential expressiveness’ with regards to their own respective specific same ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ conjugations as intemporal-as-conviction-as-to-profound-supererogation⁹⁶ ontological-performance⁷²-<including-virtue-as-ontology> and as various temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰-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, ¹⁰³universalisation–non-positivism/medievalism preclusive-consciousness, positivism–procrypticism occlusive-consciousness and notional~deprocrypticism protensive-consciousness, inducing their respective tendentious/qualifying/categorising/referentialism–circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ ‘existential-epistemic-totalisation-scheme-of–⁵⁶meaningfulness-and-teleology⁹⁹’; and so, respectively due to their rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, and preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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-teleology⁹⁹ 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-totalising³³/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving—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-teleology⁹⁹ induced by human limited-mentation-capacity-deepening⁵³ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’, such that human ⁵⁶meaningfulness-and-teleology⁹⁹ is not absolutely identitive but shifting as of <amplituding/formative—epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving—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-teleology⁹⁹; with the implication that the ontological-performance⁷²-<including-virtue-as-ontology> of human ⁵⁶meaningfulness-and-teleology⁹⁹ as to sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵ is fundamentally construable as of the developing scope of ‘the respective relative ⁵⁸neuterising’ towards prospective deneuterising¹⁷—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-teleology⁹⁹ that is as of ‘various relative mentally-closed limited-mentation-capacity as of beyond-the-consciousness-

awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶⁷
 as ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ towards ‘mentally-opened limited-
 mentation-capacity overcoming beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 preconverging-existential-extrication-as-of-existential-unthought>⁶⁷ ~~<amplituding/formative-
 epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴,
 and so as of⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>; wherein as
 for the trepidatious-consciousness ~~<amplituding/formative-epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, ‘human mentally-closed
 limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 preconverging-existential-extrication-as-of-existential-unthought>⁶⁷ induced⁵⁸neuterising can
 be construed as ~~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 originariness/origination as of random-as-uncircumscribing/undelineating-as-‘epistemic-
 totality³⁷’ ‘existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹’ as
 reflected in the idea of bad omen, for the warped-consciousness as
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—~~re-originariness/re-origination as of
 tendentious-circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’
 ‘existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹’ as reflected in
 the idea of evil forest, for the preclusive-consciousness as ~~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—~~re-originariness/re-origination as of qualifying-circumscribing-as-‘epistemic-
 totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ ‘existential-epistemic-totalisation-scheme-of-
⁵⁶meaningfulness-and-teleology⁹⁹’ as reflected in the idea of failure to heed the Deity, while for

the occlusive-consciousness as apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—re-
 originariness/re-origination as of categorising-circumscribing-as-‘epistemic-totality³⁷’-or-
 delineating-as-‘epistemic-totality³⁷’ ‘existential-epistemic-totalisation-scheme-of-
⁵⁶meaningfulness-and-teleology⁹⁹’ as reflected in the idea of full disease and scientific theory
 construct as the exclusive cause-and-effect conceptualisation’. Such that in the final analysis,
 there is an underlying tendency of Being-development/ontological-framework-expansion-as-to-
 depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ that
 decomposes-as-of-conflatedness¹³ ‘human mentally-closed limited-mentation-capacity as of
 beyond-the-consciousness-awareness-teleology⁹⁹’-~~in-preconverging~~-existential-extrication-as-
 of-existential-unthought⁶’ 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-
 or-notional~projective-perspective. Thus for the protensive-consciousness as
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—re-originariness/re-origination as of
 referentialism-circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’
 ‘existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹’ implied say as
 of post-structuralism factoring in socioeconomic, education, information, environmental,
 gender and power relations issues underlying healthcare and medical delivery’; as of
 notional~deprocrypticism is as of deneuterising¹⁷—referentialism. This analysis conveys the
 reality of human crossgenerational institutional-cumulation/institutional-recomposure-~~{as-to-~~
~~historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-~~
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} 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-teleology⁹⁹ as of ‘their relative ⁵⁸neuterising’. Likewise the ultimate possibility of human crossgenerational institutional-cumulation/institutional-recomposure-~~(as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ as enabling the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of notional~deprocrypticism/~~amplituding/formative~~notional~preempting—disjointedness-as-of-⁸³reference-of-thought is the backdrop for deneuterising¹⁷—referentialism enabling the full transparent ontologically-veridical elucidation of human ⁵⁶meaningfulness-and-teleology⁹⁹ construed as of ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>; as of the possibility of deneuterising¹⁷. In the bigger scheme of things, as of the notional~conflatedness¹³ of notional~deprocrypticism as deneuterising¹⁷—referentialism, what had hitherto been conceived notionally as logicism is herein exposed as effectively superseded by the notion of différance/internal-dialectics/difference-deferral so-construed as of ‘⁸³reference-of-thought-or-axiomatic-construct-devolving-as-of-ontological-reconstituting—as-to-conflatedness¹³-différance/internal-dialectics/difference-deferral’ and as implied as-of-the-construal-of-différance/internal-dialectics/difference-deferral-of-⁵⁶meaningfulness-and-teleology⁹⁹; and so with respect to the more ontologically-veridical reality of human conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹ always from a position of limited-mentation-capacity as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought,

thus in need for its prior deepening so-captured in the ‘human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵ as of the notional~conflatedness¹³ 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-void⁶⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness⁴>/illusion-of-the-present/present-consciousness/mirage. Such a ‘human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵ as of the notional~conflatedness¹³ 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-teleology⁹⁹ construal, is best predisposed to grasp the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> ⁸³reference-of-thought as this enables transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, thus fulfilling the full implications of knowledge as of its ontologically-veridical knowledge-notionalisation and organic-knowledge nature. Fundamentally this all has to do with human limited-mentation-capacity, as if at a given (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness^{1,2}-of-notional~deprocrypticism-prospective-sublimation>⁹⁰) originary/event³⁸-of-prospective-ontology-origination moment humankind-as-of-its-integant-individuals had a

profound-and-complete mentation-capacity, then human ⁵⁶meaningfulness-and-teleology⁹⁹ will be absolutely identitive with no implied-différance/internal-dialectics/difference-deferral-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-completeness⁸⁷-of-⁸³reference-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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² <amplituding/formative-epistemicity>causality⁴ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing, -for-explicating-ontological-contiguity⁷’ construed-as institutional-cumulation/institutional-recomposure-<as-to-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, 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/delineating ⁸³reference-of-thought-⁸⁴devolving. The notion of beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ also highlights theoretically why the Husserlian epoché or bracketing method construed as eidetic reduction is ontologically-flawed by its apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-

existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in pre-converging-entailment as it naively imply circumscribing-as-‘epistemic-totality³⁷’/delineating-as-‘epistemic-totality³⁷’⁵⁶ meaningfulness-and-teleology⁹⁹ for its essence in presence, rather than the fact that presence⁸³ reference-of-thought as ‘metaphysics-of-presence-⟨implicated-nondescript/ignorable-void⁶⁰’-as-to-⁷⁰ presencing—absolutising-identitive-constitutedness¹⁴⟩ 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-⁹¹ nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩ implications as nondescript/ignorable-void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives)’ when it comes to presence uninstitutionalised-threshold¹⁰² ⁸³ reference-of-thought in its relative notional-discontiguity/epistemic-discontiguity⁶³ -⟨between—prior-shallow-supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing²⁰ -qualia-schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹ -qualia-schema⟩/relative-ontological-incompleteness⁸⁸ -of-⁸³ reference-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 ⟨amplifying/formative-epistemicity⟩ totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ at its given registry-worldview’s/dimension’s ⁸³ reference-of-thought without factoring in the phenomenological implications of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³ -as-to-totalitative-reification-in-singularisation-⟨as-to-

the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality⁶-as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷’ as ‘Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹
 coherence/contiguity implications as of ontology’s-directedness-as-Being’, and thus fails to get
 to the ‘deepest phenomenological transcendental-point-of-departure handle as of the
 notional~conflatedness¹³ of notional~deprocrypticism deneuterising¹⁷—referentialism’
 reflected by metaphysics-of-absence-~~(implicated-epistemic-veracity-of-⁶¹nonpresencing-
 <perspective-ontological-normalcy/postconvergence>}~~ in the conception of ⁵⁶meaningfulness-
 and-teleology⁹⁹ 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-⁶¹nonpresencing-<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-teleology⁹⁹ with regards to the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’’ as of the variance of uninstitutionalised-
 threshold¹⁰² prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and
 prospective institutionalisation relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought.

For instance, such epistemic-break/epistemic-resetting associated with the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ necessarily explains the ‘mutually transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ unintelligibility’ of the Galileos, Newtons, Diderots episteme articulating prospective positivising/rational-empiricism ⁵⁶meaningfulness-and-teleology⁹⁹ and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of ⁸³reference-of-thought is by itself tied up to a prospective epistemic disruption, construed as of soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought. Such transcendental epistemic-breaks/epistemic-resetting arise because humankind is subpotent as of its knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue to the full-potency of existence, and in the human construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’ is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches’ with respect to social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>, an apparent episteme as of ‘axiomatic commonness-in-sharedness of human ⁵⁶meaningfulness-and-teleology⁹⁹ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-

veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-
 construal’ arises as of institutional-being-and-craft. But then, where transcendental
 implications as of prospective institutionalisation prospective relative-ontological-
 completeness⁸⁷-of-⁸⁸reference-of-thought point to more profound ⁸⁸reference-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-teleology⁹⁹ with regards to the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’ with respect to social ¹⁰³universal-
 transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness)>; and so more than just as of
 beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-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 <amplituding/formative-epistemicity>totalising~self-
 referencing-syncretising’ across the entire social spectrum as of notional~episteme dynamically
 covering both informal institutional settings and formal institutional settings. In the bigger
 scheme of things, such transcendental epistemic-breaks/epistemic-resetting in transition
 associated with the ontological-contiguity⁵⁷—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 priesthods
 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-teleology⁹⁹,
 antinihilism and transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity
 knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting
 become inevitable wherein the prior knowledge episteme de-
 mentatively/structurally/paradigmatically loses its way as of its initial justification as
 safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-
 directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-
 threshold¹⁰² actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶
 undermines the prospective possibility of prospective enlightening human knowledge; and so,
 as increasingly the prior epistemic disposition is one that overlooks prospective inherent
 transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity of ⁵⁶meaningfulness-and-
 teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> turning rather towards
 social-aggregation-enabling implications as ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming. Insightfully, that exercise is actually reflected as of temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-to-intemporal individuations with variance of mental-dispositions among individuals an issue of variance as of skewness towards temporality⁹⁸/shortness or intemporal⁵²; 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-teleology⁹⁹ that prospectively construes of successive frameworks of ‘⁸³reference-of-thought—

devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness as of
 implicated-and-explicated ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-
 and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional~referential-notions/articulations/virtue' as of the specific institutionalisation,
 to ensure that human ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-
 virtue-as-ontology> will remain intemporal-as-ontological as of their ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ given 'the impossibility of overcoming the
 abstract human seed of temporality⁹⁸/shortness dynamically involved, as of beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶, in a formulaic-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶ deterministic relation with such ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ by <amplifying/formative>⁸ wooden-language-
 <imbued—temporal—mere-form/virtualities/dereification/akrasitic-
 drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought-
 categorical-imperatives/axioms/registry-teleology⁹⁹> } thus failing to uphold intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation?. Thus the ontological
 effectiveness of such intemporal-projection as longness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹ lies rather in undermining the existential possibility of the successive
 uninstitutionalised-threshold¹⁰²/uninstitutionalisations as of bringing about prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought driven by ontological-faith-notion-or-
 ontological-fideism thus inducing social ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-
 ontological-completeness⁸⁷> } which renders untenable temporality⁹⁸/shortness as of the given
 uninstitutionalised-threshold¹⁰² instigated from the prior institutionalisation's ⁸³reference-of-

thought⁸—categorical-imperatives/axioms/registry-teleology⁹⁹ denaturing¹⁶; as implied with
 base-institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought over recurrent-utter-uninstitutionalisation, ¹⁰³universalisation prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought over base-institutionalisation–
 ununiversalisation, positivism prospective relative-ontological-completeness⁸⁷-of-⁸³reference-
 of-thought over ¹⁰³universalisation–non-positivism/medievalism, and prospectively
 notional~deprocrpticism prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought over positivism–procrpticism. Such that we can garner that it is a positivism registry-
 worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness⁸⁷-
 of-⁸³reference-of-thought social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-
 ontological-completeness } that makes it untenable for non-positivism/medieval temporal
 mental-dispositions to elicit non-positivism/medieval implied temporality⁹⁸. Likewise,
 prospectively it is a notional~deprocrpticism registry-worldview’s/dimension’s
 institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
 social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } that
 can render it untenable for procrpticism temporal mental-dispositions to elicit
⁸⁰procrpticism–or–disjointedness-as-of-⁸³reference-of-thought implied temporality⁹⁸. Thus
 aetiologisation/ontological-escalation is not about transforming the reality of human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatureddness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
 normalcy/postconvergence>’–existentialism-form-factor as overcoming temporality⁹⁸/shortness
 inherently, but rather it is about bringing about prospective relative-ontological-completeness⁸⁷-

of-⁸³reference-of-thought. The reality of human registry-worldview's/dimension's institutionalisation and uninstitutionalised-threshold¹⁰² mental-dispositions imply that at the uninstitutionalised-threshold¹⁰² prospective institutionalisation knowledge as transcendental-enabling/sublimating/supererogatory~de-mentativity is not socially integrated directly as of dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) exercise engaging with intemporal-as-ontological⁵⁶ meaningfulness-and-teleology⁹⁹. Such prospective intemporal-as-ontological⁵⁶ meaningfulness-and-teleology⁹⁹ is not necessarily perceived at the uninstitutionalised-threshold¹⁰² as any more pertinent for attaining social approbation than other temporal⁵⁶ meaningfulness-and-teleology⁹⁹ as of the said uninstitutionalised-threshold¹⁰². This point out that⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷ — unenframed-conceptualisation mental-dispositions in their intemporality⁵²/longness or longness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹ are as of a projected-or-anticipated apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity } — conflatedness¹³ in {preconverging-disentailment by} — postconverging-entailment of social¹⁰³ universal-transparency¹⁰⁴ — <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸ } for institutional and formal deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference>. That is at the uninstitutionalised-threshold¹⁰² such intemporal-as-ontological⁵⁶ meaningfulness-and-teleology⁹⁹ is pragmatically expounded socially not in terms of its inherent dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) ideal

which is socially-too-abstract but rather as a de-mentating/structuring/paradigming secondnatured construct of positive-opportunism—of-social-functioning-and-accordance⁷⁵ as of institutional and formal percolation-channelling-<in-deferential-formalisation-transference> to attain social approbation. It is such a ‘apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³ ~~in {preconverging-disentailment by} postconverging-entailment~~ de-mentating/structuring/paradigming secondnatured construct of positive-opportunism—of-social-functioning-and-accordance⁷⁵ of institutional and formal deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference> to attain social approbation’ that holds together in social ¹⁰³universal-transparency¹⁰⁴ ~~-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness }~~ temporal-to-intemporal solipsistic mental-dispositions as of a given secondnatured institutionalisation. Out of such an apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³ ~~in {preconverging-disentailment by} postconverging-entailment~~ de-mentating/structuring/paradigming secondnatured construct, intemporal-as-ontological ⁵⁶meaningfulness-and-teleology⁹⁹ is not necessarily perceived as any more pertinent for attaining social approbation than other temporal ⁵⁶meaningfulness-and-teleology⁹⁹. In other words, the ideal articulation of base-institutionalisation ⁵⁶meaningfulness-and-teleology⁹⁹ in recurrent-utter-uninstitutionalisation, just as that of ¹⁰³universalisation in base-institutionalisation—ununiversalisation, positivism/rational-empiricism in ¹⁰³universalisation—non-positivism/medievalism, and prospectively notional~deprocrypticism in positivism—procrypticism; are only pertinent for attaining social approbation as of their apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³ ~~in {preconverging-~~

~~disentailment by} postconverging entailment~~ de-mentating/structuring/paradigming
 secondnatured construct of positive-opportunism—of-social-functioning-and-accordance⁷⁵ of
 institutional and formal deferential-formalisation-transference as of percolation-channelling-
 <in-deferential-formalisation-transference>. This highlights that from the perspective of
 immediate-or-short-run social approbation, it is simpler though ontologically flawed as of
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in-preconverging-~~
~~entailment~~ to engage a registry-worldview/dimension at its uninstitutionalised-threshold¹⁰²
 rather by an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation mental-disposition on the basis of its prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought or its same metaphysical framework of contention
 rather than adopting at its uninstitutionalised-threshold¹⁰² a more complex but ontologically-
 veridical ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation mental-disposition on the basis of the prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought or superseding metaphysical framework of contention
 as of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-~~
~~disentailment by} postconverging entailment~~. That is, engaging a non-positivism registry-
 worldview/dimension ⁵⁶meaningfulness-and-teleology⁹⁹ with respect to say notions-and-
 accusations-of-sorcery on its same terms in case of an accusation of sorcery to imply the other
 is the sorcerer, etc. will sound more credible as of its ~~amplituding/formative~~ wooden-
 language-~~imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-~~
~~prospective-apriorising-implications>~~ in a non-positivism social-setup than say projecting to
 prospective positivism registry-worldview/dimension ⁵⁶meaningfulness-and-teleology⁹⁹ and

implying that notions-and-accusations-of-sorcery are not real speaking of both the defect of such accusation and the defective superstitious ~~<amplituding/formative>~~ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-~~prospective-apriorising-implications>~~) in the non-positivism social-setup. Ultimately, such a profound phenomenological ~~<amplituding/formative-epistemicity>~~totalising~conflated-⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontological-performance⁷²-<including-virtue-as-ontology> construal faced with the inherent dogmatic and psychological biases of human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵ (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 ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about ²⁵ millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner

thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with hardly any critical influence on the party and is ¹⁰³universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/supererogatory~de-mentativity <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construal as implied with notional~deprocrpticism as preempting—disjointedness-as-of-⁸³reference-of-thought and so be able to keep their head up from drowning in human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ (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 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ in existence/existential-possibilities as ‘hyperbolic pretences of ontology’. This author thinks that there can effectively be an engaging and constructive approach for arriving at such a depth of radical ontology warranted by existence/existential-possibilities that is transcendental-enabling/sublimating/supererogatory~de-mentativity for the social avoiding the platitudes of

our times such that many an intellectual have even given up to ‘this all-powerful emotional-involvement element of the social’. Human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵ (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 ¹⁰³universal projection as intemporality⁵²-or-longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ as the opportunity for prospective transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. Such a construct is a ‘response construal’ that inherently enables transformative ¹⁰³universal implications as beyond presence issues and complexes as it sublimates presence out of its failure. This is unlike the all too frequent construct of ‘reactionary construal’ caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as a positive act a reactionary construal is hardly of entailing ~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷ thus hardly as of aetiologisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of ¹⁰³universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom

for instance that humankind appeared on earth about 100000 years ago but the pervasive de-mentative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind's problems as of 'reactionary construal' and humankind's ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in-preconverging-entailment~~ to the notion of nation-state seems to create an impasse for human Being-and-contemplative development. Consider again the possibility capable of arising as of a 'response construal' as effectively articulated by Derrida in his analysis of spirit. Derrida grasps that Heidegger strove to produce ¹⁰³universal human ⁵⁶meaningfulness-and-teleology⁹⁹ but was caught up in the ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵ (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 ¹⁰³universalise and so Heidegger couldn't carry the effective implications of his work to its true ¹⁰³universal conclusion as he was caught up in the 'reactionary construal' of them-and-us, as his commitment to the 'us' overlooked/didn't-come-into-grips with what the 'us' was doing, not to mention the possibility of him actually acting as transcendental over the them-and-us as a position of making a ¹⁰³universal 'response construal'. This problem isn't particular to Heidegger but for the fact that the underlying regime of 'us' were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a 'response construal' for humankind overall can construe of emancipation ⁵⁶meaningfulness-and-teleology⁹⁹ in them-and-us basis and whether this isn't a recipe for potential disaster as all them-and-us rationale are just variances of the same insanity! We can imagine that a true understanding and ¹⁰³universal application of Derrida's spirit insight

as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’ which simply provides ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ comfort to protagonists by its lack-of or pseudo ¹⁰³universal projection. Basically, a phenomenological extended metaphysics-of-absence-~~<implicated-epistemic-veracity-of-⁹¹nonpresencing-<perspective-ontological-normalcy/postconvergence>~~ as of notional~deprocrypticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-perceiving/re-thinking beyond our apparently constricted metaphysics-of-presence-~~<implicated-‘nondescript/ignorable-void’-as-to-⁹⁰presencing—absolutising-identitive-constitutedness¹>~~ framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the radical ontology possibilities of existence/existential-possibilities. Transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ as implied here is with regards to ⁸³reference-of-thought/epistemic-totalisation level ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal’ in epistemic-conflatedness¹³ as of underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ is actually what a Kantian transcendental

imagination and other subsequent philosophies of transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity it inspired would have strove to arrive at,
 but according to this author wrongly understood transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity rather as of ‘phenomenal-abstractiveness’
 as the basis/grounding to then construe/conceptualise ⁵⁶meaningfulness-and-teleology⁹⁹ failing
 to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-
 profoundness-and-completeness-to-⁵⁶meaningfulness-and-teleology⁹⁹ all the way to
 consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 for the possibility of ⁵⁶meaningfulness-and-teleology⁹⁹ to then arise on the basis of such a given
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument?; given that it is
 consciousness that teleologically-registers/recognises phenomenal-abstractiveness as of
⁵⁶meaningfulness-and-teleology⁹⁹ in addition to the implications thereof with regards to the
 varying-as-transcending nature of consciousness with human limited-mentation-capacity-
 deepening³³ arising in further ~~apriorising/axiomatising/referencing-
 {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in {preconverging-disentailment-by}—postconverging-entailment~~ as of human
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation in an exercise of ~~<amplituding/formative-epistemicity>~~totalising~renewing-
 realisation/re-perception/re-thought that re-projects-or-re-anticipates the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative-
 epistemicity>~~totalising~purview-of-construal’, and so as of a retrospective to prospective
 insight. Hence such philosophies failing to grasp that phenomenal-abstractiveness is ultimately
 as of ‘a ~~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—~~conflatedness¹³ ~~in {preconverging-
 disentailment-by}—postconverging-entailment~~ and so construed from the perspective of

~~amplifying/formative-epistemicity~~totalising~conflated⁵⁶meaningfulness-and-teleology⁹⁹-
as-of-notional~deprocrysticism-reflected⁴⁶historiality/ontological-eventfulness³⁸/ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’>’ actually ended up inducing ~~apriorising/axiomatising/referencing- {of-
attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
contiguity }—constitutedness¹⁴ in ~~preconverging-entailment~~~~ in striving to construe
⁵⁶meaningfulness-and-teleology⁹⁹ vaguely from phenomenal-abstractiveness as of elaboration-
as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
contiguity⁴⁰. Consciousness as the enabling point-of-focus for ‘human-subpotency existential
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>’
as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation induced
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights is actually the ~~apriorising/axiomatising/referencing- {of-
attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
contiguity }—conflatedness¹³ in {preconverging-disentailment by} postconverging-
entailment~~ point-of-focus that registers-as-of⁵⁶meaningfulness-and-teleology⁹⁹ 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/decided in
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement-by} postconverging-entailment as of consciousness's point-of-focus
 <amplituding/formative-epistemicity>totalising~conflated-⁵⁶meaningfulness-and-teleology⁹⁹-
 as-of-notional~deprocrpticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-
 relativism-determinism'> 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-<implied-self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-
 mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality> as of
 <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶nonpresencing,-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-teleology⁹⁹ as of
 understanding/reconstruing/correcting/adapting/maturing, taking its cue from the
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement-by} postconverging-entailment of existential-instantiations successions as it
 construes of existence/existential-possibilities as living-being! Put another way, consciousness
 as point-of-focus apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ of
⁵⁶meaningfulness-and-teleology⁹⁹ is ‘operative of human-subpotency as of the
 coherence/contiguity-of-superseding-oneness-of-ontology-as-of-inherent-existence-
 coherence/contiguity’, so-implicit 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 ~~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—~~
 constitutedness¹⁴ ~~in preconverging entailment~~ of the Kantian understanding of concepts and
 intuitions as being mutually dependent for ⁵⁶meaningfulness-and-teleology⁹⁹ articulation. In
 other words, ~~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed~existentialising/contextualising/textualising-contiguity }—~~
 constitutedness¹⁴ ~~in preconverging entailment~~ tend to fallaciously imply existence-in-existence
 or existence-of-things-in-existence whereas ~~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ 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-implicit-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-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as of <amplituding/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-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 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging-entailment construal of existence as of becoming-in-existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in- preconverging-entailment as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in- preconverging-entailment. Rather existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective—ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> is by itself construed as ‘the-very-same-immanent-

existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formativ-
 epistemicity>totalising~purview-of-construal’ with nothing else outside or preceding it’; as
 existence is an implied-axiomatic-construct-construed-as-⁸³reference-of-thought as an implied-
 theory, with the ‘implied about existence’ arising as of a given/specific
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given
 human limited-mentation-capacity implied registry-worldview/dimension consciousness, such
 that ⁵⁶meaningfulness-and-teleology⁹⁹ is as of existence’s implied axiomatic-devolving-
 teleological-de-mentating/structuring/paradigming-of-meaningfulness-as-of-instantiative-
 context with no ⁵⁶meaningfulness-and-teleology⁹⁹ construable outside it but for an epistemic-
 totalising³³~renewing-realisation/re-perception/re-thought of prospective
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-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/formativ-epistemicity>totalising~purview-of-construal’ implied
 axiomatic-devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness-as-
 of-instantiative-context, with no ⁵⁶meaningfulness-and-teleology⁹⁹ outside or preceding it. Thus
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment 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-commitment⁶⁶-<implied—self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-

as-being-as-of-existential-reality> as of <amplituding/formative-epistemicity>causality⁹ ~as-to-
 projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially inherent
 human-subpotency potential to manifest as human) for appropriate construal of
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>.
 The insight here is that we can't be at a posture of prior relative-ontological-incompleteness⁸⁸-
 of-⁸³reference-of-thought in relative notional-discontiguity/epistemic-discontiguity⁶³ -
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—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-teleology⁹⁹ about the nature of existence as if we are of
 ontological-completeness-of-⁸³reference-of-thought in ontological-contiguity⁶⁷ as of the-very-
 same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’, as our state of
 relative-ontological-incompleteness⁸⁸ perverts that grounding objective and rather points to the
 need for a notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰—qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking³¹—qualia-schema> induced psychoanalytic-
 unshackling towards a prospective state of prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought. What is fundamentally warranted is priorly attaining psychoanalytically,
 as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, ontological-
 completeness-of-⁸³reference-of-thought in ontological-contiguity⁶⁷ of the-very-same-immanent-

existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’, rather than a flawed attempt at grounding as with say a transcendental ego basis of construal of ⁵⁶meaningfulness-and-teleology⁹⁹, unsuspectedly grounding as of our positivism~procrypticism prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought; as such a role is simply undertaken by apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and is rather construed then as of such prospective underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming¹⁰—as-being-as-of-existential-reality> as of <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁹ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>. Such an apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment insight as of notional~deprocrypticism rather points out that soundness-or-ontological-good-faith/authenticity⁶⁹ of ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ 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, it is herein contended that the very fundamental
 handicapping issue to ⁵⁶meaningfulness-and-teleology⁹⁹ as of the philosophical tradition lies in
 the naïve human mental-reflex of implying that ‘a given human determination of the effecting
 basis/foundation/axiomatic-construct derived/deciphered from existential-instantiations as
 underlying the presence institutionalisation ~~<amplituding/formative—
 epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context—⁵⁶meaningfulness-and-teleology⁹⁹ carries-and-reflects all the
 depth/profoundness of existence/existential-possibilities’, thus not allowing for the possibility
 for further imbricatedness/threadedness/recomposuring as of existence/existential-possibilities
 of existential-instantiations outside any such ⁸³reference-of-thought determination; such
⁸³reference-of-thought determination being affixed rather in
~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—
 existentialising/contextualising/textualising-contiguity }—~~constitutedness¹⁴~~-in-preconverging-
 entailment~~ as of any of the various registry-worldviews/dimensions specific underlying
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
 thought such as ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-
 or-accidented-or-random-mental-disposition of recurrent-utter-uninstitutionalisation’ not
 cognisant of the ~~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³~~-in- {preconverging-disentailment-by}—postconverging-entailment~~ possibility of
 prospective base-institutionalisation prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism of base-institutionalisation–ununiversalisation’ not cognisant of the
 apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment possibility of prospective ¹⁰³universalisation
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, ‘¹⁰³universalisation-
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of
 ¹⁰³universalisation–non-positivism/medievalism’ not cognisant of the
 apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment possibility of prospective positivism prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and in our case
 ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism of positivism–procrypticism’ not cognisant
 of the apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment possibility of futural Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Such that it thus
 construes as absolutely reflecting existence/existential-possibilities by operations of
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside—attendant–ontological-contiguity⁶⁷~educated–
 existentialising/contextualising/textualising-contiguity⁴⁰ on the basis of that given
 determination ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with
 the consequence that its apriorising/axiomatising/referencing- {of-attendant–ontological-

contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
constitutedness¹⁴ ~~in preconverging entailment~~, 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
apriorising/axiomatising/referencing-~~{of-attendant–ontological-contiguity ~duced–
existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³ ~~in {preconverging-
disentailment by}~~ postconverging entailment of existence/existential-possibilities given the
imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at
registry-worldview/dimension depth of construal as of⁸³ reference-of-thought; as it then fails to
grasp that 'there is no understanding to be had outside the apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-
contiguity }—conflatedness¹³ ~~in {preconverging disentailment by}~~ postconverging-
entailment of existence as of prospective relative-ontological-completeness⁸⁷-of⁸³ reference-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 apriorising/axiomatising/referencing-~~{of-attendant–
ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }~~—
constitutedness¹⁴ ~~in preconverging entailment~~, and this issue is recurrent-beyond-
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>-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 temporality⁹⁸/shortness and intemporality⁵²/longness across all registry-
worldviews/dimensions, and speaks of a human preconverging-existential-extrication-as-of-
existential-unthought disposition reflected as ⁴⁶historiality/ontological-

eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the
 notional~conflatedness¹³ of notional~deprocrypticism behind the reality of a conceptualisation
 of human nature rather more completely as of institutionalisation and uninstitutionalised-
 threshold¹⁰² mental-dispositions. As highlighted before: consciousness is the point-of-focus
 <amplituding/formative-epistemicity>totalising~conflated-⁵⁶meaningfulness-and-teleology⁹⁹-
 as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’> 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-<implied-self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality> as of
 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-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-teleology⁹⁹ as of
 understanding/reconstruing/correcting/adapting/maturing, taking its cue from the
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by} postconverging-entailment of existential-instantiations successions as it
 construes of existence/existential-possibilities as living-being. Such ‘focusing construed as
 consciousness’ explains why axiomatic-constructs are explicited and implicited/intuited as of a

living-being <amplituding/formativ-epistemicity>totalising~conflated-⁵⁶meaningfulness-and-teleology⁹⁹ in coherence/contiguity-of-superseding~oneness-of-ontology. The above conception fundamentally underscore the development and how all human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue arises existentially as of consciousness, and is singularly reflected as of language development which is the ‘signifying mirroring’ of human ⁵⁶meaningfulness-and-teleology⁹⁹. The implication here is that ⁵⁶meaningfulness-and-teleology⁹⁹ as of ‘existential self-referencing’ and ‘existential syncretising-effecting’ construed as <amplituding/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ corresponds to language as of its ‘underlying <amplituding/formativ-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-teleology⁹⁹ that is language, is thus a point-of-focusing axiomatic/⁸³reference-of-thought devolving-construal disposition for ⁵⁶meaningfulness-and-teleology⁹⁹ as of the ‘human species sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵ as of existential-stakes migration enabled by human limited-mentation-capacity-deepening⁵³’ that speaks of ‘⁵⁶meaningfulness-and-teleology⁹⁹ accreting-substitutive-subsumption-as-futural-différance-freeplay² construed here as the human species consciousness-différance’, reflected by notional~deprocrypticism conceptualised ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in- {preconverging-disentailment-by}—postconverging-entailment of the successive human consciousnesses ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’. Thus consciousness by its full development as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ speaks fundamentally of the entire narrative possibilities of the human species as of human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵. Such ‘consciousness apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in- {preconverging-disentailment-by}—postconverging-entailment of ⁵⁶meaningfulness-and-teleology⁹⁹’ is reflected by the signifying mirroring of ⁵⁶meaningfulness-and-teleology⁹⁹ that is language as of its metaphoricity⁵⁷. Metaphoricity⁵⁷ can thus be construed as the signification of articulated ⁵⁶meaningfulness-and-teleology⁹⁹ as of reference to existential-instantiation contexts adjunctively and not as naturally devolving into the ‘underlying <amplituding/formativ-epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as signification of ⁸³reference-of-thought, such that metaphoricity⁵⁷ is rather an ‘adjunctive incorporation’ to the ‘underlying <amplituding/formativ-epistemicity>totalising/circumscribing/delineating signifying-construct of language’. The ‘underlying <amplituding/formativ-epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of its self-referencing ⁵⁶meaningfulness-and-teleology⁹⁹ is always susceptible to the further deepening

of human limited-mentation-capacity as of ~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought such that prospective ⁵⁶meaningfulness-and-teleology⁹⁹ arises out of the adjunction to this ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ and is adjoined to it as metaphoricity⁵⁷, with metaphoricity⁵⁷ construed as the signification implied as of syncretising-effecting ⁵⁶meaningfulness-and-teleology⁹⁹. Thus language effectively reflects the ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ reality of human ⁵⁶meaningfulness-and-teleology⁹⁹, as language is always a blending of the ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ with the ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ in ~~{preconverging-disentailment-by}—postconverging-entailment~~ adjunction of its metaphoricity⁵⁷. It is interesting to grasp here that a signifying-construct as signification of ‘the self-referencing of ⁵⁶meaningfulness-and-teleology⁹⁹’ is always ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating and is effectively signifying a ⁸³reference-of-thought as of ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Such centered-~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ construed as ⁸³reference-of-thought, and its signification as implied by an ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ necessarily has to do with the fact that ⁵⁶meaningfulness-and-teleology⁹⁹ is as of a ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly

coherent ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰ —as-being-as-of-existential-reality>~~ as of ~~<amplituding/formative—epistemicity>~~ causality⁶ ~~~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-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 ⁸³reference-of-thought as of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative—epistemicity>~~totalising~purview-of-construal’; as we know intuitively that meaning is always about the-one-meaning as well as a perspective/framing/reference/horizon/projection were all the-one-meaning cohere/are-in-ontological-contiguity⁶⁷ metaphoricity⁵⁷ as of human limited-mentation-capacity-deepening⁵³ adhocly produces by ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in- {preconverging-disentailment-by} postconverging-entailment~~ adjunctive significations where these do not fit in with the ‘underlying ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ due to the implications of human limited-mentation-capacity as of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought when conceptualising about such an ‘underlying ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’. But then an adjunctive-metaphoricity⁵⁷-signification so produced as reflected by ‘a transcendental syncretising-effecting ⁵⁶meaningfulness-and-teleology⁹⁹’ like the construal of budding-positivism/rational-empiricism in medieval society, may turn out in-due-course/crossgenerationally to be of an even greater ⁵⁶meaningfulness-and-teleology⁹⁹ ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating effect over the prior notion of the ‘underlying ~~<amplituding/formative—~~

epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and thus prospectively become the ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’; and so as of accreting-substitutive-subsumption-as-futural-différance-freeplay², by SUBSUMING some significations of the prior ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’ together with some adjunctive-metaphoricity⁵⁷-significans of the prior ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’, while ELIMINATING some significans of the prior ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity⁵⁷-significans of the prior ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’, and finally LEAVING-OUT some significans of the prior ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity⁵⁷-significans 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-significans to which other adjunctive-metaphoricity⁵⁷-significans could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing <amplituding/formative-epistemicity>totalising/circumscribing/delineating construct of ⁵⁶meaningfulness-and-teleology⁹⁹, its adjunctive-metaphoricity⁵⁷-signification can be construed as of the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of
 crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis
¹⁰³universalis 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-
 teleology⁹⁹. Existence itself as the absolute a priori underscores such a conception given the
 human species sublimation-educing—
 textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-
 becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-
 of-existence⁹⁵ as of existential-stakes migration; since the existential dispositions of human
 subjects relative to social-stake-contention-or-confliction arises as of ‘their living existential-
 instantiations’, and where they construe ⁵⁶meaningfulness-and-teleology⁹⁹ as not self-
 referentially covered by the ‘underlying <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating signifying-construct of language’, they will
 inevitably articulate adjunctive-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-
 teleology⁹⁹ and language, with the latter as the former’s signification mirroring, such that
 institutional-cumulation/institutional-recompose-(as-to-⁴⁶historicality/ontological-
 eventfulness /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) 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-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷’ différance’, with regards to ‘human species sublimation-educing—
 textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-
 becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-
 of-existence⁹⁵ as of existential-stakes migration’, and speaks of a non-speculative, non-
 imaginary, theoretical, conceptual and operant construal of an internal-dialectic in attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰/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 apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in- {preconverging disentanglement by}—postconverging-
 entailment <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-
 implications-of-prospective-⁶¹nonpresencing,-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 apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~duced–existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ -in-~~{preconverging-disentailment-by}~~ postconverging-entailment 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 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> for its evolving-and-devolving construct of ⁵⁶meaningfulness-and-teleology⁹⁹’! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ dynamics of individual and collective-social ⁵⁶meaningfulness-and-teleology⁹⁹’, and this equally explains why language evolves and transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human existentialism/throwness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay² with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes from childhood to adulthood’, notwithstanding the fact that the privileged social conceptualisation of language is as of ‘language as the complete possibilities of language as of

an absolute present conception usually of a privileged end-institution purpose'. Metaphoricity⁵⁷ is thus rather construed as of its overall ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in- {preconverging-disentailment-by}—postconverging-entailment~~ ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-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-teleology⁹⁹ underlying human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵, beyond just mere figurativeness but as of figurative projected implications of individuals and the collective-social ⁵⁶meaningfulness-and-teleology⁹⁹ as of their peculiarity/differentiation to the entire textual/hermeneutic/reprojecting/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 ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in- {preconverging-disentailment-by}—postconverging-entailment~~ 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 ~~apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising- contiguity }—~~conflatedness¹³-in-~~{preconverging disentanglement by}—postconverging- entailment~~ as of syncretising-effecting as ultimately converging towards a ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay² construed as ~~différance in apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³-in-~~{preconverging disentanglement by}—postconverging- entailment~~’ 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/projection 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-eventfulness³⁸/ontological-aesthetic-tracing- <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. 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/projection driven basis for ontological-construction’, and so as of a putting into question exercise. Ultimately, such privileged perspective/framing/reference/horizon/projection 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-drag³⁴ 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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁷’ as successive transcendental outcomes, so reflected by the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>; 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-~~<for-sublimating-existential-eventuating/denouement>~~-of-affirmative-and-
 unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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/projection.
 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-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ 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-drag³⁴ 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-completeness³⁷/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-drag³⁴
 construed as the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-

~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-~~
~~determinism’>~~ of the différence. The implication here resonates with the idea that knowledge is
much more than the construal of conceptual sublimation knowledge outcome, but rather its
construal as notional~knowledge involving the dynamic understanding of both its
temporality⁹⁸/misconstrual/desublimation 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 deneuterising¹⁷—
referentialism and thus beyond ⁵⁸neuterising’ reflecting the difference-in-nature/difference-in-
apriorising-or-axiomatising-or-referencing²⁴ of the uninstitutionalised-threshold⁰² 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 temporality⁹⁸, and so because of the circular existential implications of
human limited-mentation-capacity. Hence language can be more pertinently construed
ontologically as of the social dynamics of existential ⁵⁶meaningfulness-and-teleology⁹⁹
signification than just as of just an outcome privileged institutional end-purpose
perspective/framing/reference/horizon/projection 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/projection tend to be in
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-~~
~~existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-~~
~~entailment.~~ Further such accreting-substitutive-subsumption-as-futural-différance-freeplay² is
the existentially veridical and effective basis for reflecting ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ transcendental

outcome as can be implied in a storied-construct/ontologically-valid-narration as of existentially insightful ⁵⁶meaningfulness-and-teleology⁹⁹. Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity⁵⁴ ‘with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their ~~beyond-the-consciousness-awareness-teleology⁹⁹~~ ~~-<in-preconverging-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 temporality⁹⁸/shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹. 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-teleology⁹⁹, 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-teleology⁹⁹. Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure

handle as of the notional~conflatedness¹³ of notional~deprocrysticism deneuterising¹⁷—referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay² and is the maximal ontologically veridical articulation of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment~~ that ‘undermines the privileging of ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of its ubiquitous-protractedness as to de-mentative/structural/paradigmatic ‘ontological-contiguity⁶⁷ or difference-of-kind’ disposition, and so beyond just reflecting such ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ privilege undermining as of transcendental outcomes implied by ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. While the ‘Derridean quasi-transcendental-freeplay différance’ by its rather quasi-transcendental-freeplay orientation doesn’t quite get to such a phenomenological depth of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment~~, 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-drag³⁴ implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of ‘sublimation-educing—

textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-
 becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-
 of-existence⁹⁵’ as multifaceted. Ultimately, ‘Derridean quasi-transcendental-freeplay
 différance’ unsuspectingly points out that ⁵⁶meaningfulness-and-teleology⁹⁹ imply by default a
 given perspective/framing/reference/horizon/projection, such that as of a
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁵⁶meaningfulness-and-teleology⁹⁹ 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-event³⁸-as-prospective-ontology-
 origination ⁵⁶meaningfulness-and-teleology⁹⁹ facet. Thus, this author holds that such a
 ‘Derridean quasi-transcendental-freeplay différance’ is fundamentally incomplete as of
 comparison with the implied ~~apriorising/axiomatising/referencing-~~{of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³-in-~~{preconverging-disentailment-by}~~ postconverging-entailment 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/projection implications’ with regards to
⁵⁶meaningfulness-and-teleology⁹⁹, and so as disambiguating ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ from ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> by their respective
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument }—for-~~
 conceptualisation, such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay
 différance’ not doing that rather represents the ⁷⁹presencing—absolutising-identitive-~~

constitutedness¹⁴ as the common perspective/framing/reference/horizon/projection for both, thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising²³ between ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ and ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> (rather than difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴), and so contradictorily as if both are of the presencing ~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for- conceptualisation.~~ With the reality that ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> is wrongly-and-unsuspectingly given as of common ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, thus inducing a relative ontologically-flawed quasi-transcendental freeplay as ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> is rather in notional-discontiguity/epistemic-discontiguity⁵³ ~~<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>~~ when analysed as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴. Consider in this regard ‘the very same physics ~~<amplituding/formative-epistemicity>~~totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with the articulation as of prior relative-ontological-incompleteness⁸⁸ being ‘traditional classical mechanics axiomatic-construct’ and the articulation as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought being the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; now, articulating ⁵⁶meaningfulness-and-teleology⁹⁹ of ‘the very same physics ~~<amplituding/formative-epistemicity>~~totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of ‘traditional

classical mechanics axiomatic-construct' construed as ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-supererogation ⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> with the 'traditional classical mechanics axiomatic-construct' ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴. 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-<between—prior-shallow-supererogation ⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation ⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> between the two as of their distinct supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation. Whereas accreting-substitutive-subsumption-as-futural-différance-freeplay² is akin to the complete 'epistemic-break', as of Einstein's defining-threshold contribution with the-theory-of-relativity and Bohr's defining-threshold atomic-model contribution to quantum-mechanics together with other seminal scientists subsequent contributions that ultimately led to 'the very same physics <amplituding/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of

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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural différance where ⁵⁶meaningfulness-and-teleology⁹⁹ is construed as of the prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>

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

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

~~conceptualisation~~ which points to a prospective relative-ontological-completeness⁸⁷/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-axiomatising-or-referencing²⁴ 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-axiomatising-or-referencing²⁴ arrived at by human limited-mentation-capacity-deepening³³ as of ¹⁵de-mentation-

~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—standing-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 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as of <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁷¹ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), and validated as of <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷; 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 <amplituding/formative—epistemicity>totalising/circumscribing/delineating of physics’ as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, is not arbitrarily arising from any human-subpotency⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ but is rather divulged-as-of-relative-ontological-contiguity⁶⁷ from existence-potency³⁹ ~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 <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷. This⁵⁶ meaningfulness-and-

teleology⁹⁹ 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-supererogation⁹⁶ <as-to-perspective—ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> that phenomenological validates transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and so implying human limited-mentation-capacity-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 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment reflecting existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ <as-to-perspective—ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in its ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>, and so beyond just a Derridean freeplay *différance* which is then in apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-entailment as not factoring in the process of a tendential-deliberation-of-decidability towards attaining transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Insightfully, we can grasp that the Derridean freeplay *différance* becomes as of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-

contiguity }—constitutedness¹⁴—in preconverging entailment because ‘reasoning itself has become defective’ as presupposing-by-the-Derridean-freeplay to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶—<as-to-perspective—ontological-normalcy/postconvergence—implied-‘prospective-aporeticism-overcoming/unovercoming’>. So because at the point of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity reasoning is still presupposing thought-determination instead of given up to the possibility of existence’s divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously become the transcendental-signifier of existence despite the reality of human limited-mentation-capacity which priority at that point should be the need for validation from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶—<as-to-perspective—ontological-normalcy/postconvergence—implied-‘prospective-aporeticism-overcoming/unovercoming’> and not make any determination priorly, even as of freeplay. Furthermore, it is wrong to construe/equate as imagination such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-supererogation⁹⁶—<as-to-perspective—ontological-normalcy/postconvergence—implied-‘prospective-aporeticism-overcoming/unovercoming’>, since in reality it is rather pushing reasoning to its very limits in a notional disposition that is not guaranteed, and only occasionally as of tendential-deliberation-of-decidability is it confirmed by existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as validatable by <amplifying/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷. 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-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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-⁸³reference-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<amplifying/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-teleology⁹⁹. It should be noted that reasoning-as-intelligibility rather harkens back to a given ‘registry-worldview’s/dimension’s ⁸³reference-of-thought ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ established existential–epistemic-totalisation-of-⁵⁶meaningfulness-and-teleology⁹⁹’ to which it tends to be engaged with in an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation reflex as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰. 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-teleology⁹⁹ beyond any given registry-worldview/dimension mindset divulgeable by existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ ~~as-to-perspective–ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>~~? It is herein that we get into the realm of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of ¹⁵de-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 ~~amplituding/formative-epistemicity~~>causality⁹ ~~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶~~/contingency, human intemporal individuation is predisposed to put in question

even a 'registry-worldview's/dimension's ⁸³reference-of-thought ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ established existential-epistemic-totalisation-of-⁵⁶meaningfulness-and-teleology⁹⁹' as of a reconstrual of ⁸³reference-of-thought and devolving-axiomatic-constructs implications, and so as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. This insight about ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ further reveals that prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> implies prospective renewal of attitude/mental-disposition/care-and-episteme⁵, as of ¹⁵de-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-thinking²¹-apriorising-psychologism> and unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰-apriorising-psychologism> respectively as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought and prior relative-ontological-incompleteness⁸⁸. In this regard we can imagine as of 'the very same physics ~~<amplituding/formative-epistemicity>~~totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality', the strange feeling upon physicists wedded to 'traditional classical mechanics axiomatic-construct' with respect the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation articulation of such ideas as space-time, considering the ether as unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental

basis for understanding the new physics as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing>⁹² developments in physics since then, even though its⁵⁶meaningfulness-and-teleology⁹⁹ remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care-and-episteme⁵ from that simplistic ‘modern conception’ cannot be contested. Such an attitude/mental-disposition/care-and-episteme⁵ implied shift as articulated above, construed as of an overall registry-worldview/dimension⁸³reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather ‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care-and-episteme⁵ transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-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 more¹⁰³universal 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-individuation-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 ~~amplituding/formative-epistemicity~~>totalising~thrownness-in-existence³⁵ (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 ¹⁰³universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipating 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 ¹⁸¹deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care-and-episteme⁵ renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-teleology⁹⁹’-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶, that reflects a human tacit awareness that the grounding of its ⁵⁶meaningfulness-and-teleology⁹⁹ is not-certain-as-absolute at any given moment, and that it should be prepared to shift its attitude/mental-disposition/care-and-episteme⁵ for more profound-and-complete ⁵⁶meaningfulness-and-teleology⁹⁹. While such an inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a ⁸³reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism ⁸³reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically implied at the phenomenological depth of ⁸³reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals ‘mental and existential investment’ into ⁵⁶meaningfulness-and-teleology⁹⁹ as grounded on a given ‘registry-worldview’s/dimension’s ⁸³reference-of-thought <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ established existential-epistemic-totalisation-of-⁵⁶meaningfulness-and-teleology⁹⁹’ as well as the ‘psychological comfort’ habituated at the given ⁵⁸neuterising. 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-teleology⁹⁹ as of prospective notional~deprocrypticism is exactly the capacity to construe ⁵⁶meaningfulness-and-teleology⁹⁹ as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for ⁵⁶meaningfulness-and-teleology⁹⁹ beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ arising as of human

prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. The fact is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment implication with respect to existence-potency³⁹~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-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness⁸⁷ of apriorising/axiomatising/referencing, and so as of the certainty of human limited-mentation-capacity prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought <amplifying/formative—epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-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-teleology⁹⁹ grounding as always prospective as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; and so, as of the successive base-institutionalisation, ¹⁰³universalisation, positivism and notional~deprocrpticism registry-worldviews/dimensions ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> respectively as successive ⁵⁶meaningfulness-and-teleology⁹⁹ grounding for recurrent-utter-uninstitutionalisation, base-

institutionalisation–ununiversalisation, ¹⁰³universalisation–non-positivism/medievalism, and
 positivism–procrypticism ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴. Interestingly
 we can appreciate that the attitude/mental-disposition/care–and–episteme⁵ as of relevant
 existential issues of all the prior registry-worldviews/dimensions ⁸³reference-of-thought are
 wanting-as-relatively-ontologically-flawed from our positivism–procrypticism as prospective
 perspective/framing/reference/horizon/projection of ⁵⁶meaningfulness-and-teleology⁹⁹.
 However, we are hard-pressed to concede that from futural Being-development/ontological-
 framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective ¹⁸deprocrypticism–or–preempting—
 disjointedness-as-of-⁸³reference-of-thought as of its prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought, our positivism–procrypticism is wanting-as-
 relatively-ontologically-flawed; as by reflex every registry-worldview/dimension is inclined to
 hang on to a delusion of the results-as-afterthought of prior ⁶¹nonpresencing-<perspective–
 ontological-normalcy/postconvergence> even at its uninstitutionalised-threshold ⁰² despite its
 notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing²⁰–qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹–qualia-
 schema> with the prospective registry-worldview/dimension institutionalisation. Thus, induces
 its specific ⁵⁸neuterising as it fails to construe of ⁵⁶meaningfulness-and-teleology⁹⁹ projectively
 as of prospective existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression relative-ontological-completeness⁸⁷ of
 apriorising/axiomatising/referencing. The implied ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation notion also underscores the
 postmodern conception of ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-
 constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-

⁶nonpresencing^{>92} with regards to any ~~<amplituding/formative-~~
 epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality, as fundamentally driven as to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression as so validatable by their
~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative~implications-of-
 prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷. Hence it is ‘more real in
 its ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
 singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing>~~⁹²
 understood as a double-gesture reification for prospective relative-ontological-completeness³⁷-
 of-axiomatic-construct-or-⁸³reference-of-thought’ by its ⁵⁵maximalising-recomposuring-for-
 relative-ontological-completeness³⁷—unenframed-conceptualisation as to existence-
 potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression than any
 other prior non-constructed ⁵⁶meaningfulness-and-teleology⁹⁹ simply because of the
 profoundness of its phenomenological depth of projection/anticipation in the quest for
~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative~implications-of-
 prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ validation, which
 ordinary ~~<amplituding/formative>~~⁸wooden-language-(imbued—averaging-of-thought-~~<as-to-~~
 leveling/ressentiment/closed-construct-of-⁸meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable~void ’-with-regards-to-prospective-apriorising-implications> doesn’t
 even bother contemplating about by its ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation reflex of elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-
 ontological-contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰ as of
 existence’s ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴. This social knowledge
⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²

insight translate the reality that ‘conventioning and tradition grounded critiques’ of postmodernism fundamentally misconstrue that they are departing, as of their ⁸³reference-of-thought, from a less real position to evaluate a more real position; more like the irony of trying to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical mechanics axiomatic-construct’. Here is what fundamentally underlies the naïve misunderstanding of ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹². For instance, the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs actually reflects that priorly conceptualised-notions like ‘space’, ‘time’, ‘ether’ and ‘the laws of physics at atomic scale had to be the same as at the macroscale’, were all wrong. Thus ‘speaking of the reality of human limited-mentation-capacity as of its existential analytic capacity’ in a state of prior relative-ontological-incompleteness⁸⁸-of-³³reference-of-thought. It is human limited-mentation-capacity-deepening⁵³ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as subsequently assuming as more real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² 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 <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ by existence-potency³⁹~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-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression is ‘not really about any variation as of the ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² directed directly to inherent-existence-as-of-existential-reality/existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality whatever’, as it rather comes down to the ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² 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-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with ‘enlightening ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²’ of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of ‘conceptualising ⁵⁶meaningfulness-and-teleology⁹⁹ that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective ⁵⁶meaningfulness-and-teleology⁹⁹’ as we cannot argue that the theory-of-relativity-together-

with-quantum-mechanics—axiomatic-constructs is less objective than classical-mechanics—axiomatic-constructs since it involved the ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² that led to human limited-mentation-capacity-deepening⁵³. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought that brings about greater objectivity, as reflected in the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸ behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹. That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, 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/projection for grasping prospective ⁵⁶meaningfulness-and-teleology⁹⁹’; and failing to project/anticipate prospectively the implications of their very own shallow limited-mentation-capacity implications from a deeper prospectively-construed perspective/framing/reference/horizon/projection. Such a ‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence-<implicated-‘nondescript/ignorable-void’⁸⁰-as-to-⁷⁹presencing—absolutising-identitive-constitutedness⁴>/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹. This paradox for human knowledge, as implied with the postmodern double-gesture reification, highlights that the human preconverging/postconverging—de-mentating/structuring/paradigming for construing knowledge is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about

‘human blindness which needs to be resolved first before proceeding to see’, as what is to be seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary ⁴⁸human-subject-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² limited-mentation-capacity-deepening⁵³ to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as underlying a given registry-worldview’s/dimension’s ⁸³reference-of-thought for ⁵⁶meaningfulness-and-teleology⁹⁹ 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-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²’ paradoxically and ridiculously amounts rather to construing of a prospective registry-worldview/dimension institutionalisation’s ⁸³reference-of-thought as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in terms of the prior registry-worldview/dimension uninstitutionalised-threshold¹⁰²’s/uninstitutionalised-threshold¹⁰²’s ⁸³reference-of-thought as of it prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. The argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ is a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ which is actually in prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of a shallower limited-mentation-capacity (as to ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-

imbued-ontological-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-dementing²⁰—apriorising-psychologism. Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought which has to be prospectively centered-as-postconverging-or-dialectical-thinking²¹—apriorising-psychologism over the modern take as prospectively decentered-as-preconverging-or-dementing²⁰—apriorising-psychologism, should be affirmatory in articulating that postmodern-thought is about: the appraisal and supplanting of ontologically-flawed-metanarratives/ideologies including socio-econo-political ideologies and ontologically-flawed professed ideologies like demarcating ontological-flawed-ideology-of-science-and-its-distortive-implications from ontologically-veridical-science-in-practice, and its pursuit for the most profound-and-complete objectivity of meaning as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought by renewing appraisal of intrinsic-reality/ontological-veridicality by ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² as of human-subpotency apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging-entailment', and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-faith/inauthenticity⁶⁴ as of the modern's take prospective uninstitutionalised-threshold¹⁰² of

procrypticism or disjointedness—as-of-⁸³reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness⁸⁷ re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹ -‘projective-insights’/‘epistemic-projection-in-conflatedness¹⁸’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ appraisal of human narratives as to dimensionality-of-sublimating²⁵ -{<amplituding/formative>supererogatory~dementativeness/epistemic-growth-or-conflatedness¹⁸/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ thus implying rather a notional~deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation⁹⁶ parameterisation/reparameterisation-(reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation?’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’. 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 ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought, instead of implying the ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme⁵’ which prospectively represents the modern as preconverging-or-dementing²⁰–apriorising-psychologism while the postmodern is postconverging-or-dialectical-thinking²¹–apriorising-psychologism; as the point of assertion of postmodern-thought as ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought is

actually a point of prospective ¹⁵de-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 ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ is not contradictory but rather complementing their positions as it rather reinterprets their observations/remarks/‘constatations’ as of human limited-mentation-capacity prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought ~~<amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~; wherein for instance, for the recurrent-utter-uninstitutionalisation ⁸³reference-of-thought ill-health is as of a attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-lowest-level-reification perceptivity-as-of-bad-omen while for the positivism ⁸³reference-of-thought ill-health is as of a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation. Basically, the ‘hitherto ontologically-flawed postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-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 ¹⁰³universal-transparency¹⁰⁴—
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁷¹) avails as of overall underlying human ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for relative-ontological-completeness⁸⁷, as herein implied originally/as-of-event³⁸ with the ‘prospective/new postmodern ¹⁸deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵, is mostly about dismissing the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁷⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹-qualia-schema> exposes the reality of a dialogical and intellectual inequivalence given their anti-intellectual stances against postmodern-thought preferring to ‘circumvent genuine intellectual engagement’ for extra-intellectual activities of institutional-being-and-craft meant to preserve vested narrow interests beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁹. Just as it was perceived as a fool’s errand by the Descartes, Galileos, Diderots, etc., to contemplate of genuine intellectual engagement

between their budding-positivism/rational-empiricism ventures with traditional medieval scholasticism, especially with regards to the latter's institutionally-associated dogmatic censure and persecution, and thus with the former resorting to discursive strategies for ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁷) as of overall underlying human ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁵ ~postconverging—de-mentating/structuring/paradigming⁹⁰—as-being-as-of-existential-reality> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for relative-ontological-completeness⁸⁷; it is inevitably the case that what is most critically warranted is for the 'prospective/new postmodern ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and-episteme⁵⁷ to articulate its full-fledged discourse as of ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁷) 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 intemporal⁵², at the uninstitutionalised-threshold¹⁰², is not necessarily grasp as intemporal in the overall human social-stake-contention-or-confliction framework as of the lack of ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-

epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } for its prospective institutionalisation. Critical for the social validation and institutionalisation of any de-mentative/structural/paradigmatic transcendental knowledge is the fact that its ‘concurrent <amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ is not sufficiently decisive given that human temporal-to-intemporal nature as of the social-stake-contention-or-confliction framework at the uninstitutionalised-threshold¹⁰² cannot adjudge-and-commit-to the ontological-pertinence of such prospective transcendental knowledge ‘concurrent <amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’. Consider in this regard, the ‘concurrent <amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ of the prospective positivism/rational-realism transcendental knowledge articulated by the Copernicuses, Descartes, Galileo, Diderots, etc. as ⁵⁶meaningfulness-and-teleology⁹⁹ of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought validated by corresponding prospective ‘concurrent <amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’. Such ‘concurrent <amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ was not a sufficient basis for their ideas to be socially adopted by the medieval establishment social-stake-contention-or-confliction framework at its uninstitutionalised-threshold¹⁰² as of non-positivism/medievalism. The point being made here is that within a given registry-worldview/dimension institutionalisation framework the idea of ‘concurrent <amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-

⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ is only more or less determinant as of the institutionalisation’s internal basis of validation of knowledge grounded on its ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹ as of its ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought–⁸⁴devolving’. However, at its uninstitutionalised-threshold¹⁰² the prospective ‘concurrent ~~<amplituding/formative–epistemicity>~~causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ as of the prospective institutionalisation’s basis of validation of knowledge grounded on the ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹ of the prospective institutionalisation’s ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought–⁸⁴devolving’ will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold¹⁰², and so as of mutually beyond-the-consciousness-awareness-teleology⁹⁹-~~in-preconverging–existential-extrication-as-of-existential-unthought>~~⁶. This has to do with the fact that the full-potency of existence that divulges relative ontological-veracity supersedes human-subpotency epistemising orientation towards its, and thus epistemic constructs as of human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency of existence; as existence doesn’t adjust to human-subpotency with the reverse being true, equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of prospective relative-ontological-completeness⁸⁷. Thus while the idea of ‘concurrent ~~<amplituding/formative–epistemicity>~~causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation’s

internal ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹ of
its ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-
thought-⁸⁴devolving’, however, this is an overrated notion with regards to human social-stake-
contention-or-confliction framework at its uninstitutionalised-threshold¹⁰² as
external/prospective ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-
teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-
and-teleology⁹⁹ of its ~~<amplituding/formative–
epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving’, which
should and cannot be ignored by any proponent of prospective de-
mentative/structural/paradigmatic transcendental knowledge. Rather human social-stake-
contention-or-confliction framework fundamentally subscribes to knowledge, given this
paradox, as of ‘detour to social goodwill deferential-formalisation-transference to perceived
overwhelming-relative-effectiveness’ induced as of a de-mentative/structural/paradigmatic
transcendental knowledge ‘concurrent ~~<amplituding/formative–epistemicity>~~causality⁹ ~as-to-
projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating-
ontological-contiguity⁶¹’ establishing and upholding it. The idea here is that the inherent and
direct notions of positivism/rational-empiricism expounded by the Galileos, Descartes,
Diderots, Copernicuses, etc. were not the fundamental basis for the ultimate human social-
stake-contention-or-confliction framework validation but rather their derived positive-
opportunism—of-social-functioning-and-accordance⁷⁵ that brought about the ‘detour to social
goodwill deferential-formalisation-transference to perceived overwhelming-relative-
effectiveness’ implied-by-and-deriving-from their notions of ¹⁰³universal human rights and
open society, technical advances, better social organisation, etc., then leading to a reasoning-
from-results/afterthought institutionalisation and enculturation of such (re-originary-as-

unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²¹ - 'projective-insights'/'epistemic-projection-in-conflatedness'¹³ -of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰) ordinary/event³⁸ -of-prospective-
 ontology-origination positivism/rational-empiricism thought. In other words, human
 dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as
 inclination to adhere to prospective de-mentative/structural/paradigmatic transcendental
 knowledge as of its 'concurrent <amplituding/formative–epistemicity>causality⁹ ~as-to-
 projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
 ontological-contiguity⁶¹' is very much limited and such prospective 'concurrent
 <amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹' 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
 <amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹' 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-teleology⁹⁹ superseding uninstitutionalised-threshold¹⁰² do not come about as of simplistic continuity but rather as of epistemic-breaks/epistemic-resetting, involving successive ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ instigated-and-upheld by the associated successive prospective ‘concurrent ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~’ postconverging-de-mentating/structuring/paradigming of ⁸³reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’, as of successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. The implication of such an indirect nature of human social-stake-contention-or-confliction framework validation of transcendental knowledge as of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ and not just direct ‘concurrent ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~’ implies that just as prospective de-mentative/structural/paradigmatic transcendental knowledge prospective ‘concurrent ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~’ could be ‘objected to as of human social-stake-contention-or-confliction framework’ notwithstanding its inherent prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought given its prior lack of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’; any such prospective de-mentative/structural/paradigmatic transcendental knowledge must be construed

and thought-out strategically as of its ultimate establishment of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ that as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought supersedes the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, just as positivism/rational-empiricism superseded non-positivism/medievalism scholasticism. Likewise ‘concurrent ~~amplifying/formative-epistemicity~~⁹causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶’ 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 ‘⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹’.

Already, postmodern interpretations have increasingly been much more relevant practically to many subject-matter domains and activities, with even greater potential for transformative implications if fully acted upon. Furthermore, the ‘prospective/new postmodern ¹⁸deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ warrants that postmodern-thought hitherto articulated beyond-

the-consciousness-awareness-teleology⁹⁹-<in-preconverging-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 ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ as of its own truly postmodern organic-knowledge. The fact is that organic-knowledge is fundamentally driven as of attitude/mental-disposition/care-and-episteme⁵, wherein for instance Newtonian Physics as of positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ organic-knowledge makes little sense and is of little potential if construed as of a medieval or animistic social-setup alchemic or mystical attitude/mental-disposition/care-and-episteme⁵. In this regard, attitude/mental-disposition/care-and-episteme⁵ is fundamentally the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notional~conflatedness¹³ as implied by its ‘assumed-and-unflinching transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving’ in reflecting the ‘incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>’ for the given attitude/mental-disposition/care-and-episteme⁵ true ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶, the new/prospective attitude/mental-disposition/care-and-episteme⁵ given its prospective relative-

ontological-completeness⁸⁷-of-⁸³reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, this induces ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment~~ ‘as has been the case with prior postmodern-thought construed as of a modern take attitude/mental-disposition/care-and-episteme⁵’; thus leading to a sort of postmodern-thought mechanical knowledge that is in many ways just budding and poorly acted upon. Ultimately, a ‘new/prospective postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵, as of ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought is rather a notional~conflatedness¹³ as of deneuterising¹⁷ protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ should be rejected; as the tendency for postmodern-thought to be misconstrued or perverted is not accidental, given the very fact that at its very core postmodern-thought is implying a prospective/new prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought requiring its own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own ‘postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵⁷ organic-knowledge is the requirement for an affirmative
 mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of
 ontologically flawed metanarratives and its pursuit for the most profound-and-complete
 objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality
 involving its ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-
 towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
⁶¹nonpresencing>⁹² as of huma attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰’; and it is much more than just a naïve
 notion of a multiplicity of narratives as wrongly implied from the modern take of
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁶⁴historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-
 faith/inauthenticity⁶⁴ as of the modern’s take prospective uninstitutionalised-threshold¹⁰² of
 procrypticism or disjointedness—as-of-⁸³reference-of-thought in many ways explaining the
 difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each
 was asked whether they were poststructuralist) underlied/organised respectively by messianicity
 and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-
 completeness⁸⁷ re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-
 postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹’-of-notional~deprocrypticism-prospective-sublimation)>⁹⁰ appraisal of human
 narratives as to dimensionality-of-sublimating²⁵ -<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ thus
 implying rather a notional~deprocrypticism institutionalisation

‘unenframed/unbeholdening/bechancing–supererogation⁹⁶ parameterisation/reparameterisation-
 <reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
 desublimation’>-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-
 ontologisation’. The ‘postmodern¹⁸deprocrpticism–or–preempting—disjointedness-as-of-
⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care–and–episteme⁵’ should equally enable the avoidance of the erroneously
 implication of ‘a metaphysical/ideological advocacy’ as postmodern-thought as to ⁴⁸human-
 subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-
 <as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² 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–episteme⁵’, whether it is a ‘prior/old/superseded attitude/mental-
 disposition/care–and–episteme⁵’ or a ‘prospective/new/superseding attitude/mental-
 disposition/care–and–episteme⁵’. For instance, in the previous articulation of the attendant-
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰-
 lowest-level-reification perceptivity-as-of-bad-omen with ‘recurrent-utter-uninstitutionalisation
 attitude/mental-disposition/care–and–episteme⁵’ given its ‘non-rules—
 apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition’, the reality is that our mental-devising-representation still remains in our
 ‘present positivism–procrpticism attitude/mental-disposition/care–and–episteme⁵’ as of its

‘perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation’, and only ‘ad hocly-and-scantly identifies’ the ‘recurrent-utter-uninstitutionalisation attitude/mental-disposition/care-and-episteme⁵’ as it is wholly immersed-and-engrossed in its ‘positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ for the construal of ⁵⁶‘meaningfulness-and-teleology⁹⁹’; which it ‘skewedly construes as the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ while tempering down any prior/old/superseded or prospective/new/superseding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied as of ‘the reality of human shallow-to-deeper limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications’ on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formativ-epistemicity>totalising~purview-of-construal’, in defining which ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ is ‘relevant as the attitude/mental-disposition/care-and-episteme⁵ of wholly immersed-and-engrossed ⁵⁶‘meaningfulness-and-teleology⁹⁹’. The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care-and-episteme⁵ by itself but rather in any such exercise always apriorises the ‘present attitude/mental-disposition/care-and-episteme⁵’ and then reflect the other attitude/mental-disposition/care-and-episteme⁵ referred to posteriorly, and hence the latter is ad hocly-and-scantly identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the ‘present attitude/mental-disposition/care-and-episteme⁵’ from the fact that ‘originary contacts’ between two cultures of prospective relative-ontological-completeness⁸⁷-and-incompleteness-

of-⁸³reference-of-thought doesn't mean a wholly immersed-and-engrossed ⁵⁶meaningfulness-and-teleology⁹⁹ between the cultures, since their natural inclination is to both apriorise 'their own present attitude/mental-disposition/care-and-episteme⁵' and respectively posteriorise the other culture attitude/mental-disposition/care-and-episteme⁵ as of their respectively apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument present attitude/mental-disposition/care-and-episteme⁵; and so, as the framework of any subsequent cultural diffusion 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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ implies a mental-projection exercise 'reflecting-and-contemplating a wholly immersed-and-engrossed ⁵⁶meaningfulness-and-teleology⁹⁹' as of their given ⁵⁸neuterising-as-of-prior-relative-ontological-incompleteness-of-⁸³reference-of-thought if a 'prior/old/superseded attitude/mental-disposition/care-and-episteme⁵' or deneuterising¹⁷-as-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought if a 'prospective/new/superseding attitude/mental-disposition/care-and-episteme⁵', whilst the 'present attitude/mental-disposition/care-and-episteme⁵' is then rather adhocly-and-scantly identified now as either deneuterising¹⁷ 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 ⁸³reference-of-thought' rather than 'to refer to it'; as the 'referring to' natural inclination is ontologically-flawed as it registers into the 'present attitude/mental-disposition/care-and-episteme⁵' unlike the 'to be or exist as' approach which is ontologically-veridical but is not the natural inclination

of representation as it overrides the ‘present attitude/mental-disposition/care-and-episteme⁵’.

‘Postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ construed as of ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought is thus in its potentiation the very summum for the ‘conception of human-subpotency existential scope’ implied as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹. 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-teleology⁹⁹, successive institutionalisations reflect ‘successive and changing conceptions of human-subpotency existential scope’, and so from recurrent-utter-uninstitutionalisation as ‘the most supernatural/mythical/idolised conception of human-subpotency existential scope’ to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism as the most ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’. Insightfully, what is critical about ‘the conception of human-subpotency existential scope’ is the paradoxical fact that the more waywardly supernatural/mythical/idolised it is, the least potent has been human-subpotency mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’, while the more waywardly realistic/authentic/unexceptional-as-of-the-mediocrity-principle it is, the more potent has been human-subpotency in its mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-

epistemicity>totalising~purview-of-construal'. Effectively, 'postmodern ¹⁸deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and-episteme⁵' implied notional~deprocrpticism 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-threshold¹⁰² 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-teleology⁹⁹ and intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ nature at uninstitutionalised-threshold¹⁰², as of prospective institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and uninstitutionalised-threshold¹⁰² prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. This departs from the 'modern take attitude/mental-disposition/care—and-episteme⁵', which poorly appreciates the continuity implied by 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁵¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² <amplituding/formative-epistemicity>causality⁹~as-to-projective-

totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
contiguity⁷’ as of Being-development/ontological-framework-expansion-as-to-depth-of
ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ and is rather
caught up, beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-
extrication-as-of-existential-unthought>⁶, in the reasoning-from-results/afterthought effect of
the positivism/rational-empiricism institutionalisation outcome as of its transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity from non-positivism/medievalism, and as
it construes of that outcome as the absolute possibility of human existential emancipation
failing to factor in the positivism/rational-empiricism prior relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought, such that the latter is construed as not having its
own uninstitutionalised-threshold¹⁰² which then implies its failure to apriorise the notion of a
human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-
threshold¹⁰². Consequently, by assuming such a positivism/rational-empiricism transcendental
outcome reasoning-from-results/afterthought predisposition as the complete basis for
construing humankind existential emancipation, ‘the modern take attitude/mental-
disposition/care-and-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-drag³⁴
untransvaluated-temporal-intemporality⁵² at its ontologically-veridical uninstitutionalised-
threshold¹⁰², as it doesn’t even and fails to recognise any such uninstitutionalised-threshold¹⁰²
pointing to its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Thus, the
manifestations of temporality⁹⁸/shortness at its unrecognised ontologically-veridical
uninstitutionalised-threshold¹⁰² are construed as aberrations/oddities going from this wrongly
implied intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ posture in
<amplituding/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴, rather than a recognition of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, implying recognising its uninstitutionalised-threshold¹⁰² with the temporal-to-intemporal implications as of knowledge-notionalisation; thus providing the potency/empowering-consciousness for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, as knowledge-notionalisation not only factors in conceptual sublimation knowledge dynamics but equally the dynamics of the conceptual ignorances/desublimation to better skew ⁵⁶meaningfulness-and-teleology⁹⁹ 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-‘humanamplituding/formative-epistemicity>totalising~purview-of-construal’, the ‘postmodern ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and-episteme⁵’ grounded on such rational-realism recognition of humankind temporal-to-intemporal nature at its uninstitutionalised-threshold¹⁰² is actually ‘effectively empowered’ to incisively tackle issues arising from human temporality⁹⁸/shortness as of its prospective de-mentative/structural/paradigmatic prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; and so beyond just amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ and ad-hoc palliative resolution of a ‘modern take attitude/mental-disposition/care—and-episteme⁵’ very much inclined to aberrational/oddities conceptioning of such temporality⁹⁸/shortness manifestations thus leading to their endemisation/enculturation from ‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take

attitude/mental-disposition/care-and-episteme⁵ is de-mentatively/structurally/paradigmatically disempowered to address issues of its temporality⁹⁸/shortness as of the vices-and-impediments¹⁰⁵ at its uninstitutionalised-threshold¹⁰². So because its ~~amplifying/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of ⁵⁶meaningfulness-and-teleology⁹⁹ as of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought from where it derives its value-construct and value-reference, as it hardly countenances that prospective transcendental knowledge implied value-construct and value-reference is not meant to be of ‘idle’ relevance to the modern social-stake-contention-or-confliction framework but rather redeploy an altogether empowering perspective of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought postmodern social-stake-contention-or-confliction framework of ⁵⁶meaningfulness-and-teleology⁹⁹ of value-construct and value-reference at the procrypticism uninstitutionalisation. Such prospective change as of ¹⁵de-mentation-~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ of attitude/mental-disposition/care-and-episteme⁵ can be appreciated retrospectively with respect to non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ which from our modern take attitude/mental-disposition/care-and-episteme⁵ we rather construe as vague scholastic pedantic dogmatism with regards to budding-positivism/rational-empiricism, but then such a conclusion as of their non-positivism/medievalism habits and traditions is not necessarily obvious to the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵. Ultimately, a notional~deprocrypticism coherent ‘postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ is one that comes into terms-as-of-axiomatic-construct in conceiving of the implied prospective need for deneuterising¹⁷—referentialism. Put another way in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ¹⁵de-mentation-
~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics~~ with regards to ⁸³reference-of-thought, dispensing-with-immediacy-for-
relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷-of-⁸³reference-of-
thought-by-reification/contemplative-distension as from the-most-immediateness/shalowness-
of-‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-
aposteriorising/logicising/deriving/intelligising/measuring of ⁵⁶meaningfulness-and-teleology⁹⁹
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-teleology⁹⁹
with notional~deprocrpticism by its ‘preempting—disjointedness-as-of-⁸³reference-of-
thought’ is what, so-construed comprehensively as notional~deprocrpticism as of
notional~conflatedness¹³, increasingly induces corresponding ⁵⁶meaningfulness-and-teleology⁹⁹
convergence of human-subpotency with the full-potency that is existence; thus reflecting that
dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-
factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-
sublimating-humanity’-as-to-existence-potency ⁹~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression to supersede human temporality⁹⁸/shortness

<amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) is rather
 the human empowering potential inducing Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-
 and-teleology⁹⁹ 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 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷, 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-totality³⁷’
 existential-epistemic-totalisation-scheme-of-⁵⁶ meaningfulness-and-teleology⁹⁹ trepidatious-
 consciousness ‘omnidimensional’ systemic-recomposuring construal of ill-health, attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-
 lowest-level-reification perceptivity-as-of-bad-omen; - base-institutionalisation-
 ununiversalisation tendentious-circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-
 ‘epistemic-totality³⁷’ existential-epistemic-totalisation-scheme-of-⁵⁶ meaningfulness-and-
 teleology⁹⁹, warped-consciousness ‘bidimensional’ seclusive-recomposuring systemic construal
 of ill-health, further attendant-ontological-contiguity⁶⁷~educed-

existentialising/contextualising/textualising-contiguity⁴⁰-second-level-reification perceptivity-
 as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period; - ¹⁰³universalisation-non-
 positivism/medievalism qualifying-circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-
 ‘epistemic-totality³⁷’ existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-
 teleology⁹⁹, preclusive-consciousness ‘tridimensional’ circumstantiating-recomposuring
 seclusive-systemic construal of ill-health, further attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-third-level-reification perceptivity-as-
 of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-
 failure-to-pay-reverence-to-an-ancestor; -positivism-procrypticism categorising-
 circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential-
 epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹ occlusive-consciousness
 ‘quadridimensional’ categorising-recomposuring circumstantiating-seclusive-systemic
 construal of ill-health, further perceptivity-as-of-full-disease-and-scientific-theory-construct-as-
 the-exclusive-cause-and-effect-conceptualisation; - notional~deprocrypticism referentialism-
 circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential-
 epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹ protensive-consciousness
 ‘transdimensional’ referentialism-recomposuring categorising-circumstantiating-seclusive-
 systemic construal of ill-health, further attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-full-reification 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 ~~postconverging~~ nonextricatory-existential-
 preempting-of-existential-unthought attitude/mental-disposition/care-and-episteme⁵ as
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-

reification/contemplative-distension²⁷-of-⁸³reference-of-thought-by-reification/contemplative-
 distension thus transcendently enabling the successive registry-worldview's/dimension's
 ontological-possibilities construed as of human
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging—de-mentating/structuring/paradigming. This underscores Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ implied notion of responsibility as reflected
 by the Nietzschean metaphor 'God is dead', castigatory of 'beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶
 attitude/mental-disposition/care—and—episteme⁵' which is inclined to pass on to 'a certain
 Messiah' the possibility of our Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ with
 the paradox of assuming the pretence of understanding Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ on that basis on the naivety that such passing on is
 teleologically-elevating and exonerating of our mortal-as-temporal manifestations so-construed
 as a ridiculous untransvaluated—temporal-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 postconverging-nonextricatory-existential-
 preempting-of-existential-unthought?'; as much more than just with regards to a resolatory
 conception of acts and miscuings in temporality⁹⁸/shortness as of themselves circumstantially,
 but rather as of the relevance to myriad human social situations is much more critically an issue
 of ¹⁰³universal import, escalated as of humankind's temporal ontological-contiguity⁶⁷ as

beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁵ attitude/mental-disposition/care-and-episteme⁵ with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant-ontological-contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-contiguity⁴⁰ -in-reification/dereification cognisant-and-integrative of such acts and miscuings in temporality⁹⁸, thus endemising and enculturating the ⁸³reference-of-thought vices-and-impediments¹⁰⁵. Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality⁹⁸/shortness endemisation and enculturation as of the ¹⁰³universal implications of such endemising and enculturating preconverging-de-mentating/structuring/paradigming in ontological-contiguity⁶⁷, warrants corresponding aetiologisation/ontological-escalation superseding ethos as of ‘notional~deprocrpticism attitude/mental-disposition/care-and-episteme⁵ as of ontological-normalcy/postconvergence epistemic perspective in ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>. The fact is any registry-worldview/dimension as of its ‘present attitude/mental-disposition/care-and-episteme⁵’ is de-mentatively/structurally/paradigmatically oblivious-to and does-not-reflect its very own prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as the underlying basis of its own specific-level induced vices-and-impediments¹⁰⁵, and is rather palliative as of its selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs. The question can actually be asked, as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-

aestheticised~preconverging/dementing⁹⁰ –qualia-schema_and_prospective-profound-
supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹ –qualia-
schema> of this ‘made-up’ normativity supposed ontological-contiguity⁶⁷, whether such a prior
relative-ontological-incompleteness⁸⁸ -of-⁸³ reference-of-thought as <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
is actually as of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ at its
uninstitutionalised-threshold¹⁰², and in a position, on the basis of such palliation, to address the
actual fundamental grounding of its vices-and-impediments¹⁰⁵; which in reality are actually
ontologically addressable/resolvable as to existence-potency³⁹~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression so-implicit as of prospective relative-
ontological-completeness⁸⁷ -of-⁸³ reference-of-thought. What is particular with notional-
discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -of-mentally-
aestheticised~preconverging/dementing⁹⁰ –qualia-schema_and_prospective-profound-
supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹ –qualia-
schema> is this insight that fundamentally the appropriate prospective relative-ontological-
completeness⁸⁷ -of-⁸³ reference-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-teleology⁹⁹ as prospective aetiologisation/ontological-escalation. This
reflects the salient and underlying idea about Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
and-teleology⁹⁹ that a given ⁸³reference-of-thought ⁵⁶meaningfulness-and-teleology⁹⁹ cannot be
apriorised as of a prior/old prior relative-ontological-incompleteness⁸⁸ -of-⁸³ reference-of-thought

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

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹’ is inherently not structured to be transcendently enabling and operative of positivism/rational-empiricism aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹ which precedingly needs its very own positivism attitude/mental-disposition/care-and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹’; as the former is in a circular state of reasoning-from-results/afterthought of non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care-and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹’ instead of positivism attitude/mental-disposition/care-and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹’ as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Thus Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ points out that a ⁸³reference-of-thought

disposition/care-and-episteme⁵ as reflected by the prospective ‘postmodern¹⁸ deprocrypticism-
 or-preempting—disjointedness-as-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵’ is the requisite appropriate attitude/mental-disposition/care-
 and-episteme⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in preempting—
 disjointedness-as-of-⁸³reference-of-thought as so implied by postmodern⁴⁸human-subject-
 emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-
 the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹², for prospective
 aposteriorising/logicising/deriving/intelligising/measuring postmodern-
 notional~deprocrypticism⁵⁶meaningfulness-and-teleology⁹⁹ referencing. A further naïve
 misconstrual about Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ is one that
 ignores this bigger picture of attitude/mental-disposition/care-and-episteme⁵
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument preceding
 aposteriorising/logicising/deriving/intelligising/measuring⁵⁶meaningfulness-and-teleology⁹⁹,
 and thus strives to articulate⁵⁶meaningfulness-and-teleology⁹⁹ while oblivious to its
 attitude/mental-disposition/care-and-episteme⁵
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹,
 and thus naively implying its said given registry-worldview/dimension⁸³reference-of-thought is
 unaffected by any such notion of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-
 of-thought since it doesn’t factor in that it is operating by a corresponding uninstitutionalised-
 threshold¹⁰² deficient

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵. Consider in this regard, the <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 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-teleology⁹⁹ as
 of non-positivism/medievalism pedantic dogmatism attitude/mental-disposition/care-and-
 episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’.
 Such an orientation is no more different from an interpretation that every registry-
 worldview/dimension ⁸³reference-of-thought is the absolute framework of ⁵⁶meaningfulness-
 and-teleology⁹⁹ as of its given practices and habits failing to account retrospectively and
 prospectively for the succession of institutional-cumulation/institutional-recomposure-(as-to-
⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) 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-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality⁶-as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁷’ as of Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ underscored

by ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ behind the succession of transformation of attitude/mental-disposition/care-and-episteme⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ bringing about the successively transformed registry-worldviews/dimensions aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹ 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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² <amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-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-teleology⁹⁹ need to be rethought as of the prospective institutionalisation attitude/mental-disposition/care-and-episteme⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹, and so superseding that of the uninstitutionalised-threshold¹⁰². We can appreciate in this regard that budding-positivism/rational-empiricism and its associated liberality that was the backdrop for technical and organisation possibilities that actually required their interpretation in terms-

as-of-axiomatic-construct of advancing human emancipation and bringing an end to serfdom in Europe for instance, but as of a perverted twist due to poor appreciation of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ led to the opportunistic undermining of human emancipation elsewhere not as of positivistic/rational-empiricism attitude/mental-disposition/care-and-episteme⁵

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ but retrograde non-positivism attitude/mental-disposition/care-and-episteme⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹. It is to be noted here that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of attitude/mental-disposition/care-and-episteme⁵ aposteriorising/logicising/deriving/intelligising/measuring for ⁵⁶meaningfulness-and-teleology⁹⁹ while seemingly counterintuitive, simply speaks of the implications of the notion of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought/prior relative-ontological-incompleteness⁸⁸-of-axiomatic-construct as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<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 ⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ in
 order to reflect ontologically-veridical signification as of existence. And intuitively from our
 positivistic angle we can effectively recognise this about all the prior registry-
 worldviews/dimensions ⁸³reference-of-thought as we appreciate that by reflex these are just
 beholden to their very own
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹
 reasoning-from-results/afterthought, but it is hard from our positivistic angle to then appreciate
 that prospectively we are equally in such a beheld positivism—procrypticism attitude/mental-
 disposition/care—and—episteme⁵
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’
 for our positivism—procrypticism aposteriorising/logicising/deriving/intelligising/measuring
⁵⁶meaningfulness-and-teleology⁹⁹, which when shown to be of prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought as of ⁸⁰procrypticism—or—disjointedness-as-of-
⁸³reference-of-thought implies necessarily the need for futural Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective ¹⁸deprocrypticism—or—preempting—
 disjointedness-as-of-⁸³reference-of-thought attitude/mental-disposition/care—and—episteme⁵
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-

thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’
 as so implied by postmodern ⁴⁸human-subject-emancipating-relativism-driven-recomposing-
 constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
⁶¹nonpresencing>⁹² for prospective postmodern-notional~deprocrypticism
 aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹.
 But then with respect to the possibility of prospective human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity, the question arises as to how it is
 possible for human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to
 occur given its ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-
 postconverging/dialectical-thinking²¹ -‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹’-of-notional~deprocrypticism-prospective-sublimation>⁹⁰ 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-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>> natural inclination rather for construing
⁵⁶meaningfulness-and-teleology⁹⁹ as ‘wholly of its cloistered-consciousness living experience
 only’ whether as of recurrent-utter-uninstitutionalisation only, base-institutionalisation-
 ununiversalisation only, ¹⁰³universalisation–non-positivism/medievalism only or in our case
 positivism–procrypticism only, with a rather poor inkling for appreciating ⁵⁶meaningfulness-
 and-teleology⁹⁹ as of a protracted-consciousness associated with grasping Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹. This brings home the fact that however the
 human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation

postconverging–de-mentating/structuring/paradigming implied as of a protracted-
 consciousness, and specifically the prospective protensive-consciousness of ¹⁸deprocrypticism–
 or–preempting—disjointedness-as-of-⁸³reference-of-thought Being-development/ontological-
 framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
⁵⁶meaningfulness-and-teleology⁹⁹ is practically inevitably constrained-and-potentially-
 jeopardised as of the framework of the <amplituding/formative–epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ cloistered-consciousness of
 any of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions in their respective reasoning-from-results/afterthought logocentric
 apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in-preconverging-
 entailment; as the ‘reasoning <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>’ of the
 registry-worldview/dimension
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is
 underdeveloped for contemplating-and-construing of prospective Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ as of the prospective institutionalisation. A
 registry-worldview/dimension as of its <amplituding/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
 implications>) is de-mentatively/structurally/paradigmatically bound to preconverging-
 existential-extrication-as-of-existential-unthought as of human-subpotency epistemic
 perspective at its uninstitutionalised-threshold¹⁰² rather than the ontological-

normalcy/postconvergence epistemic perspective in ~~postconverging~~-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-teleology⁹⁹ as of prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity is beyond its reasoningness as of its
 ‘reasoning-from-reasults’/afterthought logocentric ~~apriorising/axiomatising/referencing~~-{of-
~~attendant-ontological-contiguity~~ ~duced-existentialising/contextualising/textualising-
~~contiguity~~ }—constitutedness¹⁴-in-~~preconverging~~-entailment 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-teleology⁹⁹ is as of
 intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ dimensionality-of-
 sublimating²⁵-{<amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-
~~conflatedness~~¹ /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>⁹ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}; given
 that no secondnatured institutionalisation grounding of ⁵⁶meaningfulness-and-teleology⁹⁹ exists
 for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. The
 ontological-veracity of such dimensionality-of-sublimating²⁵-
 <amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-
~~conflatedness~~¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation) individuation reasoning-through as of Derridian messianic reasoning can be grasp when we contemplate that in a secondnature institutionalisation framework of deferential-formalisation-transference we give pre-eminence to say a professional or technician for resolving a technical problem, and as non-technicians we don't get involve in <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>> exercise to resolve the technical problem. This outlook is actually 'seeded' within dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /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-teleology⁹⁹. Thereof, what is critical for enabling human successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is 'appropriate prospective institutionalisation secondnaturing metaphoricity⁵⁷'. Consider in this regard, that the instigative matesis¹⁰³ universalis 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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) as of its <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>>

reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising- contiguity }—constitutedness¹⁴-in-preconverging-entailment. 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 <amplituding/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 ⁶¹nonpresencing- <perspective-ontological-normalcy/postconvergence>; as the very notion of ‘human-subpotency-as-human-knowledge grasp of the full-potency of existence’ given human limited-mentation-capacity implies that such a grasp only opens up a ‘limited framework of the full-potency of existence’ for new human existential and knowledge possibilities as of new/prospective habits-and-tradition. But then this ‘limited framework of the full-potency of existence’ as of new habits-and-tradition construed as ‘reason-from-results/afterthought framework, ‘doesn’t induce a commitment upon the absolute transcendental possibility in the full-potency of existence’. Such that by dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening- protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~sublimating-

nascence,-disclosed-from-prospective-epistemic-digression to supersede human
temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-
of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) with
respect to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹, the further insight of ‘out
of thin air’ metaphoricity⁵⁷ as of human limited-mentation-capacity-deepening⁵³ comes with the
possibility of its <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—
implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷
validation by existence-potency³⁹ ~sublimating—nascence,-disclosed-from-prospective-
epistemic-digression. In this regard, the ontologically-veridical ‘postmodern ¹⁸ deprocrypticism—
or—preempting—disjointedness-as-of-⁸³ reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—and-episteme⁵⁷ with respect to our modern take
<amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)
reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing- {of-
attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-
contiguity }—constitutedness¹⁴ -in-preconverging-entailment is rather as of ‘reasoning-
through or Derridian messianic reasoning’ over our positivism/rational-empiricism
manifestation of ⁸⁰ procrypticism—or—disjointedness-as-of-⁸³ reference-of-thought, and so as of a
postmodern affirmatory stance of dialogical inequivalence that goes beyond idling in the
‘modern take rigmarole language’, just as we can appreciate how budding-positivism obviate
non-positivism/medievalism pedantic dogmatism language to affirm ⁵⁶ meaningfulness-and-

teleology⁹⁹ weeding out ornate pedantic detours, to articulate blunt reality as of
¹⁸deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought prospective
relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Insightfully, and as is the case
with all prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity
implied ⁵⁶meaningfulness-and-teleology⁹⁹, we can appreciate that the foremost goal of budding-
positivists ‘was not to elicit the direct approval’ of the non-positivism/medievalism established
arrangement, as in many ways they adopted a ‘⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴ 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-teleology⁹⁹. Likewise, the prospective
‘postmodern ¹⁸deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care-and-episteme⁵’ is well beyond the notion of eliciting the approbation of the
modern take established arrangement in terms—as-of-axiomatic-construct, but rather is of
‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ consummated/forfeiting posture’, in
inducing budding-postmodern metaphoricity⁵⁷ for the destruction-deconstruction of the modern
take for prospective postmodern-notional~deprocrpticism institutionalisation as of prospective
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹. In both cases, the
prospective institutionalisation attitude/mental-disposition/care-and-episteme⁵ is ontologically
validated as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought,
divulging the ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴ vagueness and futility of the pretences and judgments of the destructuring-threshold-~~uninstitutionalised-threshold¹⁰²/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 ~~amplituding/formative-epistemicity~~>causality⁹ ~as-to-projective-totalitative-implications-of-projective-~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷ 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-reification organic-knowledge nature of such prospective institutionalisation transcendental⁵⁶ meaningfulness-and-teleology⁹⁹, which in its prospective relative-ontological-completeness³⁷-of-⁸³reference-of-thought is ‘the dimensionality-of-sublimating²⁵ ~~amplituding/formative~~>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) inventing’ of the prospective notion of ‘thinking/postconverging-or-dialectical-thinking²¹—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 of⁸⁰ procrypticism-or-disjointedness-as-of⁸³ reference-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 ~~amplituding/formative-epistemicity~~causality⁹~as-to-projective-totalitative-implications-of-prospective-⁵¹nonpresencing,-for-explicating-ontological-contiguity⁷ 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-completeness³⁷-by-reification/contemplative-distension³⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally-collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness ~~amplituding/formative~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)) depth/profoundness of human posterity; projecting well beyond the narrow and decadent obsessions of shallow as of extricatory/temporal preconverging-de-mentating/structuring/paradigming of social-stake-contention-or-confliction, as it actively strives as of its prospective⁸³ reference-of-thought—⁸categorical-imperatives/axioms/registry-

teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶ meaningfulness-
and-teleology⁹⁹ to supersede such <preconverging~‘motif-and-
apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) and their
associated institutional-anchoring and mandarinism and
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-~~blurring/undermining-of-prospective-totalising-entailing,-~~
as-to-entailing-~~amplituding/formative-epistemicity~~>totalising~in-relative-ontological-
completeness⁸ } temporally induced denaturing¹⁶ of ⁵⁶ meaningfulness-and-teleology⁹⁹, and so
as of human intemporal/ontological/social/species/¹⁰³ universal/transcendental/⁵⁵ maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
postconverging—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 ⁸³ reference-of-thought/axiomatic-constructs reflection of the pre-eminence of the
full-potency of existence as of prospective ~~amplituding/formative-epistemicity~~>causality⁹ ~as-
to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
ontological-contiguity⁶⁷ over human-subpotency with the latter adjusting to existence as-of-
¹⁵ de-mentation-~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—~~
stranding-or-attributive-dialectics) enabling its prospective relative-ontological-completeness⁸⁷.
Dimensionality-of-sublimating²⁵ -~~amplituding/formative~~>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness³ /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 secondnature 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-sublimating²⁵—

~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)~~ contemplation that can surpass/overcome temporal nihilistic

~~<amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-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-teleology⁹⁹. It should be noted here that the notion of

~~<amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)~~ as of its nihilism rather speaks to social apathy towards veridical prospective ontological possibilities of emancipation as of aetiologisation/ontological-escalation implications going by the very implications of knowledge-reification—gesturing—<in-

~~prospective psychologism~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~

~~conflatedness~~ ~~in {preconverging-disentailment by} postconverging-entailment~~ as being as of the relative-ontological-completeness³⁷ 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-reification–gesturing-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment> can be contemplated paradoxically as being as of the relative-ontological-incompleteness⁸⁸ perspective as may be reflected by mere conceptual-patterning-<as-devoid-of-attendant–ontological-

contiguity ~educed–existentialising/contextualising/textualising-contiguity¹⁰ ‘s-reifying-or-

elucidating-of-‘prospective-relative-ontological-completeness⁸⁷’;-so-rather-enabled-<by-a-

⁶ nonpresencing-divulging-of-momentous-⁴⁶historiality/ontological-eventfulness³⁸ /ontological-

aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-

relativism-determinism’>> in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ without

contemplating that the underlying knowledge-reification–gesturing-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment>

process/gesturing implications is definitely as of the relative-ontological-completeness⁸⁷

perspective since a untransvaluated–temporal-intemporality⁵² non-ontological interpretation

will rather imply knowledge dereification and endemising/enculturating of temporal-

dispositions as of vices-and-impediments¹⁰⁵ for the simple reason that the latter ‘cannot be

ignored and then by magic become virtue’ as the overall for knowledge-reification–gesturing-

<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–

ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment> is to

understand human destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/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-
 panintelligibility⁷³-~~(imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly})educing-‘herein-specifically-
 relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
 re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation}~~. This tendency
 to misconstrue the meaning of ~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
 implications>}~~ and associated philosophical notions like leveling, critically arises because of a
 poor construal of philosophy as ontologically-driven just like any other knowledge as of
 ‘baseline ~~re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-~~(imbued-
 postconverging/dialectical-thinking²¹ -‘projective-insights’/‘epistemic-projection-in-
 conflatedness³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ up-to-date
 knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment-by} postconverging-entailment>

process/gesturing of the specific knowledge area as of inherent existence/ontological
 implications’ subject to validation and falsifiability⁴² 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 ~~<amplituding/formative>~~ wooden-
 language-~~{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-
 prospective-apriorising-implications>}~~, 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-potency³⁹~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 ¹⁰³universalising-idealisation as well as that of Descartes and other budding-
 positivists rational-empiricism/positivism were both originariness-parrhesia,—as—spontaneity-of-
 aestheticisation disseminative events³⁸ induced as of ecstatic-existence-as-transcendental-
 signifier—becoming-spontaneity-implications reflected as existence-potency³⁹~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-sublimating²⁵ -(~~<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~) as to
 existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁶ is aporetically
 the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-
 aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s
¹⁰³universalising-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 emancipating inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,—as—spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ 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/measuringinstrument –for–
 conceptualisation’ failing to conceive of the ontological-veracity in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ dimensionality-of-sublimating²⁵—
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation) as to difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-
 veridical-epistemicity-relativism-determinism²² <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁹ nonpresencing,-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/dimension⁸³reference-of-thought’ (as the true reality
 of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is rather one of
¹⁵de-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/dimensions⁸³reference-of-thought, inducing human limited-mentation-capacity-
 deepening³³ as of the very ontologically same existence/existential-reality’ so-reflected as the
 ‘difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² of the <cumulating/recomposuring~attendant-ontological-
 contiguity >-successive registry-worldviews/dimensions as of their successive⁸³ reference-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/measuringinstrument —for—
 conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of
⁵⁶‘meaningfulness-and-teleology⁹⁹ in existence’, and so-constructed as the
 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions consciousness-enabled phenomenal-abstractiveness), and this basic
 deficient and vacuous assumption fundamentally disorientated Nietzschean and Heideggerian
 thought wherein a more complete appraisal of Nietzschean transvaluation should rather be as of
 ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’-
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness /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/reparadigmimg—psychologism⁸⁹ in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ dimensionality-of-sublimating²⁵—
 <<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness /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
¹⁰³‘universalising-idealisation’ speaking rather more of revaluation than transvaluation. It is this
 underlying misconception that induces subsequent philosophical misinterpretations of notions
 like <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>},
 ressentiment and leveling failing to appreciate that these are ontologically-driven as of
 underlying relative-ontological-completeness⁸⁷ knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness -in {preconverging-disentailment-by} postconverging-entailment> basis of
 such conceptualisations arising as to the need for prospective emancipating 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-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>} is herein rather construed as
 <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} or
 ontological-bad-faith/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 human⁵⁶ meaningfulness-and-teleology⁹⁹ arises as of
 aestheticisation before converging towards ontologisation, just as rightfully implied by
 Nietzsche’s genealogy of morals, but this doesn’t imply valuelessness (as is often naively
 implied with Nietzschean thought) since aestheticisation convergence towards ontologisation
 leads to grander ontological-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 ¹⁰³universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern-day science ontologisation; and besides, it can equally perfectly be claimed that even our modern-day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and leveling (as to ~~amplifying/formative~~ wooden-language-~~imbued—averaging-of-thought-~~ ~~as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-~~ ~~‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>));~~ pointing to the centrality of originariness-parrhesia,—as—spontaneity-of-aestheticisation as more critically about inducing the necessary human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation

transformation towards prospective ontologisation rather than the mere critique of any given human aestheticisation as of its inherence, as the fact is all human aestheticisations including religion (which is often a target in modern times, however rightly so on many an occasion) are sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating-nascence> and the more salient point is in instigating their more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology as of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>> <amplituding/formative-epistemicity>causality⁹-as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷. Such a possibility recurrently arises mainly as of human value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness⁸⁷ 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-drag³⁴ temporal inclination for human-subpotency as of the underpinning—suprasocial-construct⁵⁶ meaningfulness-and-teleology⁹⁹ or its <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-

implications> determination' to 'ascetic intemporal inclination for existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 determination'; and so as to the fact that prospective sublimation-over-desublimation of human
⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-
 teleology⁹⁹ involves prospective 'originariness-parrhesia,-as-spontaneity-of-aestheticisation-
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -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-teleology⁹⁹-so-
 construed-as-metaphoricity⁷,-informing-prospective-
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-
 compensated-with-the-notion-of-dimensionality-of-sublimating³⁵-
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /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-sublimating²⁵-
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) for prospective human limited-mentation-capacity-deepening³³ as to
 human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.
 Transvaluation as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression implies the ontological-veracity of all values is derived from their
 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness¹ /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–psychologism⁸⁹ in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ dimensionality-of-sublimating²⁵ |
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation} as of difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-
 veridical-epistemicity-relativism-determinism²² <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-prospective-
⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ (that doesn't allow for any
 nondescript/ignorable–void⁶⁰ to allow for notional-contiguity/epistemic-contiguity⁶² |
 <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹–
 qualia-schema>) while the value proposition as of human-subpotency is one that is based on
 absolutising the present⁸⁸ reference-of-thought–⁸ categorical-imperatives/axioms/registry-
 teleology⁹⁹ as of⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴/identitive-
 constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-
 disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴>²⁹-as-
 flawed-epistemicity-relativism-determinism⁴⁹ (allowing for nondescript/ignorable–void⁶⁰
 inducing notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰–qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking³¹–qualia-schema>); and this basic human

value dichotomy explains the re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking² -‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrpticism-prospective-sublimation)⁹⁰ and epistemic-ricochetting/transepistemicity nature of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity instigation as of prospective dimensionality-of-sublimating²⁵-(~~amplituding/formative~~>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁸/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 secondnaturating capacity is just as critical as human dimensionality-of-sublimating²⁵-(~~amplituding/formative~~>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁸/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-threshold¹⁰²/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-potency³⁹~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/notional~knowledge-reification-gesturing-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness³ -in {preconverging-disentailment by} postconverging-entailment>/<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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

<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ induced prior to prospective registry-worldviews/dimensions transvaluation ‘reflecting deterministically the structure of human⁵⁶ meaningfulness-and-teleology⁹⁹ as of <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’. Transvaluation thus speaks to human value-construct⁴⁵ foregrounding__entailment-(postconverging-narrowing-

down~sublimation-as-to-‘existence—~~as-sublimating-withdrawal,-eliciting-of-prospective-~~
~~supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-~~
 notional~deprocrypticism) on the reference basis of the <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
~~nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ anamnesis as of difference-conflatedness¹³-as-to-totalitative-
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
~~nonpresencing>²-as-veridical-epistemicity-relativism-determinism²²~~, as undermining the
 successive registry-worldview’s/dimension’s implied temporal/sycophantic-sophistic
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-teleology⁹⁹ infrastructure. Thus the more critical contribution to human
 value-construct has to do with the requisite value-construct instigating as of dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
 (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-
~~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-~~
~~potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression~~ to
 supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
~~meaningfulness-and-teleology~~ -as-of-‘nondescript/ignorable-void’-with-regards-to-

prospective-apriorising-implications>)) associated with the successive registry-worldview's/dimension's self-conscious ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure so-
implied successively as of trepidatious-self-consciousness, warped-self-consciousness,
preclusive-self-consciousness, occlusive-self-consciousness and prospectively protensive-self-
consciousness; as the human proclivity to even recognise and pursue any value-construct can
only arise in the very first place with its correspondingly induced self-consciousness. But then,
the fact remains that such dimensionality-of-sublimating²⁵ ~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
~~conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~
~~drivenness-equalisation)~~ induced self-consciousness ⁵⁶meaningfulness-and-teleology⁹⁹
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—~~ meaningfulness-and-teleology -as-of-
~~'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)~~
dispositions as being beyond-the-consciousness-awareness-teleology⁹⁹ -~~in-preconverging-~~
~~existential-extrication-as-of-existential-unthought>~~⁶ (as to when the inherent
ontologisation/ontological-veracity/aestheticisation-towards-ontology implications of
prospective relative-ontological-completeness⁸⁷ as of human limited-mentation-capacity-
deepening⁵³ is blanked out as nondescript/ignorable-void⁴⁰), and rather tends to come at
'dimensionality-of-sublimating²⁵ -~~(<amplituding/formative>supererogatory-de-~~
~~mentativeness/epistemic-growth-or-conflatedness /transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ induced
self-consciousness ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure' in a secondnature

positive-opportunism—of-social-functioning-and-accordance⁷⁵ disposition and so in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸; explaining the inclination of all
 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions to be engrossed in a <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications> in <amplituding/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ difficultly recognising the
 idea of prospective destructuring-threshold-<uninstitutionalised-threshold¹⁰²/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-
 sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) induced self-consciousness ⁵⁶meaningfulness-and-teleology⁹⁹
 infrastructure’. It is thus not odd that as of human emotional-involvement implications,
 Socratic-philosophers ¹⁰³universalising-idealisation and budding-positivists projected
 ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure rather met initially with the antipathy of their
 underpinning—suprasocial-construct and <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>) and specifically had to face up respectively with the
 value-construct conception of their temporal/sycophantic-sophistic ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴ ontologically-flawed disparateness-of-conceptualisation-

<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’>

whether with the Ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the ¹⁰³universalising-idealisation ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure of the Socratic-philosophers and their successors as providing the appropriate ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure for the Roman Empire and subsequent religio-political developments unlike the case with say Ancient Egypt and Persia whose non-universalising sectarian cults perpetual ideological conflicts ultimately sapped their stability despite their technical advancement, and likewise Western enlightenment effectively arose as of the induced ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure of budding-positivists, with perverted consequences like annihilation of Native Indians in the New World and the Transatlantic slavery rather arising as of their far-flung societies opportunistic activities distortive of budding-positivism ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure as so-construed in their core societies in Europe with respect to the ending of serfdom, nascent socioeconomic emancipation and human rights. Thus basically the idea of human value-construction is ever always caught up between on the one hand human limited-mentation-capacity to come to terms with ‘transvaluation as ~~<amplituding/formative-~~epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ anamnesis as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² underlying the human construction-of-the-Self’ and on the other hand ‘the effective ontological-impertinence/dereification arising in the conceptualising of human value-construction as of a ~~<amplituding/formative>~~⁹ wooden-language-<imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications> in
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ as construing of value-construction within
 any given registry-worldview's/dimension's ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴-of-⁵⁶meaningfulness-and-teleology⁹⁹ and so whether as of trepidatious
 (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation),
 preclusive (¹⁰³universalisation–non-positivism/medievalism) or occlusive (positivism–
 procrypticism) implications'. This discrepancy (between the human capacity to achieve
 transvaluation and effective social–value-construction narrative as of any given registry-
 worldview/dimension) is reflected in the underlying reality that effectively practised human
 value-construction is the 'outcome of privileged institutional end-purpose
 perspective/framing/reference/horizon/projection'; wherein social–value-construction across the
 <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly
 coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality> 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/projection’. 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/projection’ as of ‘priorly implied-and-justified inequity’ and this in conjugation then with the individual inherently appraisable social–value-construction as of ‘expected equity of all individuals for social–value-construction’. In this respect, we can appreciate that an autocrat is more capable of ‘displaying greater social–value-construction’ than an ordinary denizen by the former’s mere social–value-construction ‘priorly implied-and-justified inequity’ as of its status in the autocracy (however an autocrat’s apparent magnanimity on the basis of the prior perspective of the autocratic society will rather be construed as of deficient value-construction as from a prospective perspective of <amplifying/formative–epistemicity>causality⁶⁵ ~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-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 <amplifying/formative–epistemicity>causality⁶⁹ ~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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 -<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹ ~postconverging-de-mentating/structuring/paradigming¹⁰—as-being-as-of-existential-reality> to induce the transformation of the social-setup value-construction; such that at various critical times the more salient ‘priorly implied-and-justified inequity’ for social-value-construction had thus been basically intellectual-pertinence-as-of-ontological-veracity such that all other ‘priorly implied-and-justified inequity’ for social-value-construction have tended critically to ultimately be grounded on intellectual-pertinence-as-of-ontological-veracity whether of genuine or surreptitious justification. The more salient issue then for the knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-disentailment-by} postconverging-

entailment> 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-teleology⁹⁹ infrastructure transvaluation so-implied as of notional~deprocrypticism or <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought appropriate ⁴⁵foregrounding__entailment-(postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁰’-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> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) tend to rather reflect our <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴. The occlusivity of our positivism/rational-empiricism social–value-construction as such from the prospective perspective of ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought can be analysed-and-construed as imbued with occlusive collateral aspects of rather nondescript/ignorable–void⁶⁰ falsely implying ‘the appropriate exhaustiveness of our rational-empiricism/positivism stances’ thus speaking rather of ideology than ontological-veracity as aptly reflected upon by postmodern-thought. Such occlusive-collateral aspects take the form of economic dysfunction and inequities as occlusively-collateral to economic ideologism, social dysfunction and discriminations as occlusively-collateral to domineering and secluding social narratives, sophistic/pedantic and vested interest undermining genuine sovereignty

paradoxically as of obscured-and-deluding knowledge and misinformation that undermines individuals sovereign competence and choice with regards to increasingly skewed-contrived-and-limited stakes of the democratic process thus eliciting protest voting, and in the bigger global framework of competing politico-cultural values with individuals and societies rather construed occlusively as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness⁸⁸ as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potentially conducive/endemising/enculturating of its vices-and-impediments¹⁰⁵ (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-threshold¹⁰²/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-impediments¹⁰⁵. Thus the transvaluation of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is critically of

dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of
 dispensing-with-immediacy-for-relative-ontological-completeness³⁷ -by-
 reification/contemplative-distension³⁷ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency³⁹~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁸/shortness
 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) 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-setup¹⁰³ universal-transparency¹⁰⁴ -(<transparency-of-totalising-entailing,-
 as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
 completeness } of supposedly coherent ontological-commitment⁶⁶ -<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-
 mentating/structuring/paradigming⁷⁰ –as-being-as-of-existential-reality> 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 such¹⁰³ universal-transparency¹⁰⁴ -(<transparency-of-
 totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-

ontological-completeness⁸⁷ } is muted and where such ¹⁰³universal-transparency¹⁰⁴ }
 {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁹ } 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as of prior
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 simply reflects the <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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 ⁴⁵foregrounding__entailment-
 {postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-
 as-operative-notional~deprocrypticism} lies with the-Good/understanding/notional~knowledge-
 reification—gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ -in-{preconverging-disentailment-by} postconverging-
 entailment>/<amplituding/formative-epistemicity>causality’~as-to-projective-totalitative-

implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as of
 ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as
 existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 required prospective rational-empiricism/positivism registry-worldview/dimension
 construction-of-the-Self in deflating the non-positivistic social-setup value-construction
 dilemmas as impression-driven/good-naturedness/wishfulness
 <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ in
 social-aggregation-enabling of the prior non-positivistic registry-worldview/dimension so-
 associated with notions-and-accusations-of-sorcery. Likewise implied social–value-
 construction dilemmas in our positivism–procrypticism are ontologically deflated as of
⁴⁵ foregrounding__entailment-⟨postconverging–narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁶⁶’-in-
 reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism⟩ with
 the-Good/understanding/notional~knowledge-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment by}—postconverging-
 entailment>/<amplituding/formative–epistemicity>causality’ ~as-to-projective-totalitative–
 implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as of
 ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as
 existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 required prospective ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-
 thought registry-worldview/dimension construction-of-the-Self (as of notional~deprocrypticism

protensive–self-consciousness over our ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-
 thought occlusive–self-consciousness social–value-construction induced dilemmas). Basically,
 as highlighted above such a transvaluation knowledge-reification–gesturing-<in-
 prospective Psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ in {preconverging disentanglement by} postconverging entailment of social-
 value-construction reflects the prospective human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of any
 relative-ontological-incompleteness⁸⁸ registry-worldview’s/dimension’s-⁸³reference-of-
 thought-for-social-functioning-and-accordance as of its ontologically-flawed implied
 supposedly coherent ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-
 good-faith/authenticity ⁹⁹~postconverging–de-mentating/structuring/paradigming⁷¹—as-being-as-
 of-existential-reality>; pointing to the ontological-veracity of a ‘direct bilateral relationship of
 appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective
 relative-ontological-completeness⁸⁷ ⁵⁶meaningfulness-and-teleology⁹⁹’. This ontological reality
 basis of social–value-construction, it is often claimed, needs to account for the reality of human
 sovereignty and free-will as to the ‘autonomy and independence of human
 disposedness/psychologismic-construct’. But then such a conception of human sovereignty and
 free-will seems to imply an ‘existence-in-existence apriorising/axiomatising/referencing- {of-
 attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
 contiguity }—constitutedness¹⁴ in preconverging entailment ontologically-flawed
 preconverging–de-mentating/structuring/paradigming’ as to imply human sovereignty and free-
 will supersede-and-override existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ -<as-to-perspective–ontological-normalcy/postconvergence-implied-

'prospective-aporeticism-overcoming/unovercoming'> so-reflected as of
 <amplifying/formative-epistemicity>totalisingly~preceding-and-redefining attendant-
 ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰. We
 can effectively appreciate that such human sovereignty and free-will implied 'autonomy and
 independence of human disposedness/psychologismic-construct' say with regards to a mystical
 cause of disease in a non-positivistic society doesn't stop existence as reflecting bacteria theory
 or any other biological reason from being the cause of disease and such a ⁸³reference-of-
 thought-⁸⁴devolving-level manifestation of the primacy of existence equally extends to
⁸³reference-of-thought-level wherein overall existence 'as transcendental-enabling' for a
 rational-empiricism/positivism registry-worldview/dimension as of its
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-
 conceptualisation 'is more effective' with respect to human grasp of existential reality
 manifestations than a non-positivism registry-worldviews/dimension, just as a prior
¹⁰³universalisation registry-worldview/dimension 'is more effective' as of its
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-
 conceptualisation 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-potency³⁹~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-panintelligibility⁷³-<imbued-and-

~~{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
 re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation}~~, wherein within
 the absolute a priori framework that is existence, humankind can construe of existence
 becoming/emanance manifestations allowing for human knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸³ -in-{preconverging-disentailment-by}-postconverging-entailment> and
 empowerment from the knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸³ -in-{preconverging-disentailment-by}-postconverging-entailment> 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/psychologismic-construct of emancipating and curative implications in existence
 as of human sovereignty and free-will, but also in the very first place the fundamental human
 existential disposedness/psychologismic-construct at ⁸³reference-of-thought-level to rational-
 empiricism/positivism is de-mentatively/structurally/paradigmatically conducive/preparatory
 for the possibility of such a positivistic disease theory of bacteria and biological causation to be
 construed by such humans). This then speaks to the fact that ‘human sovereignty and free-will
 is deflated going by the ontological-veracity of human <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁵’ as of ‘the specific human-subpotency
 implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³-(imbued-and-

~~{hermeneutically/reprojectively/supererogatingly/zeroingly}~~educing-‘herein specifically-
 relevant human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
 re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation)’; and so, as it
 applies to human knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness ~~in {preconverging-disentailment by} postconverging-entailment~~ and
 empowerment from such knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness ~~in {preconverging-disentailment by} postconverging-entailment~~ 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-threshold¹⁰²/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-existence³⁵ is rather
 grounded in the reality that all humans come into existence as of an overall framework of
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-
 as-to-social-function-development and living-development-as-to-personality-development
 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-<implied—self-assuredness-of-ontological-good-

faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰ –as-being-as-of-
 existential-reality>. 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-
 threshold¹⁰²/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-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment by} postconverging-entailment> and
 empowerment from such knowledge-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment by} postconverging-entailment> as enabling
 the framework of Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-
 development-as-to-social-function-development and living-development-as-to-personality-
 development’ and then ‘the individual dimensionality-of-sublimating²⁵-
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness³ /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/psychologismic-construct’, while naively

ignoring/overlooking the underlying ‘superseding existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective—ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> reflected in <amplituding/formative-epistemicity>totalisingly~preceding-and-redefining attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-potency³⁹~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-supererogation⁹⁶-<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-sublimating²⁵—<<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>²-as-veridical-epistemicity-relativism-determinism²² <amplituding/formative-

epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity⁶⁷ successiveness of registry-
worldviews/dimensions. The point here is that, ‘the individual dimensionality-of-sublimating²⁵-
<<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation) mental-disposition and expression’ driving the deferential-
formalisation-transference knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment-by} postconverging-entailment> and
empowerment from the knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment-by} postconverging-entailment> as of
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, even as of poor
ontological-performance⁷²-<including-virtue-as-ontology> of social-value-construction so-
construed as destructuring-threshold-<uninstitutionalised-threshold¹⁰²/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-<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁵~postconverging-de-mentating/structuring/paradigming⁰-as-being-as-of-
existential-reality>, whether relatively real or surreptitious; and it is this preceding broader
human sovereignty and free-willing disposedness/psychologismic-construct for claiming
social-value-construction for social-functioning-and-accordance as of supposedly coherent

ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality> that gives the teleological orientation of human⁵⁶ meaningfulness-and-
 teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, as it then exposes human
⁵⁶ meaningfulness-and-teleology⁹⁹ as of human limited-mentation-capacity-deepening⁵³ to the
 prospective constraint to be as supposedly coherent ontological-commitment⁶⁶ -<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> thus inducing the
 possibility for prospective transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity when its any given⁵⁶ meaningfulness-and-teleology⁹⁹ is discovered/shown not to be
 ontologically veridical leading to its effective human limited-mentation-capacity-deepening⁵³.
 Thus the bigger picture here with regards to social—value-construction for social-functioning-
 and-accordance as of human sovereignty and free-will implications speaks to relative-
 ontological-completeness⁸⁷ as of ontological-normalcy/postconvergence, and so as of existence
 constraint implied ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
 dimensionality-of-sublimating²⁵ -<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> as to
 difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative—epistemicity>causality⁶ ~as-to-projective-
 totalitative—implications-of-prospective-⁶¹ nonpresencing, -for-explicating-ontological-
 contiguity⁶⁷ in reflecting both destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-

<including-virtue-as-ontology> as of prior relative-ontological-incompleteness⁸⁸ implied
 preconverging/dementing²⁰—qualia-schema and constructiveness-of-ontological-performance⁷²-
 <including-virtue-as-ontology> as of prospective relative-ontological-completeness⁸⁷ implied
 postconverging/dialectical-thinking²¹—qualia-schema as elucidation of <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁶¹. Ultimately, the naïve articulation of
 human sovereignty and free-will as of strict ‘autonomy and independence of human
 disposedness/psychologismic-construct’ rather speaks of a poor ontological sense-of-things,
 and as such ontological-veracity ensues the notion of human sovereignty and free-will is rather
 subsumed as of human-subpotency knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant_ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness -in {preconverging-disentailment-by}—postconverging-entailment> 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-potency³⁹~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-contiguity⁶⁷’>. The
 conception of human sovereignty and free-will so-implied as of ‘the specific human-subpotency
 with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³-(imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant_human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-

re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation)’ basically underlies all human knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment-by} postconverging-entailment> whether with regards to philosophy as first-level ontology pertaining to ‘overall existence phenomenal appraisal of ⁵⁶meaningfulness-and-teleology⁹⁹’ 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-conflatedness¹³} appraisal of ⁵⁶meaningfulness-and-teleology⁹⁹’ 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-teleology⁹⁹’ across human generations as of ‘cumulative ⁸³reference-of-thought ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness /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-psychologism⁸⁹ is surprisingly of high ontological-contiguity⁶⁷ explaining the crossgenerational relative intelligibility of philosophical ⁵⁶meaningfulness-and-teleology⁹⁹ (for instance the questions and answers/contemplations about the why and how of human existence phenomena from the very first humans are just as relevant today even as of the differing contextual discernments, and so with regards to virtue, value attribution, aesthetics, episteme and Being) while ‘specific

epiphenomenon—{in-the-overall-ecstatic-existence-supervening-conflatedness¹³} appraisal of
⁵⁶meaningfulness-and-teleology⁹⁹’ as of ⁸³reference-of-thought-⁸⁴devolving ‘relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
<sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /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—psychologism⁸⁹ is of high
notional-discontiguity/epistemic-discontiguity⁶³—<between—prior-shallow-supererogation⁹⁶-of-
mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹—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-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> 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-teleology⁹⁹’ as associated with philosophical aspects (beyond the our

artificial subject-matter divisions referring to aspect where virtue, value, ontological principles and epistemic issues are of central concern) is one of interpretation given that the ordinary human-framework-of-experiential-existence is ‘a directly comprehensive and fulsome framework amenable to interpretation’ whereas ‘specific epiphenomenon–{in-the-overall-ecstatic-existence-supervening-conflatedness¹³} appraisal of ⁵⁶meaningfulness-and-teleology⁹⁹’ especially as of their unordinary human-framework-of-experiential-existence like natural sciences while informed by ordinary human-framework-of-experiential-existence background/sense-of-things further require and accentuate their epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification–gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment-by} postconverging-entailment>’). It is important to grasp here that mere experimentations, as often practised in many domains, that do not arise because of the veridical need to effectively accentuate epiphenomenal manifestations as of unordinary human-framework-of-experiential-existence but rather ‘on the vagueness and naivety that experimentations by themselves demonstrate profoundness’ are ontologically-impertinent (in the sense that the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’ is the more critical basis for a profound knowledge-reification–gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness ¹³ ~~in {preconverging disentanglement by} postconverging entailment~~

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-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

conflatedness ¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ 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-potency³⁹~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 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ as of human <amplifying/formative—epistemicity>totalising~throwness-in-existence³⁵ revealing the epistemic-impertinence of dispositions for ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as wrongly implying human sovereignty and free-will supersedes existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression rather than the epistemic-veracity of difference-conflatedness¹³-as-to-totalitative-reification-in-

singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² -as-
 veridical-epistemicity-relativism-determinism³² ~~<amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁵ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of human ⁵⁶meaningfulness-and-
 teleology⁹⁹. We can garner for instance that there is and has never been any truly
 ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’ of the sciences as often wrongly
 implied by science ideologues, but that scientists across-the-times have allowed existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to manifest
 itself in determining ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-
 totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷ ; 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 knowledge-reification–gesturing-~~<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in-{preconverging-disentailment-by} postconverging-entailment>~~ rather than
 ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>’. A further twist to such a poor
 conception of human sovereignty and free-will in the social arises as of an improper appraisal~~~~~~

of the ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure that their professional assessment will truly resolve the technical issue (as they are just looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound advantageous with the customer (as they are more critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human

sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather de-mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness⁸⁷ /formative–supererogating-<projective/reprojective—aestheticising-re-motif-

and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> <amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-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 preconvergently-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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’-
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness /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-psychologism⁸⁹ for
 knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸ -in {preconverging-disentailment by} postconverging-entailment> underlying
 sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of
 the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-
 ecstatic-existence-as-panintelligibility⁷³-(imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant-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 with regards to
 overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³—
 <imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-
 specifically-relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation) of
recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,
¹⁰³universalisation–non-positivism/medievalism, our positivism–procrypticism and will equally
vary with prospective ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-
thought as of human limited-mentation-capacity-deepening⁵³. This effectively brings up the
centrality of causality, as implied with ~~amplifying~~ ~~formative–epistemicity~~ causality⁹ ~as-to-
projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating-
ontological-contiguity⁶⁷ conflating towards the inherent ontological-normalcy/postconvergence
of ecstatic-existence-as-transcendental-signifier, wherein human sovereignty and free-will is
construed as of the ‘de-mentative/structural/paradigmatic implications of relative-ontological-
completeness⁸⁷ in superseding/overcoming/transcending human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-
ontological-incompleteness⁸⁸’, reflecting a human-causative-construction conception in
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
~~disentailment by~~ }—postconverging-entailment/projective-conflating
apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the
‘totalitative epistemic-or-notional~projective-perspective’ that points out the veridical
conception of causation) and so over a traditional reflex construal of human causation in
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-
entailment as of any given ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness⁸⁸. This
insight about human sovereignty and free-will effectively points to the ontological-flaw of
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ conceptions whether as of the past,

present or future, inherently as of failing to account for ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

<sublimating~referencing/registering/decisioning,~as-self-becoming/self-

conflatedness¹ /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~psychologism⁸⁹ that

effectively and empirically underline sublimating⁴⁶historiality/ontological-

eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>; 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 attendant~ontological-contiguity⁶⁷~educated-

existentialising/contextualising/textualising-contiguity⁴⁰ as to the underlying supposedly

coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-

faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰~as-being-as-of-

existential-reality> 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 attendant~ontological-contiguity⁶⁷~educated-

existentialising/contextualising/textualising-contiguity⁴⁰ implications of relative-ontological-

incompleteness⁸⁸ to relative-ontological-completeness⁸⁷. But then such pretence of

⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ veracity of ‘human social-

vestedness/normativity-<discretely-implied-functionalism> implied contract/political-

arrangement-or-political-coercion/given-discrete-social~value-construction’ is both

theoretically and empirically non-veridical, speaking more of the reality of power-

grabbing/appropriating/usurpatory/arrogating implications than truly rational argumentations as of knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness ³ in {preconverging disentanglement by} postconverging entailment> 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-teleology⁹⁹ infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ as ‘outside attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ implications of relative-ontological-incompleteness⁸⁸ to relative-ontological-completeness⁸⁷’ is in effect not truly about the irrelevance of existential-reality implications of relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ but rather more critically ‘is in effect about defaulting to specifically unavowedly/surreptitiously implied convenient/advantageous interpretations about attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ and so on the basis of merely projecting the term ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ and thereof implying logical-dueness and articulating logic on the so-narrowed and uncontested framework’. The reason why such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied

contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all ⁵⁶meaningfulness-and-teleology⁹⁹ (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’) operate on priorly established apriorising/axiomatising/referencing and inherently all apriorising/axiomatising/referencing purport to be as of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ thus subject to analysis as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’ <sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness /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-psychologism⁸⁹ as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ argumentation about human sovereignty and free-will are rather ‘internally inconsistent’ and more aptly reflect manifestations of power-grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-ontological-completeness⁸⁷. Consider in this regards for instance as of the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ notion of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ underlying slavery, such an implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ is inherently

making a claim on existential-reality which rather more aptly reflect a manifestation of power-grabbing/appropriating/usurpatory/arrogating implications as of its apriorising/axiomatising/referencing that one human being has the right to own another human being (as actually not even the logical-dueness of such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ argumentation can arise from the perspective of relative-ontological-completeness⁸⁷ as what is then implied from the relative-ontological-completeness⁸⁷ perspective is the supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰–apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’). The proof that this is priorly ‘a power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such implied logic of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ underlying their enslavement but merely as of their relative-ontological-completeness⁸⁷ perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰–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/preconvergence³¹ with the possibility for true causality implications to be drawn in relative-ontological-completeness³⁷ as of <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁹⁷ construable 'de-mentative/structural/paradigmatic implications of relative-ontological-completeness³⁷ in superseding/overcoming/transcending human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness⁸⁸'. 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ false sense of logical-dueness as of 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness³⁷ | <sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness /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–psychologism⁸⁹ may seem to arise; but as with say the American civil war and the Haitian slave revolt, the reality that such implied ‘human social-vestedness/normativity-~~<discretely-implied-functionalism>~~ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather of flawed apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications is met not with logical-dueness and logical-engagement in wrongly validating any such apriorising/axiomatising/referencing but is rather meted with relative-ontological-completeness⁸⁷ perspective ~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness–of–
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-~~<as-to-preconverging-or-dementing²⁰–apriorising-psychologism>~~. In fact, besides the more starkly demonstrable case with respect to say slavery this equally applies with less starkly obvious situations having to do with human social differentiation as well as any other situations requiring prospective knowledge-reification–gesturing-~~<in-~~
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }–
 conflatedness ~~–in {preconverging-disentailment by} postconverging-entailment>~~ as the possibility for all human progress arises effectively as a result of the transcending of all such human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint power-grabbing/appropriating/usurpatory/arrogating implications construed as ‘human social-vestedness/normativity-~~<discretely-implied-functionalism>~~ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as well as their

socially attendant situations in need for prospective knowledge-reification—gesturing—~~in-~~
~~prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~ ³ ~~in- {preconverging-disentailment by} postconverging-entailment~~; and so not
as of a falsely implied logical-dueness and logical engagement that wrongly validate the
relative-ontological-incompleteness⁸⁸ apriorising/axiomatising/referencing of ‘human social-
vestedness/normativity—~~discretely-implied-functionalism~~’ implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ as being of
existential-reality in relative-ontological-completeness⁸⁷, but rather as of the relative-
ontological-completeness⁸⁷ perspective
~~supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-~~
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—~~
~~conceptualisation~~ in unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring—~~as-to-preconverging-or-~~
~~dementing~~ ²⁰ ~~—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-completeness⁸⁷ analysis over the absolutising of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ argumentation is absolute as of ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ and not subject to prospective ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹ /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-psychologism⁸⁹ 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 ‘prospective³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) is effectively bound not to be able to address the very central/critical implications to prospective

knowledge-reification–gesturing-<in-
 prospective Psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ in {preconverging-disentailment by}—postconverging-entailment> 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-completeness⁸⁷ ⁵⁶meaningfulness-and-
 teleology⁹⁹’ as implied prospectively in ‘construing of both the right
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-
 prospective-deprocrypticism-dissemination²⁸ and thus the knowledge for that right mindset-as-
 of-prospective-deprocrypticism-dissemination²⁸’). Even with the modern-day polity and law,
 the reality of human sovereignty and free-will implied in human rights takes precedence over
 any ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied
 contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’
 practicalities and is the basis for continual social and governmental reforms; and as so-implied
 by the ‘de-mentative/structural/paradigmatic implications of relative-ontological-
 completeness⁸⁷ in superseding/overcoming/transcending human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-
 ontological-incompleteness⁸⁸’ and this is the very legitimation for any intellectualism
 purporting knowledge-reification–gesturing-<in-
 prospective Psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~duced–existentialising/contextualising/textualising-contiguity }—

conflatedness ¹³ -in {preconverging disentanglement by} postconverging entailment>. Ultimately, the very possibility for prospective knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness ¹³ -in {preconverging disentanglement by} postconverging entailment> 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ inclinations for vested postures and interests poorly appreciating ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’-

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness ¹³ /formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> as to human-and-social-expectations/anticipations—metaphoricity⁵⁷-as-rede-mentating/restructuring/reparadigming-psychologism⁸⁹ in contrast to dimensionality-of-sublimating ²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness ¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)

inclinations very much appreciative of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’-(<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness ¹³ /formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-

ontological-normalcy/postconvergence>} as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ as of
 difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality⁶ ~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity . In this regards, one can appreciate the human sovereignty and free-will expansion
 drive of the prospective knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment by} postconverging-entailment> associated
 with the Socratic¹⁰³ universalising philosophers, budding-positivists/rational-empiricists and
 today's postmodern critical thinkers emancipating⁵⁶ meaningfulness-and-teleology⁹⁹
 infrastructure while on the other hand the prospective dereification as reflected in
 ' <amplituding/formative>⁸ wooden-language-<imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-³³reference-of-thought- categorical-imperatives/axioms/registry-teleology⁹⁹)
 of non-universalising sophists', non-positivising/non-rational-empiricist medieval scholasticism
 pedants and today's manifestations of institutional-being-and-craft muddlement as providing the
⁵⁶ meaningfulness-and-teleology⁹⁹ infrastructure for their respective present-day vested postures
 and interests. The paradox here is that the lack of dimensionality-of-sublimating²⁵ -
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) of such⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴
 '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 attendant-ontological-contiguity⁶⁷~duced-
 existentialising/contextualising/textualising-contiguity⁴⁰ ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness /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-psychologism⁸⁹ construes
 such ‘dimensionality-of-sublimating²⁵-<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /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-sublimating²⁵-<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)
 originariness-parrhesia,-as-spontaneity-of-aestheticisation ⁵⁶meaningfulness-and-teleology⁹⁹
 that ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ formulaic interpretation adopt as
 the <amplituding/formative>⁸ wooden-language-<imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—

narratives—of-the-⁸³ reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁰); and so equating such ‘prospective³² <amplituding/formative—epistemicity> growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced originariness-parrhesia,—as—spontaneity-of-aestheticisation’ with teleologically-degraded⁵⁶ meaningfulness-and-teleology⁹⁹ as of blatant two-facedness/falseness that would hardly contemplate that ‘the⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ institutional framework de-mentatively/structurally/paradigmatically undermines in many ways the possibility for veridical prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of its apriorising/axiomatising/referencing <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’.

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 with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly>educing-‘herein specifically-relevant human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation)’), the notion of causality as of <amplituding/formative—epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ is basically tied to the resolving/elucidating of 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 as of the full potential for human knowledge-reification—gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness⁸³ -in {preconverging-disentailment-by} -postconverging-entailment>. Such a
human-causative-construction as of the underlying notion of ‘relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷’—
<sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness⁸¹ /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-psychologism⁸⁹ 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-
sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness⁸¹ /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-sublimating²⁵ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) construal of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; thus implying ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ <sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹ /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-psychologism⁸⁹ (and not ‘absolute-ontological-completeness implications’) given human limited-mentation-capacity at all moments, as so-reflected in the prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-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-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>) or <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>). This more effectively speaks to the fact that ‘dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-

rationalising/transpistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as
 originariness-parrhesia,–as–spontaneity-of-aestheticisation’, instigative of the
 ‘inventing’/‘creating’ of the possibility for ‘prospective secondnature institutionalisation as
 prospective reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-
 aestheticisation’, gets lost effectively in the prospective secondnature institutionalisation
 induced ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,–for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹ as
 human temporality⁹⁸/shortness encounters it (beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-preconverging-existential-extrication-as-of-existential-unthought>⁶) and so rather as of the
 ‘secondnature institutionalisation existence-potency³⁹~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-
 opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-
 extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶ |
 (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness | /transvaluative-rationalising/transpistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation)’ beyond which its implied dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-
 surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to
 supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
 prospective-apriorising-implications>)) is construed as relatively vague-and-irrelevant as

human temporality⁹⁸/shortness now re-construes in apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising- contiguity }—constitutedness¹⁴-in-preconverging-entailment such ‘secondnatured-institutionalisation existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶- <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ in such a way that is obviating and becomes homeless as to the apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment by} postconverging-entailment of dimensionality-of-sublimating²⁵- <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /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-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)'

fundamentally underlies the very idea of human notional~procrypticism/notional~disjointedness-as-of⁸³ reference-of-thought (so-manifested as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrypticism–or–disjointedness-as-of⁸³ reference-of-thought), such that none of any such 'secondnatured-institutionalisation existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶

<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

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

drivenness–equalisation)' de-mentatively/structurally/paradigmatically carries the possibility

(as of its apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-

entailment epistemic stance in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) for

'prospective originariness-parrhesia,—as–spontaneity-of-aestheticisation', instigative of the

'inventing'/'creating' of the possibility for 'prospective secondnatured institutionalisation as

prospective renewed reproducibility—mathesis/motif/throwness-disposition,—as–

reproducibility-of-aestheticisation' so-reflected in their existential desublimation manifestation

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

leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications> or

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

leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>> in
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴. 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-sublimating²⁵ |
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness³ /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-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 depth/profoundness of conception of human-subpotency causality as of
 <amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-
 prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ perpetuating/preservation. Basically, any such
 ‘secondnatured-institutionalisation existence-potency³⁹~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-
 opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-
 extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶ |
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation)’ assumes a ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
 inclination in <amplituding/formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴ that cannot cohere to the ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency³⁹~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-sublimating²⁵ -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} construal of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, speaking of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’ -{sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹ /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–psychologism⁸⁹ (and not ‘absolute-ontological-completeness implications’), fundamentally validates ‘apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-disentailment by} posteconverging-entailment-of-construal as potentiating the superseding of the de-mentative/structural/paradigmatic apriorising/axiomatising/referencing implications of human temporal-dispositions for the prospective conception of knowledge-reification–gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—conflatedness¹ -in-{preconverging-disentailment by} posteconverging-entailment> as so-

reflected in the transepistemicity/conflating-nature of notional~deprocrypticism or <amplituding/formative>notional~preempting—disjointedness-as-of-⁸⁸reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as from recurrent-utter-uninstitutionalisation, base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and prospectively ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸⁸reference-of-thought. It is this epistemic-conflatedness¹³ veracity (construed as transepistemicity) over epistemic apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment (construed as ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴), of human knowledge that underlies knowledge-notionalisation as to ‘notional conceptualisations’ like conception / misconception, intellectualism / sophistry, leveling / deleveling, human-subpotency / existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ / dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment by} postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative—supererogating>, organicalism / mechanicalism, postconverging/dialectical-thinking²¹—qualia-schem / apreconverging/dementing²⁰—qualia-schema, etc., respectively as to ‘dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening- protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~sublimating—

nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)) and preconverging-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-teleology⁹⁹. What is critical with respect to prospective ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought is effectively the fact that its prospective institutionalisation is much more than just any such ‘secondnatured-institutionalisation existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ as prospective notional~deprocrypticism involves ‘superseding preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective with the integration of the necessary, abstract and non-eliciting-of-opportunism dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ into its secondnatured institutionalisation’ thus providing the de-mentative/structural/paradigmatic interlocking of notional~deprocrypticism

⁵⁶meaningfulness-and-teleology⁹⁹ with the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ ‘re-inventing’/‘re-creating’ dimensionality-of-sublimating²⁵ ~~<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
~~conflatedness¹ /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^d incapacity for the ‘re-
 inventive’/‘re-creative’ preservation/sustaining/upkeep of ¹⁸deprocrypticism—or—preempting—
 disjointedness-as-of-⁸³reference-of-thought. The fact is the elucidation/resolving of human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnature^dness—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 ~~preconverging~~-existential-extrication-as-of-
 existential-unthought as of human-subpotency epistemic perspective’ and ‘dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ as
 intemporal-disposition as intemporal-disposition’, wherein the former (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-~~preconverging~~-existential-extrication-as-of-
 existential-unthought>⁶) is mainly responsive to ‘secondnature^d-institutionalisation existence-
 potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression
 epistemically-induced/constrained—reproducibility-motif-of—⁵⁶meaningfulness-and-teleology⁹⁹
 as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
 accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁶ -~~<<amplituding/formative>supererogatory~de-~~
~~mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-~~

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and is rather critically apathetic to the necessary, abstract and non-eliciting-of-opportunism as of ‘dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ 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-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, such dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) with regards to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ‘effectively implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence³¹ of all ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’, wherein prospective base-institutionalisation implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence³¹ of recurrent-utter-uninstitutionalisation, and the same applies to our positivism–procrypticism as prospective ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence³¹ of our positivism–procrypticism, even as no registry-worldview/dimension is preconvergently–de-mentated/structured/paradigmed to construe of

itself paradoxically as of such apriorising/axiomatising/referencing epistemic-
 abnormalcy/preconvergence³¹ where it is prospectively of preconverging/dementing²⁰—qualia-
 schema at its destructuring-threshold—~~(uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology>;
 and this explains why the very essence of such metaphoricity⁵⁷ of ⁵⁶meaningfulness-and-
 teleology⁹⁹ is rather of a crossgenerational psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring. Furthermore, the reality of all prospective
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity for prospective
 registry-worldview/dimension institutionalisation is that it can difficultly be expected that
 dimensionality-of-sublimating²⁵—~~<amplituding/formative>supererogatory~~~de-
~~mentativeness/epistemic-growth-or-conflatedness¹/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-potency³⁹~sublimating—nascence,-disclosed-from-prospective-
 epistemic-digression epistemically-induced/constrained—reproducibility-motif-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-
 opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-
 extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶—
~~<amplituding/formative>supererogatory~~~de-mentativeness/epistemic-growth-or-
~~conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation)~~’. The ontological-contiguity⁶⁷—of-the-human-institutionalisation-

process⁶⁸ as of **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** , **institutional-development-as-to-social-function-development** and **living-development-as-to-personality-development** has ever always been driven as of the instigative human dimensionality-of-sublimating²⁵ -**<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness** /**transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation**), but so in a mismatch with ‘secondnatured-institutionalisation existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-⁵⁶ meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶ -**<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness** /**transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation**’; such that de-mentatively/structurally/paradigmatically the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸, underlying the institutional-cumulation/institutional-recomposure-**<as-to-⁴⁶ historicity/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>** of the **<cumulating/recomposuring-attendant-ontological-contiguity >**-successive registry-worldviews/dimensions in relative-ontological-completeness⁸⁷, has always developed more or less accidentedly as to wrongly imply the requisite selfless projection of human dimensionality-of-sublimating²⁵ -**<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness** /**transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation**) as to construction-of-the-Self is only as critical when it enables the relatively-shallow-frame-of-

elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-
 attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-
 lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) (as of prospective ‘secondnatured-institutionalisation existence-
 potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression
 epistemically-induced/constrained—reproducibility-motif-of—⁵⁶meaningfulness-and-teleology⁹⁹
 as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
 accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /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 preconverging-existential-extrication-as-of-existential-
 unthought as of human-subpotency epistemic perspective over intemporal-disposition of
 dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-
 reification/contemplative-distension²⁷ across all the registry-worldviews/dimensions reflected
 in the repetitive succession of <amplituding/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-
 implications>) assuming a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ inclination
 about all that ever existed and matters, implying an orientation to Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of— meaningfulness-and-teleology , institutional-development—as-to-social-

function-development and living-development-as-to-personality-development devoid of the homeliness of the apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—re-originariness/re-origination as reflected by the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ dimensionality-of-sublimating²⁵—~~<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~ as to difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism² amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁹³, as the latter attends to existence-potency³⁹~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-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-⁵⁶ meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶-<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/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-drag³⁴) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ to undermine prospectively the very dimensionality-of-sublimating²⁵-(<AMPLITUDING/FORMATIVE>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) (from which it obtained its prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation) that carries possibilities for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; paradoxically, recurrently elevating the human mortal beyond existence-potency³⁹~sublimating—nascence,—disclosed-from-prospective-epistemic-digression implications as to the uninstitutionalised-threshold¹⁰² attendant framework of lack of social ¹⁰³universal-transparency¹⁰⁴-(<transparency-of-totalising-entailing,—as-to-entailing-<AMPLITUDING/FORMATIVE-EPISTEMICITY>totalising~in-relative-ontological-completeness⁹⁷)-or-understanding-of-<AMPLITUDING/FORMATIVE-EPISTEMICITY>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹nonpresencing,—for-explicating-ontological-contiguity⁶⁷-of-underlying-phenomena and institutional ascendancy as to flawed ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, against which dimensionality-of-sublimating²⁵-(<AMPLITUDING/FORMATIVE>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) has to recurrently prospectively re-enable the relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of²⁶

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) for prospective ‘secondnatured-institutionalisation existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 epistemically-induced/constrained-reproducibility-motif-of-⁵⁶meaningfulness-and-teleology⁹⁹
 as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
 accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁶-<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’
 (resolving the prior destructuring-threshold-<uninstitutionalised-threshold¹⁰²/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 <cumulating/recomposuring-attendant-
 ontological-contiguity >-successive registry-worldviews/dimensions
 <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>). This
 protensive-consciousness analysis (as from the <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of prospective¹⁸ deprocrypticism-or-
 preempting—disjointedness-as-of-⁸³reference-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 <amplituding/formative>notional~preempting—disjointedness-as-of-⁸⁸reference-of-thought of base-institutionalisation, ¹⁰³universalisation and our positivism/rational-empiricism, the prospective possibility for notional~deprocrypticism registry-worldview/dimension ⁸³reference-of-thought is only imaginable/conceivable with the resolution of this specific underlying ‘conundrum of human registry-worldview’s/dimension’s institutionalisation formation discrepancy/sundering’ as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor. As human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor is herein construed as ‘the fundamental preconverging/postconverging–de-mentating/structuring/paradigming/frame of human causative determination (underlying causality as to <amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁹nonpresencing,-for-explicating-ontological-contiguity⁹)’, as so reflected in the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein specifically-relevant 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 preconvergently/postconvergently—de-mentated/structured/paradigmed/framed
 across human **Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of—meaningfulness-and-teleology** , institutional-
development—as-to-social-function-development and **living-development—as-to-personality-
 development** as ultimately reflected in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ of the
 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—
⁵⁶meaningfulness-and-teleology⁹⁹ , speaking of successive recurrent thresholds of human self-
 surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency³⁹~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-teleology⁹⁹ where the human fails in its capacity for
 human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression. The latter
 is construed as ‘the-human-threshold-of-<amplituding/formative>’ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—

meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>} as of living-development-as-to-personality-development
 or institutional-development-as-to-social-function-development or Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹; with this more profound ontologisation
 elucidation (of prior philosophers aestheticisation-towards-ontology elucidation of the notions
 of averaging, <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-
 to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} and
 leveling) speaking more precisely rather of (from an individuations basis of conception)
 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} as of
 ‘varying magnitudes/scales—as-to-successively-profound-rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ <cumulating/recomposuring—attendant-ontological-

contiguity >-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-threshold¹⁰²/presublimating-desublimating-decisionality>~~~of-ontological-performance⁷²-<including-virtue-as-ontology> (with regards to ‘varying magnitudes/scales— as-to-successively-profound-rede-mentating/restructuring/reparadigmig-frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-factor⁹~~), underlies the (ontological-normalcy/postconvergence as to ~~<amplifying/formative-epistemicity>~~causality⁹-~~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶¹~~) 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-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness⁹ in {preconverging-disentailment by} postconverging-entailment>~~

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-potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶-
 <<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /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-potency³⁹ ~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-teleology⁹⁹), such ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming-frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-completeness⁸⁷-by-

reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor, -in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formative>⁹ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) as to human self-consciousness capacity for construction-of-the-Self in inducing the requisite supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-conceptualisation of the <cumulating/recomposuring-attendant-ontological-contiguity >-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-⁵⁶meaningfulness-and-teleology⁹⁹ with regards to prospective originariness-parrhesia,-as-spontaneity-of-aestheticisation and closed-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications in-dimensionality-of-desublimating-lack-of²⁶ -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation). This in many ways will explain the underlying conundrum as to the prospective originariness-parrhesia,-as-spontaneity-of-aestheticisation associated with projecting prospectively the more profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ as to human self-

consciousness capacity for construction-of-the-Self to induce the required supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for- conceptualisation for prospective ¹⁸deprocrypticism~or~preempting~disjointedness-as-of- ⁸³reference-of-thought human self-surpassing~existentialism-form-factor,~in-overcoming- 'notionally~collateralising-beholdening-prot Humanity' -to-'attain-sublimating-humanity' -as- to-existence-potency ³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic- digression as to prospective notional~deprocrypticism 'human Being-development/ontological- framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function- development and living-development-as-to-personality-development'; as effectively such dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by- reification/contemplative-distension²⁷ is susceptible to sophistic/pedantic dispositions ⁷⁰presencing~absolutising-identitive-constitutedness¹⁴ eliciting of human temporality⁹⁸/shortness as to <amplifying/formative> wooden-language- (imbued~averaging- of-thought- <as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology - as-of-'nondescript/ignorable-void ' -with-regards-to-prospective-apriorising-implications>).

This insight speaks of a more profound notion of human psychology as to a veridical ontology- driven 'postconverging-or-dialectical-thinking³¹-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-Self⁹¹ as to human destructuring-threshold- (uninstitutionalised- threshold¹⁰²/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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ conception of psychology in many ways rather in <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 ‘as the latter in its epistemic-abnormalcy/preconvergence³¹ naively and wrongly goes on to
 define the very human-in-its-temporality⁹⁸/shortness/mortality in want for its prospective
 development paradoxically as the determining agent (as in its very ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴) of such prospective development’; such that there is an underlying
 transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ between such
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ and prospective
 originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
 and-its-institutionalisation that is fundamentally irreconcilable, as to the former’s in-
 dimensionality-of-desublimating-lack-of-²⁶-(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness⁹/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-
 potency¹⁹~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-drag³⁴ of any of the
 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-

worldviews/dimensions ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of either recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation and ¹⁰³universalisation–non-positivism/medievalism is effectively sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating–nascence> but then go on to falsely imply the profoundness of thought as of the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of our positivism–procrypticism in its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴; as insightfully, as herein implied, such a most profound notion of psychological science is one of <amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of ontology-driven ‘postconverging-or-dialectical-thinking²¹–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-completeness⁸⁷ possibilities of ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought). In recapping, this ‘conundrum of discrepancy/sundering in ontologisation/ontological-veracity/aestheticisation-towards-ontology along human registry-worldview’s/dimension’s institutionalisation formation’ (with respect to living-development-as-to-personality-development or institutional-development–as-to-social-function-development or Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹), is underlied by ‘human formative discrepancy/sundering of the relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶’

<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) from dimensionality-of-sublimating²⁵-
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation); and is elucidated as from the ‘formative preconverging-de-
 mentating/structuring/paradigming of ontologically-flawed⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ that fails re-originariness/re-origination as to human limited-
 mentation-capacity-deepening⁵³ so-elucidated as of difference-conflatedness¹³-as-to-totalitative-
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 nonpresencing>⁶¹-as-veridical-epistemicity-relativism-determinism²²
 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construal of causality as
 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷, as can be so reflected in
 the ‘⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of the
 contrasting postconverging/dialectical-thinking²¹-qualia-schema and
 preconverging/dementing²⁰-qualia-schema’ of any specific registry-worldview/dimension as to
 its ‘relative-ontological-incompleteness³⁸/relative-ontological-completeness³⁷-
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹ /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-psychologism⁸⁹ (beyond-the-

consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶); and effectively, <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ is operantly construed as the contrasted postconverging/dialectical-thinking²¹-qualia-schema and preconverging/dementing²⁰-qualia-schema, as from the perspective of relative-ontological-completeness⁸⁷ over relative-ontological-incompleteness⁸⁸ (as to ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹). In the bigger picture (of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development), the overcoming of <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ (as to human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’-⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹ /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-⁸⁹psychologism⁸⁹) has been the

determinant for the possibility for the <cumulating/recomposuring–attendant-ontological-contiguity >-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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness⁸ /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–psychologism⁸⁹ of dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁸ /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-opportunism—of-social-functioning-and-accordance⁷⁵

exploitation that poorly projects humanity prospectively as to an ~~preconverging~~-existential-
 extrication-as-of-existential-unthought and notionally-collateralising posturing that is unwary of
 its relative-ontological-incompleteness⁸⁸ to then aspire for prospective relative-ontological-
 completeness⁸⁷ and all the prospective humanity that can arise is ever always as of
 originariness-parrhesia,—as—spontaneity-of-aestheticisation that goes after that relative-
 ontological-completeness⁸⁷, as to the fact that the possibility for humanity to arise is ever
 always tied down with the possibility for the human to address human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Humanity
 as a dynamic construct speaks to dimensionality-of-sublimating²⁵ |
 <&del;amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness /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-potency⁹⁰ ~sublimating—nascence,—disclosed-from-prospective-
 epistemic-digression to supersede human temporality⁹⁸/shortness
 <&del;amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>>)); 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-⁸⁹reference-of-thought, thus
 overriding/overcoming the hitherto ever present ‘human relatively-shallow-frame-of-elicited-
 positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-
 and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of²⁶ |

<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)', underlying prior <cumulating/recomposing-attendant-ontological-
 contiguity >-successive registry-worldviews/dimensions destructuring-threshold-
 {uninstitutionalised-threshold¹⁰²/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-aporía/undecidability/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-
 threshold¹⁰²/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-
 perspective~ontological-normalcy/postconvergence> ontological-performance⁷²-<including-
 virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality>~of-ontological-
 performance⁷²-<including-virtue-as-ontology>’. Ultimately, with respect to social-stake-
 contention-or-confliction the effectively practised meaningfulness-and-its-institutionalisation
 while guided/constraint/structured by such originariness/reifying/intellectualising—
 idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation theoretical-and-
 practicable-projected-outcome elicited positive-opportunism—of-social-functioning-and-
 accordance⁷⁵, generalised human behaviour to various extends actually becomes operatively
 and anticipatively aware by itself (as reflected by its covertly uttered
 <amplifying/formative>⁹ wooden-language-<imbued—temporal—mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—

narratives—of-the-³³reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁹ }

that varyingly betray/reconstrues-of the originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation) of this possibility of discrepancy/sundering from originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation (not only as to undermining the former conceptual completeness but evolving with the contextual immediacy perceived underlying aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) with respect to social-stake-contention-or-confliction, and as generalised human behaviour varyingly assume existentially constraint pragmatic inclinations and notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as of varying thresholds of constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology> in relating with such originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. This points to the need to assume a notional construal cognisant and integrating the de-mentative/structural/paradigmatic implications of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor, as the ‘dynamic social and institutional conjugation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ontological-performance⁷²-<including-virtue-as-ontology>-including-virtue-as-ontology at the

destructuring-threshold-~~(uninstitutionalised-threshold⁰²/presublimating–desublimating-~~
~~decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology>’ speaks to the
susceptibility of the destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/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 postlogism⁷⁷ and conjugated-postlogism⁷⁷ social and
institutional manifestations, and with regards to many social-stake-contention-or-confliction
circumstances of poor social and institutional accountability. Basically, the bigger point here is
that however the socially transformative implications as of prior
originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
and-its-institutionalisation and beyond the elicited positive-opportunism—of-social-
functioning-and-accordance⁷⁵ underlying deferential-formalisation-transference, there is much
more involved in overall social and institutional ⁵⁶meaningfulness-and-teleology⁹⁹ 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
destructuring-threshold-~~(uninstitutionalised-threshold⁰²/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-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained–reproducibility-motif-of–⁵⁶meaningfulness-and-teleology⁹⁹
as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
dimensionality-of-desublimating-lack-of²⁶-<amplifying/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness⁸⁷/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-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening- protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) for the possibility of renewed originariness-parrhesia,-as-spontaneity-of-aestheticisation to induced prospective ‘secondnatured-institutionalisation existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁸⁷/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-drag³⁴ registry-worldview/dimension⁸³reference-of-thought including our positivism–procrysticism may falsely project of itself (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-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>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁰ –narratives—of-the-⁸³ reference-of-thought– categorical-imperatives/axioms/registry-teleology⁹⁹)’ that while of differing functional/dysfunctional implications however critically lends itself to paradoxical accommodations, contradictions and modulations of the prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. In many ways thus such social and institutional ‘cognisance-and-integration of the associated dysfunctional <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰ –narratives—of-the-⁸ reference-of-thought– categorical-imperatives/axioms/registry-teleology⁹⁸)’ (as to shiftiness-of-the-Self⁹¹ and corresponding ⁵⁶meaningfulness-and-teleology⁹⁹ implications) by itself provides ‘preparatory/foundational causation’ for preconverging-existential-extrication-as-of-existential-unthought temporal-dispositions underlying institutional and social failures and crises as to their destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality>~of-ontological-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>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-~~
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>), and as
 further surreptitiously enabled with sophistic/pedantic dispositions predisposed to articulate
⁵⁶meaningfulness-and-teleology⁹⁹ in terms eliciting human temporality⁹⁸/shortness but then of
 teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of⁶

~~<amplituding/formative>~~supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) totalising-entailing social and institutional implications that default to
 vested postures and interests. This analysis is critical by the very ‘direct bilateral relationship of
 appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective
 relative-ontological-completeness⁸⁷ ⁵⁶meaningfulness-and-teleology⁹⁹’ as required for
 prospective ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought (as
 to the reality of the implications of ‘wonkiness-of-secondnaturing as of the social-and-
 institutional-dissipative-integration of originariness/reifying/intellectualising—
 idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ associated
 with our positivism/rational-empiricism ‘secondnated-institutionalisation existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 epistemically-induced/constrained–reproducibility-motif-of-⁵⁶meaningfulness-and-teleology⁹⁹
 as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
 accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁶-~~<amplituding/formative>~~supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’); as what
 marks out prospective ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-

thought is the necessity for the appropriate protracted self-consciousness as to deprocrypticism's protensive-self-consciousness to overcome our human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation), and this 'notionally protracted dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ 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/measuringinstrument —for-conceptualisation' as enabling 'corresponding possibilities of⁵⁶ meaningfulness-and-teleology⁹⁹ transcendence-and-sublimity/sublimation/supererogatory~de-mentativity' with regards to the successive registry-worldview's/dimension's⁸³ reference-of-thought—and⁸³ reference-of-thought-⁸⁴ devolving—⁵⁶ meaningfulness-and-teleology⁹⁹. The fact is 'wonkiness-of-secondnaturing as of the social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation' implies that any given registry-worldview/dimension is in a <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ conception of value-construction and overall⁵⁶ meaningfulness-and-teleology⁹⁹ that is subpar to prospective possibilities of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; and this particular

point is critical for the awareness that social thought can be developed that ‘transepistemically overlooks the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ conception of value-construction and overall ⁵⁶meaningfulness-and-teleology⁹⁹’ (as to its destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/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-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) for the possibility of prospective transvaluation as of
 dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), as so-
 reflected empirically in the instigation of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations. Thus, there is a direct relation between human-subpotency and existence-potency³⁹~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-completeness³⁷-by-reification/contemplative-distension²⁷ in its construction-of-the-Self with respect to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. The underlying point here is that there is no inherent ⁵⁶meaningfulness-and-teleology⁹⁹ but rather as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-

~~{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein specifically-
 relevant 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 Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
 function-development and living-development-as-to-personality-development. 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-sublimating²⁵ -(<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) given the
 reality of human-subpotency-aporias/undecidability/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-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /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/pedantic⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ in ~~preconverging~~-existential-extrication-as-of-existential-unthought failing to address the¹⁰³ universal implications of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This underlying human knowledge-notionalisation is what speaks of the distinction between the physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the sophist, etc. Critically, the former as involved in prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation bluntly profess that ‘human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)’ is in want for 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-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁵⁹ ~postconverging—de-mentating/structuring/paradigming¹⁰ -as-being-as-of-existential-reality>). 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-commitment⁵⁶
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷¹—as-being-as-of-existential-reality>; and implying a greatly
 expanded human collective consciousness as of differing for-human-studies/for-human-
 constructs of originariness/reifying/intellectualising—idealising/transcending/sublimating—
 meaningfulness-and-its-institutionalisation. On the other hand, what is typical about quack-
 doctors, scammers, sophists, etc. with regards to prospective human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint is a
 predilection for eliciting the idea that ‘human temporality⁹⁸/shortness
 <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>’ is
 basically of competent judgment (notwithstanding the latter’s underlying banal framework as to
 the reality of human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor, and lack of related cultivated
 skills/arts and time investment as to the requisite human limited-mentation-capacity-
 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-completeness⁸⁷-by-reification/contemplative-distension²⁷ 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 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development), de-mentatively/structurally/paradigmatically marks all human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as to ‘the uninstitutionalised-threshold¹⁰² attendant framework of lack of social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness }-or-understanding-of-<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷-of-underlying-phenomena’. This very fact is defining as without the latter there wouldn’t be any human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in the very first place; and this very much explains the defining relevance of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor, as to the possibility for genuine human reification 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-potency³⁹~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 articulating⁵⁶ meaningfulness-and-teleology⁹⁹ capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>’) is predicated upon and drags along the shiftiness-of-the-Self⁹¹ as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ as⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, and so towards humankind’s

supposed future (as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development); and in many ways this ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has already been stifling/stalling the huma prospective potential as from the ontological-normalcy/postconvergence perspective conception of future ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> relevant to ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸⁸reference-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-teleology⁹⁹ as a construct of re-originariness/re-origination of ⁵⁶meaningfulness-and-teleology⁹⁹ as to human limited-mentation-capacity-deepening⁵³ so implied from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective as to ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation and rather adopts the temporality⁹⁸/shortness comfort as of ⁵¹incrementalism-in-relative-ontological-incompleteness³⁸—enframed-conceptualisation hanging on to ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition

⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ notional framework of human stake-
contention-or-confliction. ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition thus involves a ~~amplituding/formative-~~
epistemicity>totalising/circumscribing/delineating conception of social-vestedness/normativity-
<discretely-implied-functionalism> as to an underlying human psychological entrapment (as of
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of— meaningfulness-and-teleology , institutional-development—
as-to-social-function-development and living-development—as-to-personality-development) that
is incapable to re-stake/put-back-at-stake ⁵⁶meaningfulness-and-teleology⁹⁹ 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-or-notional~projective-perspective re-
originariness/re-origination of human limited-mentation-capacity-deepening⁵³. 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-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression)
is bound to ‘make its own weather’ rather as from human-subpotency temporality⁹⁸/shortness;
wherein ‘invested’ institutional and theoretical/conceptual postures take on an essence all of
their own, and so independently and overlooking the precedence of existential-reality for the
possibility for prospective sublimation and knowledge-reification—gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
conflatedness -in {preconverging disentanglement by} postconverging entailment> 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 originariness-parrhesia,-as-spontaneity-of-aestheticisation' over already set/established/determining prior reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation, and so failing to be responsive to the fact that human limited-mentation-capacity-deepening⁵³ rather invokes prospective dimensionality-of-sublimating²⁵ |

<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) for re-originariness/re-origination (and as ever always such destructuring-threshold-~~(uninstitutionalised-threshold~~⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> across the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions abuse of the idea of being at the backend of human institutional-cumulation/institutional-recomposure-~~(as-to-~~historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) as speaking to its own exceptionalism in a naïve <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ posture instead of the true instigative exceptionalism of the underlying ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸). This temporal/shortness disposition to fail re-originariness/re-origination is of overall social recurrence as to human temporality⁹⁸/shortness <amplituding/formative> wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)~~ as of ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming-frames-as-from-living,-institutionalising,-and-Being-

ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-factor²; and so in all situations particularly
 those poorly constrained to existence-potency³⁹~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression. Such that such ontologically-flawed ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ 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 Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-
 and-teleology , institutional-development—as-to-social-function-development and living-
 development—as-to-personality-development) as to the relation with human lopsided
 material/equipment/accoutrement sublimation, as such a consciousness increasingly adopts a
 desublimation/gimmickiness rather than its very own sublimation in tandem with
 material/equipment/accoutrement sublimation. This is reflected with the increasing
 remoteness/alooftness and alienation of the generalised human subject from such
 material/equipment/accoutrement sublimation captured under abstract institutional frameworks
 of stewardship expecting a ‘dreary blankness of consciousness’ (rather functioning to be
 attended-to and accommodated/unaccommodated by the lopsided
 material/equipment/accoutrement sublimation) in order to maximise passive enculturation and

merchandising as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴-of-
⁵⁶meaningfulness-and-teleology⁹⁹ 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 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-
as-to-social-function-development and living-development—as-to-personality-development)
such that the generalised human subject re-originariness/re-origination sublimation imaginary
possibilities are already truncated as from prospective ontological-normalcy/postconvergence
epistemic-or-notional~projective-perspective of re-originariness/re-origination as implied with
prospective ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought.
Today, many agile initiatives allowing more or less for the expression of the human subject
imaginary and so specifically with start-up entrepreneurship increasingly highlight that in many
ways traditional social-and-institutional-frameworks-of—referencing/registering/decisioning
are suboptimal conceptualisations of human consciousness sublimation possibilities as to their
thoroughgoing beholdenness to ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴-of-
⁵⁶meaningfulness-and-teleology⁹⁹ 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-completeness⁸⁷
⁵⁶meaningfulness-and-teleology⁹⁹’ the modern mindset has tended to construe of its lopsided

material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶); and so as potently contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation—and-aestheticisation-towards-ontology increasingly substitute for more profound possibilities of human aestheticisation—and-aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology⁹⁹ with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification/contemplative-distension²⁷. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events³⁸ like the invention of metal implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-organariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴-of-⁵⁶meaningfulness-and-teleology⁹⁹ given ⁴⁷historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring is often articulated as resting on ‘human social-vestedness/normativity-<discretely-implied-

functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-
 social-value-construction' ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴/constitutedness¹⁴ apriorising/axiomatising/referencing—conceptualisation
 perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-
 veracity (as to supposedly coherent ontological-commitment⁶⁶ <implied—self-assuredness-of-
 ontological-good-faith/authenticity⁷⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—
 as-being-as-of-existential-reality> with regards to the 'full-conflatedness¹³ of
 apriorising/axiomatising/referencing—conceptualisation as to existence-potency³⁹~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-completeness⁸⁷ perspective is actually unfounded and rather speaks to
 prior relative-ontological-incompleteness⁸⁸ manifestation of human ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴/constitutedness¹⁴ (as to ⁴⁷historicity-tracing—in-presencing-
 hyperrealisation/hyperreal-transposition implications of human limited-mentation-capacity).
 The reality of the dynamic relation between human apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—constitutedness¹⁴-in-preconverging-entailment and
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-
 disentanglement-by} postconverging-entailment of apriorising/axiomatising/referencing-
 conceptualisation (as to the successive relative-ontological-completeness⁸⁷ registry-
 worldviews/dimensions adopted human ⁸³reference-of-thought
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for-

conceptualisation for ⁵⁶meaningfulness-and-teleology⁹⁹ with respect to existence-
 potency³⁹~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-constitutedness¹⁴ at
 recurrent-utter-uninstitutionalisation, first-level ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ at base-institutionalisation~ununiversalisation, second-level ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ at ¹⁰³universalisation~non-positivism/medievalism,
 third-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ at our positivism~
 procrypticism, and prospectively full-conflatedness¹³ at prospective deprocrypticism; rather
 speaks to a more fundamental driver as to underlying ontological-veracity (as to supposedly
 coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality> with regards to the ‘full-conflatedness¹³ of
 apriorising/axiomatising/referencing~conceptualisation as to existence-potency³⁹~sublimating~
 nascence,-disclosed-from-prospective-epistemic-digression) but that such a reality is oblivious
 to the traditional construal in ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴/constitutedness¹⁴ of apriorising/axiomatising/referencing~conceptualisation
 that speaks of ‘human social-vestedness/normativity-<discretely-implied-functionalism>
 implied contract/political-arrangement-or-political-coercion/given-discrete-social~value-
 construction’ in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴. This is so inherently
 because of the specific human-subpotency with regards to overall reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant_human-subpotency’~epistemic-perspective-of-projective/reprojective—aestheticising-
 re-motif~and~re-apriorising/re-axiomatising/re-referencing~conceptualisation), by the mere

token that human-subpotency reflexivity of existence at any such given apriorising/axiomatising/referencing–conceptualisation shallow <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴/constitutedness¹⁴ in relative-ontological-incompleteness⁸⁸ (that is, in epistemic-abnormalcy/preconvergence³¹ as to existence-potency³⁹~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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness¹ /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-drag³⁴ ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴/constitutedness¹⁴ apriorising/axiomatising/referencing–conceptualisation of healthcare’ as to their successive relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness¹ /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 <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ that the ontological-veracity as of prospective ontological-normalcy/postconvergence (as to supposedly coherent ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality> with regards to the ‘full-conflatedness¹³ of apriorising/axiomatising/referencing–conceptualisation as to existence-potency³⁹ ~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-drag³⁴ ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴/constitutedness¹⁴ of apriorising/axiomatising/referencing–conceptualisation (and not full-conflatedness¹³ of apriorising/axiomatising/referencing–conceptualisation with existence-potency³⁹ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). Such prospective ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective of re-originariness/re-origination is of the most profound <amplituding/formative-epistemicity>causality⁹ conceptualisation of human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶ meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring as to human limited-mentation-capacity-deepening⁵³, that is, as driven as of dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³ /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-potency ~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process), as from human-
 subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over-
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
 mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating
 existential becoming manifestation of sublimating-over-desublimating social-and-institutional-
 constructs—of-⁵⁶meaningfulness-and-teleology⁹⁹—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-teleology⁹⁹ 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 the <cumulating/recomposuring-attendant-
 ontological-contiguity >-successive registry-worldviews/dimensions⁸³ reference-of-thought-
 and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ so-construed as
 ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-
 of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
 eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁷
 dimensionality-of-sublimating²⁵-(~~<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³/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-process⁶⁸ as of difference-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² amplituding/formative-epistemicity>causality⁶~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity in full-conflatedness¹³ of apriorising/axiomatising/referencing-conceptualisation as
 to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 imbued ontological-veracity (reflected in supposedly coherent ontological-commitment⁶⁶-
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigmig⁷⁰-as-being-as-of-existential-reality>) that actually reflects
 the underlying notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> of
 existence/existential-reality speaking of ontological-contiguity⁶⁷, whereas the ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴/constitutedness¹⁴ 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-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰–qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹–qualia-schema> in identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴>³⁹-as-flawed-epistemicity-relativism-determinism¹⁹ speaking of their discreteness as not reflecting ontological-contiguity⁶⁷ as from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective (since there are not in full-conflatedness¹³ of apriorising/axiomatising/referencing–conceptualisation as to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression imbued ontological-veracity). This human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ’ (arising as from the very first/primordial existential becoming manifestations of human self-surpassing—existentialism-form-factor,-in-

overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-
 humanity’-as-to-existence-potency⁶⁸~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression to supersede human temporality⁶⁸/shortness
 <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) can be
 observed with the traditional first peoples like the pygmies. As for instance the very basic
 initiation of trading/exchange itself with the ‘other person’ as to the possibility of developing
 community is as of human-subpotency ‘fatedness-of-sublimation-over-desublimation, to
 existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—
 of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over-
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
 mentating/structuring/paradigming ’, wherein an item of trade/exchange is placed at a neutral
 location/spot in the hope that the other will take it and reciprocate out of ontological-good-
 faith/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-teleology⁹⁹—incumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by} postconverging-entailment,-in-self-becoming/self-conflatedness /formative-supererogating>, 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-of-⁵⁶meaningfulness-and-teleology⁹⁹—incumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by} postconverging-entailment,-in-self-becoming/self-conflatedness /formative-supererogating>, cultural practices, etc. (as of the historial selectivity/deselectivity of underdetermined human social constructs, conceptualisations and theories as to existence constrained transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as knowledge-reification-gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by} postconverging-entailment> and human registry-worldview's/dimension's institutionalisation in a ⁴⁵foregrounding__entailment-

<postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁶⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷?’;-
 as-operative-notional~deprocrypticism) dynamics of the human⁸³reference-of-thought, as from
 recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing-
 psychology, base-institutionalisation–ununiversalisation
 apriorising/axiomatising/referencing–psychology, rulemaking-over-non-rules—
¹⁰³universalisation–non-positivism/medievalism ¹⁰³universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychology, positivism–procrypticism
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychology, and prospectively
 notional~deprocrypticism preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-
 ‘³²<amplifying/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychology, 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 the disseminative—sublimating-selectivity-of-
 ontological-good-faith/authenticity⁶⁹~postconverging–de-
 mentating/structuring/paradigming⁷⁰,–over–desublimating-deselectivity-of-ontological-bad-
 faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵, an ontologically
 natural and mutually consenting underlying framework of human sublimating-over-
 desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-
 cumulation/recomposuring is not sustainable but for where any such party is of ‘overall-
 survival constrained to the perceived ontological-bad-faith/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-teleology⁹⁹—incumulation/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-completeness⁸⁷ dimensionality-of-sublimating²⁵-(~~amplituding/formative~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁸³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’. This human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ’ is the instigative driver of human social relationships for clanic formations and breakups associated with early human migratory dynamics together with their institutional formations and breakups/diversification as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment, -in-self-~~
 becoming/self-conflatedness /formative-supererogating>, cultural practices, etc. This insight
 further points out that the central deterministic argument made as from ‘human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social-value-construction’ conceptualisation
 perspective (in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴/constitutedness¹⁴ of
 apriorising/axiomatising/referencing—conceptualisation) as underlying justification for the
 sustainability of human sublimating-over-desublimating social-and-institutional-constructs-of-
⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring is actually of shallow
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ in relative-ontological-incompleteness⁸⁸,
 as human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-
 potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-
 the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging-de-mentating/structuring/paradigming ,—over-
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-
 mentating/structuring/paradigming ’ rather inherently implies that the true underlying
 justification for the sustainability of human sublimating-over-desublimating social-and-
 institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring
 lies with ‘prospectively projected relative-ontological-completeness³⁷ dimensionality-of-
 sublimating²⁵-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~

conflatedness /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-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ (and this effectively explains everything in ontological-
 contiguity⁶⁷ and notional-contiguity/epistemic-contiguity⁶³-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> and so in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷-of-
 the-human-institutionalisation-process⁶⁸ as from relative-ontological-incompleteness⁸⁸ to
 prospective relative-ontological-completeness⁸⁷ as there is nothing left to be explained about
 the human-subpotency phenomena, unlike the notional-discontiguity/epistemic-discontiguity⁶³-
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-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-drag³⁴ ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴/constitutedness¹⁴ of apriorising/axiomatising/referencing-conceptualisation
 perspective in relative-ontological-incompleteness⁸⁸ as underlying justification for the
 sustainability of human sublimating-over-desublimating social-and-institutional-constructs-of-

⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring (as it rather becomes prospectively from the relative-ontological-completeness⁸⁷ perspective a <amplituding/formative>⁹ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹⟩, beyond-the-consciousness-awareness-teleology⁹⁹-⟨in-preconverging-existential-extrication-as-of-existential-unthought⁴⟩). This point out that just as prior registry-worldviews/dimensions specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-⟨imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant_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 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁵nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as of its prospective relative-ontological-completeness⁸⁷ 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 ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought re-originariness/re-origination construction-of-the-Self ⁵⁶meaningfulness-and-teleology⁹⁹ as to its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring projection of prospective postconverging/dialectical-thinking²¹—qualia-schema (over our ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as

⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought preconverging/dementing²⁰-
 qualia-schema). Critically, from the
 notional~deprocrypticism/<amplituding/formative>notional~preempting—disjointedness-as-of-
⁸³reference-of-thought epistemic-or-notional~projective-perspective ontological-
 normalcy/postconvergence (beyond any relative-ontological-incompleteness⁸⁸ given registry-
 worldview/dimension <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴, which basically ‘projects a unified
 referencing construal of ⁵⁶meaningfulness-and-teleology⁹⁹ as of postconverging/dialectical-
 thinking²¹-qualia-schema’ wrongly implying ‘an absolute-coherent-rationalising-framework of
⁵⁶meaningfulness-and-teleology⁹⁹’ that fails to reflect from the prospective relative-ontological-
 completeness⁸⁷ perspective its preconverging/dementing²⁰-qualia-schema), the projection of ‘an
 absolute-coherent-rationalising-framework of ⁵⁶meaningfulness-and-teleology⁹⁹’ 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-
 threshold¹⁰². The reality at any such uninstitutionalised-threshold¹⁰² is rather one of
 ‘dynamically-convergent-rationalising-frameworks of ⁵⁶meaningfulness-and-teleology⁹⁹ 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-
 threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-performance⁷²-
 <including-virtue-as-ontology>. This effectively ‘dynamically-convergent-rationalising-
 frameworks of ⁵⁶meaningfulness-and-teleology⁹⁹ of differing ontological-performance⁷²-
 <including-virtue-as-ontology> implications’ reflects the fact that human ⁵⁶meaningfulness-
 and-teleology⁹⁹ operate along criss-crossing rationalising-frameworks: as of ‘social-
 rationalisation-as-reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-

of-aestheticisation construed as of token/emblematic absolute (and thus equally giving rise to the possibility of its temporality⁹⁸/shortness articulation as ~~<amplituding/formative>~~ wooden-language-~~(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁵)~~’ as of its uninstitutionalised-threshold¹⁰²) as defining the given registry-worldview/dimension⁵⁶ meaningfulness-and-teleology⁹⁹, and secondly ‘the ordering-of-values within the scope of the social-rationalisation—as-reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation construed as of token/emblematic absolute’, and thirdly ‘dimensionality-of-sublimating²⁵—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹ /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/reparadigmimg—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-of⁸³reference-of-thought ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷, in properly garnering the requisite

ontological-veracity/insight as to prospective notional~deprocrpticism re-originariness/re-origination construction-of-the-Self as of its implied psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of dimensionality-of-sublimating²⁵—
 (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) reasoning-through/messianic-reasoning; to further broaden-the-latitude-of-human-collective-consciousness; beyond the ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought ‘gimmickiness of consciousness’ (as to the blanking and passivity associated with its <amplituding/formative>⁸ wooden-language-<imbued—temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)) to the requisite prospective ¹⁸deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought ‘sublimation of consciousness’, as the latter’s protensive—self-consciousness prospectively overcome human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶—
 (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /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-teleology⁹⁹ of differing ontological-performance⁷²-<including-virtue-as-ontology> implications’ speaks to the fact that, as from the ontological-normalcy/postconvergence epistemic-or-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-teleology⁹⁹-for-institutionalisation’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. The ‘imaginary of ¹⁸deprocrpticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought’ is a projection towards the prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> bound to overcome our positivism—procrpticism 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-teleology⁹⁹-for-institutionalisation’ as to its hitherto recurrent instigation of human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of-²⁶-<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹³/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-teleology⁹⁹-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-teleology⁹⁹-for-institutionalisation stifling/stalling of the full possibility of prospective ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. Desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition aestheticisation—and-aestheticisation-towards-ontology decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation (as construed from the prospective notional~deprocrpticism ontological-normalcy/postconvergence epistemic-or-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-teleology⁹⁹-for-institutionalisation (as from the ontological-normalcy/postconvergence epistemic-or-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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation as to such a supposedly most abstract and enlightening-giving notion that is philosophy is a basic insight (as construed from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) of desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment with respect to the overall prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (which de-mentatively/structurally/paradigmatically seems to be entrapped/stifled in human taxingness-of-

originariness). Effectively, human decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation arises as of ‘taxingness-of-originariness (what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation). The idea of superseding the human registry-worldview’s/dimension’s institutionalisation decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation (as to ‘abstractly projected finality in reflecting holographically-<conjunctively-and-transfusively> the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸’) for prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, patently makes obvious what the true implications of prospective ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought project with respect to its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ re-originariness/re-origination conceptualisation in relation to our present positivism—procrypticism aestheticisation—and—aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology⁹⁹. 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as implied at all uninstitutionalised-threshold¹⁰² is what underlies the notionally-collateralising inclination of human ⁵⁶meaningfulness-and-teleology⁹⁹ as of any given registry-worldview/dimension in relative-ontological-incompleteness⁸⁸; 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 ¹⁸deprocrypticism—or—preempting—
 disjointedness-as-of-⁸³reference-of-thought as supposedly superseding human relatively-
 shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-
 low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-
 desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹³/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-teleology⁹⁹-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 ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-

completeness⁸⁷-by-reification/contemplative-distension²⁷). Its defining question is whether and how can the human reconstrue ⁵⁶meaningfulness-and-teleology⁹⁹ in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised ⁵⁶meaningfulness-and-teleology⁹⁹ 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-Self⁹¹ as of its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ (construable abstractly as fundamentally subpar to human effectuation potential but for the fact that the psychological entrapment is a paradoxical circular constituent of the human as to its ‘notionally–collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’). Human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-teleology⁹⁹ to be instigated (as to human limited-mentation-capacity-deepening⁵³ before any construable human panoramic-sublimating-criticality outcome of ⁵⁶meaningfulness-and-teleology⁹⁹) has ever always been bound to take ‘a notionally-collateralising inclination detour of aestheticisation–and–aestheticisation-towards-ontology’ (as of the defining ‘originariness-by-reproducibility-laddering effect of human ontological-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-teleology⁹⁹ 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-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions). From the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective (as to panoramic-sublimating-criticality), immediacy-reactive-criticality inherently implies human-subpotency induces discreteness (and not ontological-contiguity⁶⁷) by its ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ that undermines the ' <amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-<postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-ontological-contiguity⁶⁷?;-as-operative-notional~deprocrypticism) in elucidating ontological-contiguity⁶⁷ -<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>' (inducing notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>). Thus as of ultimate human ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-³³reference-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 -<between—prior-shallow-supererogation⁹⁶ -of-mentally-
 aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema> of registry-worldviews/dimensions⁵⁶ meaningfulness-and-teleology⁹⁹’ (so-construed
 from the ontological-normalcy/postconvergence epistemic-or-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 human⁵⁶ meaningfulness-and-teleology⁹⁹’ towards the ultimately reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ notional-contiguity/epistemic-contiguity⁶² -<profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema> and ontological-contiguity⁶⁷ as of ontological-normalcy/postconvergence; however,
 prospective¹⁸ deprocrypticism—or—preempting—disjointedness-as-of-³³ reference-of-thought
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> is about human re-
 originariness/re-origination as of ontological-normalcy/postconvergence exclusively, as to its
 obviating of prior desublimating⁴⁷ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition for prospective⁴⁶ historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as unbeholding
 to the ‘successive notional~discontiguities/epistemic-discontiguities—as-
 preconverging/dementing²⁰—qualia-schema failing to achieve notional-contiguity/epistemic-
 contiguity⁶² -<profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-
 thinking²¹—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-teleology⁹⁹). Such that, prospective¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought (with respect to obviating of prior desublimating⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition imbued ontological-performance⁷²-<including-virtue-as-ontology>) implies the superseding of the ontological-veracity of such⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring (and so with regards to human living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹), as to the fact that these end up overtly or covertly drawing their inherent justification on the basis of their inherent prior aestheticisation—and-aestheticisation-towards-ontology as of human social-vestedness/normativity-<discretely-implied-functionalism> rather than any relevant underlying supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as their social-vestedness/normativity-<discretely-implied-functionalism> increasingly become dépassé (prospectively ontologically-invalid), thus rather stifling the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ and thus marring prospective historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. 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-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-schema>) into the supposed construal of prospective ontological-veracity—as-to-inherent-ontological-contiguity⁶⁷ in the face of ‘manifest existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment ’ rather veridically construable in the prospective apriorising/axiomatising/referencing transepistemicity (as of prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>’). ⁴⁷historicity-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-threshold¹⁰²; speaking of a state of notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-

supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰-qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> in relative-ontological-
 incompleteness⁸⁸ in relation to the now prospective notional-contiguity/epistemic-contiguity⁶²-
 <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-
 qualia-schema> of the relative-ontological-completeness⁸⁷, as from the ontological-
 normalcy/postconvergence epistemic-or-notional~projective-perspective. Effectively,
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as of its implied
 contrastive apriorising/axiomatising/referencing—psychologism of (relative-ontological-
 incompleteness⁸⁸ of notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰-qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>) and
 apriorising/axiomatising/referencing—psychologism of (relative-ontological-completeness⁸⁷ in
 prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²¹-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
 mathesis¹⁰³ universalis implications, such that it is as of a crossgenerational
 transformation/supererogatory~de-mentativeness that humankind develops the
 positivism/rational-empiricism apriorising/axiomatising/referencing—psychologism (as of
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full

de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation—and-aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology⁹⁹. 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 ¹⁰³universalising-idealisation attitude/mental-disposition/care—and-episteme⁵ implied by the Socratic-philosophers as to its apriorising/axiomatising/referencing—psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) induced crossgenerational transformation. In both instances it speaks to an underlying apriorising/axiomatising/referencing—psychologism ‘wanting of human consciousness sublimation’ to effectively come to terms with ‘manifest existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment’, thus inducing its notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-schema> is now implied prospectively as of prospective relative-ontological-completeness⁸⁷ as from the ontological-normalcy/postconvergence epistemic-or-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/acoutrement sublimation) speaks to the underlying apriorising/axiomatising/referencing-psychologism 'wanting of human consciousness sublimation' as to its capacity to sublimate beyond our positivism-procrypticism ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of aestheticisation—and-aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology⁹⁹; reflected as the epistemic insufficiency of our 'gimmickiness of consciousness' with regards to the potential for re-originariness/re-origination beyond ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition inclination now reflected as prior notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema>, as so-construed projectively from the prospective ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective of ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought in prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema>. Human limited-mentation-capacity-deepening⁵³ as to its prospective apriorising/axiomatising/referencing-psychologism recovery of notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema> with regards to 'manifest existence-potency'³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}—postconverging-

entailment' (overcoming the prior apriorising/axiomatising/referencing–psychologism 'loss of
 notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶ -of-mentally-
 aestheticised~postconverging/dialectical-thinking³¹ -qualia-schema>' now of notional-
 discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -of-mentally-
 aestheticised~preconverging/dementing³⁰ -qualia-schema_and_prospective-profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking³¹ -qualia-
 schema>) is rendered possible by human metaphoricity⁵⁷ -of-aestheticisation—as-of-
 'dimensionality-of-sublimating³⁵ -(<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness³⁸ /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/measuringinstrument —for-
 conceptualisation⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 enters into at its uninstitutionalised-threshold¹⁰² in its epistemic construal of prospective base-
 institutionalisation—ununiversalisation, likewise the latter in its epistemic construal of
 prospective¹⁰³ universalisation—non-positivism/medievalism, and likewise the latter in its
 epistemic construal of prospective positivism—procrypticism, and the latter as well in its
 epistemic construal of prospective¹⁸ deprocrypticism—or—preempting—disjointedness-as-of-
⁸³reference-of-thought; as so-reflected from the relative-ontological-completeness⁸⁷ implied
 notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶ -of-mentally-
 aestheticised~postconverging/dialectical-thinking³¹ -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-teleology⁹⁹) ⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition is associated with
 uninstitutionalised-threshold¹⁰² as so-reflected by the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ ‘recurrently renewed ⁸³reference-of-thought-level and ⁸³reference-
 of-thought-⁸⁴devolving-level apriorising/axiomatising/referencing—psychologism for
 conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹’ 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
 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions states of notional-discontiguity/epistemic-discontiguity⁶³-<between—
 prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>, so-construed in their
 given ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ eliciting an underlying sense of
 ‘drift/homelessness/destitution of ⁵⁶meaningfulness-and-teleology⁹⁹’ in dimensionality-of-
 desublimating-lack-of-²⁶-<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness—equalisation) of any given registry-worldview/dimension and
 eliciting the prospect for ‘renewed ⁸³reference-of-thought-level and ⁸³reference-of-thought-
⁸⁴devolving-level apriorising/axiomatising/referencing—psychologism of conceptualisation of

⁵⁶meaningfulness-and-teleology⁹⁹’ as of ‘prospectively projected relative-ontological-completeness⁸⁷ in dimensionality-of-sublimating²⁵ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /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-completeness⁸⁷ existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression at its uninstitutionalised-threshold⁰² (where it induces the notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-schema> of aestheticisation—and-aestheticisation-towards-ontology relative to the ‘requisite prospective apriorising/axiomatising/referencing—conceptualisation implied notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking¹—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-completeness⁸⁷ existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression. ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is so-reflected with the mere reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—and—

aestheticisation-towards-ontology of any such registry-worldview's/dimension's underlying intellection induced ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure (whether positivism/rational-empiricism manifestation of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought, ¹⁰³universalisation-non-positivism/medievalism, base-institutionalisation-universalisation or recurrent-utter-uninstitutionalisation) and its corresponding hegemonising institutional and social narratives, as to their notionally-collateralising framework of ⁵⁶meaningfulness-and-teleology⁹⁹ 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-threshold¹⁰²) 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-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> of aestheticisation-and-aestheticisation-towards-ontology) induced lack of ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷ } of the Good/understanding/notional~knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in {preconverging-disentailment by} postconverging-

entailment>/<amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-
 implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ and its
 relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
 accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁶-<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation).
 Dimensionality-of-sublimating²⁵-<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹/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 postconverging-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-sublimating²⁵-
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) prospective reformulating/revamping of human aestheticisation—and-
 aestheticisation-towards-ontology apriorising/axiomatising/referencing-psychologism of
 conceptualisation in prospective notional-contiguity/epistemic-contiguity⁶²-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-
 schema> (over the ‘saturation of ontological-performance⁷²-<including-virtue-as-ontology>’ of
 prior aestheticisation—and-aestheticisation-towards-ontology
 apriorising/axiomatising/referencing-conceptualisation in notional-discontiguity/epistemic-
 discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-

aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
schema>) for the prospective sublimation of aestheticisation—and-aestheticisation-towards-
ontology as ⁵⁶meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing–
psychologism of conceptualisation as of ‘renewed notional-contiguity/epistemic-contiguity⁶²–
<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹–
qualia-schema>’ (so-construed as human limited-mentation-capacity-deepening⁵³ as of
‘prospective dimensionality-of-sublimating²⁵—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) recovery
of notional-contiguity/epistemic-contiguity⁶²—<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> of aestheticisation—and-
aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology⁹⁹
apriorising/axiomatising/referencing–psychologism conceptualisation’) that is entailed in the
very notion of human ¹⁵de-mentation—<supererogatory~ontological-de-mentation-or-dialectical-
de-mentation—stranding-or-attributive-dialectics> as reflected with renewed
apriorising/axiomatising/referencing–psychologism as to prospective
postconverging/dialectical-thinking²¹—qualia-schema over prior preconverging/dementing²⁰–
qualia-schema. The implication here is that the overcoming of any ⁴⁷historicity-tracing—in-
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-completeness⁸⁷-by-
reification/contemplative-distension²⁷. 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-prot Humanity by sublimating-humanity existentialism-form-factor’), the requisite protensive–self-consciousness of prospective notional~deprocrpticism is one that as to its full grasp/understanding/¹⁰³universal-transparency¹⁰⁴–{transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness } of the rede-mentating/restructuring/reparadigming possibilities of prospective human aestheticisation–and–aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology⁹⁹ should be amenable to a self-consciousness projection that should be able to engage with its corresponding level of taxingness-of-originariness (as to its own ‘humanity-sublimation homework’ at its given supposed growth/maturity at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-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~deprocrpticism prospective superseding of human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶–{<amplituding>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}). Thus (as it projects beyond human ‘social-stake-contention-or-confliction⁷⁹ presencing—absolutising-

identitive-constitutedness¹⁴ psychological entrapment' imbued notional-
 discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁷⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹—qualia-
 schema> of aestheticisation—and-aestheticisation-towards-ontology), prospective
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as the ‘wholly
 other’ of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition speaks to
 the succession of human edge/incisive/astute renewed aestheticisation—and-aestheticisation-
 towards-ontology as ⁵⁶meaningfulness-and-teleology⁹⁹. Thus the prospective
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-potency³⁹~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression, given that prospective ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> is more than just
 the prospective reproducibility potential of aestheticisation—and-aestheticisation-towards-
 ontology but is actually the ‘equalisation of all ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> aestheticisation—
 and-aestheticisation-towards-ontology’: as to imply that ‘dimensionality-of-sublimating²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness⁷/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation) of recurrent-utter-uninstitutionalisation’ = ‘dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) of base-institutionalisation–ununiversalisation’ = ‘dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) of ¹⁰³universalisation–non-positivism/medievalism’ = ‘dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /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-opportunism—of-social-functioning-and-accordance⁷⁵ preconverging/postconverging–de-mentating/structuring/paradigming of underlying ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹ as to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’); and so-construed as ‘dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /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 secondnaturating reproducibility aestheticisation–and–aestheticisation-towards-ontology. Thus this underlying dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (as ‘equalisation of all ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> aestheticisation–and–aestheticisation-towards-ontology’) speaks to ‘a transverse dimensionality about human consciousness sublimation orignariness/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 ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension as to its prospective superseding of human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). Critically, dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) underlying the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸ (with regards to the overall manifest ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘human aestheticisation–and–aestheticisation-towards-ontology orignariness-by-reproducibility-laddering effect’) contrastively speaks of the dimensionality-of-desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) that recurrently pops up in the <cumulating/recomposuring–attendant-ontological-contiguity >-

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 ¹⁰³universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸ } of the-Good/understanding/notional~knowledge-reification—gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness³ -in {preconverging-disentailment by}—postconverging-entailment>—<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷), 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-teleology⁹⁹—<in-preconverging-existential-extrication-as-of-existential-unthought>'), so-reflected in its <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³ reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹); further speaking of the differentiation of these two dimensionalities as of originariness/mere-reproducibility, driveness/mere-function, sublimation/mere-gimmickiness, reification/mere-extrication, existential-thoughtfulness/mere-existential-unthoughtfulness, responsibility/mere-indulgence, antinihilism/mere-nihilism etc. in the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. This highlights that the the epistemic-

instigation of prospective notional~deprocrpticism contemplation is necessarily as of disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵ as to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so before logical-dueness as to ontologically-valid language-as-of-dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness⁸ -in {preconverging-disentailment by} postconverging-entailment,-in-self-becoming/self-conflatedness⁸ /formative–supererogating> can even arise in the first place; explaining in many ways the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective projecting of a dynamic differentiated transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ of human-subpotencies ontological-performance⁷²-<including-virtue-as-ontology> as to the selective-and-deselective determination of existence-potency³⁹~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-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Thus more than just about ‘prospective succession’ as to the <cumulating/recomposuring–attendant-ontological-contiguity >-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~deprocrpticism

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-sublimating²⁵-
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation> beyond mere reproducibility. Prospective ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as such is more
 profoundly the abstractive conceptualisation (beyond the reproducibility constraining upon
 human limited-mentation-capacity implications) as to human-subpotency ‘fatedness-of-
 sublimation-over-desublimation/ontological-foreordination of human-subpotency underlying
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ projection reflexivity in ecstatic-existence’. Ultimately,
 the very conception of human limited-mentation-capacity-deepening⁵³ underlying
 metaphoricity⁵⁷-of-aestheticisation—as-of-’dimensionality-of-sublimating²⁵-
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /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-supererogation¹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-
 qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology as ⁵⁶meaningfulness-
 and-teleology⁹⁹’ faced with the ‘saturation of ontological-performance⁷²-<including-virtue-as-

ontology>' at the uninstitutionalised-threshold¹⁰² of the relative-ontological-incompleteness⁸⁸ (inducing its notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema> of aestheticisation—and-aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology⁹⁹) with respect to prospective relative-ontological-completeness⁸⁷ existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression; even as any specific human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ (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 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development) obviate human appreciation and cultivation of its prospective consciousness sublimation as of the prospective ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> of deprocrypticism. Metaphoricity⁵⁷-of-aestheticisation—as-of-'dimensionality-of-sublimating²⁵ <<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /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-<as-to-
 psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by} postconverging-entailment, -in-self-
 becoming/self-conflatedness¹³ /formative-supererogating>, 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-teleology⁹⁹’. In this regards and more fundamentally (and as it is
 reflected in the aestheticisation—and-aestheticisation-towards-ontology as ⁵⁶meaningfulness-
 and-teleology⁹⁹ of human Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,
 institutional-development—as-to-social-function-development and living-development—as-to-
 personality-development), 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-or-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-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>~disinhibited-mental-aestheticising, as from ontological-
 normalcy/postconvergence epistemic-or-notional~projective-perspective of ontological-
 performance⁷²-<including-virtue-as-ontology> as to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression). Insightfully, ecstatic-existence

(existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) is not beholden to human ⁸³reference-of-thought–and–⁸³reference-of-thought-⁸⁴devolving–⁵⁶meaningfulness-and-teleology⁹⁹ with regards to human mental-aestheticisation—architectonically-consigning–aestheticised-perceptibility-and-disposition as of human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising. While it is human mental-aestheticisation—architectonically-consigning–aestheticised-perceptibility-and-disposition that underlies ¹⁵de-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-teleology⁹⁹’ as to postconverging/dialectical-thinking²¹–qualia-schema—mental-aestheticisation-attribution and preconverging/dementing²⁰–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-teleology⁹⁹ 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-teleology⁹⁹—in-cumulation/recomposuring’ out of the very same process of ‘¹⁵de-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-teleology⁹⁹’; the ontological-pertinence (as of ontological-normalcy/postconvergence epistemic-or-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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~disinhibited-mental-aestheticising (as from any priorly given ‘reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation reference-point of beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising)’), such that prospective notional~deprocrpticism mental-aestheticisation as predicated upon its dimensionality-of-sublimating²⁵ ~~(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ is rather skewed towards bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~disinhibited-mental-aestheticising (beyond reproducibility-of-aestheticisation) as of increasingly unholdening-becoming to reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation (spontaneity-of-aestheticisation). Actually,

all prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as beholdening-becoming—distortive-originariness/distortive-origination—as-to-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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷>) as of institutional-being-and-craft in our positivism—procrypticism age is one ‘that in many ways implies an abandonment of even the reality of prior human thoughtfulness that led to its present as its present is construed as of decisively absolutised capacity of thought’, thus falsely rendering/construing of human capacity in its present ‘the exceptional capacity of excogitation’ unwary of its own ontological-impertinence as to the need to projectively integrate the preconverging/postconverging—de-mentating/structuring/paradigmising implications (as to ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-

conflatedness /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–psychologism⁸⁹) of
 excogitation in its own present and the prospective projection implications (as so-reflected
 herein with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
 conception). This occlusivity of thought then goes on to ride-the-wave/exploit-without-
 corresponding-sublimation-as-to-existence-potency³⁹~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-to-mere-
 extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-
 ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰, even
 as notable natural scientists as to their candid knowledge-reification–gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness in {preconverging-disentailment by} postconverging-entailment> 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 notional~pedantising/muddling/formulaic-hollowing-out—
 in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-
 entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-
 ontological-completeness } projects as truly science and knowledge; and so, as its
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 ‘immanent-ontological-contiguity⁶⁷’> and desublimation/gimmickiness is poorly inclined as to
 its blurriness⁷ to be critically exposed to the validative/invalidative sublimating-over-

desublimating implications of existence-potency³⁹~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-supererogation⁹⁶ -<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> and
 the consequential ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’ -
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness³ /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-psychologism⁸⁹), as its
 advancing of authority here is rather more seminal than the requisite confident knowledge-
 reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness³ -in-{preconverging-disentailment-by} postconverging-
 entailment> and elucidation of true thought for justifying its deferential-formalisation-
 transference beyond its mere institutional pre-eminence, and ‘an alien exercise of supposed
 intellectualism’ that fails to truly engage with critiques as it is surreptitiously involved in extra-
 intellectualism rather than reify and argue/prove/disprove speaking of a political development
 that can only undermine true human knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-{preconverging-disentailment-by} postconverging-entailment> 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 a notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~blurring/undermining-of-prospective-totalising-entailing,- as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness } 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-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as so-effectively pointed out by Baudrillard), and as eventually the tool of the sophist is wielded as to a supposedly intellectual approach that increasingly overlooks true knowledge-reification~gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness¹ -in {preconverging-disentailment by} postconverging-entailment> work rather turning to the surreptitious eliciting of the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>) as it hardly portrays the requisite dimensionality-of-sublimating²⁵ -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /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-potency³⁹ ~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-sublimating³⁵ |

⟨<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /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-sublimating²⁵ |

⟨<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) over the <amplituding/formative>⁸ wooden-language-⟨imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰ -narratives—of-the-⁸³ reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁵⟩ 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~deprocrpticism imaginary/ideality as prospective
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> will effectively
 have to be as of a variedly sublimating-humanity that humankind could generate
 crossgenerationally by its dimensionality-of-sublimating²⁵-
 <<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-
 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’;
 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 ¹⁰³universalisation~
 non-positivism-medievalism, likewise for prospective positivism~procrpticism, and likewise
 for prospective deprocrpticism. Dimensionality can thus be construed as the more
 salient/critical/determining factor for the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-

tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-potency¹⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)), as so reflected contrastively with dimensionality-of-sublimating²⁵ -⟨<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation⟩ and dimensionality-of-desublimating-lack-of²⁶ -⟨<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /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-process⁶⁸ up to the prospective consciousness of notional~deprocrypticism (as to our human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-⟨imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly⟩educing-‘herein-specifically-relevant-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-of²⁶ -⟨<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) as to a much more profound notional~deprocrpticism
 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-teleology⁹⁹
 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 ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ (as it engages in the complexification of ⁵⁶meaningfulness-and-
 teleology⁹⁹ on the basis of its very same
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument it
 construes/reproduces as absolute) and fails to appreciate that it is rather by putting in question
 its supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
 conceptualisation as of the apriorising/axiomatising/referencing–psychologism that it then
 aligns to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression; and so because the initiation by human limited-mentation-capacity of the
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
 conceptualisation 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-intelligibilitysetup/re-measuringinstrumenting so-explaining dimensionality-of-sublimating²⁵ ~~<amplituding/formative>supererogatory~de-~~ ~~mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-~~ ~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation~~), as if the human had absolute-mentation-capacity as falsely implied by⁷⁰ presencing—absolutising-identitive-constitutedness¹⁴ inclinations the very first humans will not apriorise/axiomatise/reference⁵⁶ meaningfulness-and-teleology⁹⁹ as of recurrent-utter-uninstitutionalisation but will directly attain prospective¹⁸ deprocrypticism—or–preempting—disjointedness-as-of-⁸³ reference-of-thought. In this regards, dimensionality-of-sublimating²⁵ ~~<amplituding/formative>supererogatory~de-~~ ~~mentativeness/epistemic-growth-or-~~ ~~conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~ ~~drivenness–equalisation~~ and dimensionality-of-desublimating-lack-of²⁶ ~~<amplituding/formative>supererogatory~de-~~ ~~mentativeness/epistemic-growth-or-~~ ~~conflatedness¹³/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-teleology⁹⁹ ~~-in-preconverging-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 –for–~~ ~~conceptualisation~~’, but a fundamental grasp of the underlying dimensionality-of-sublimating²⁵ ~~<amplituding/formative>supererogatory~de-~~ ~~mentativeness/epistemic-growth-or-~~

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) and dimensionality-of-desublimating-lack-of²⁶
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /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-sublimating²⁵
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)); as enabling ‘organic attainment’ of ¹⁸deprocrpticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought (rather than a ‘mechanical
 conception’ which will unbeknownst still be subject to the same dimensionality-of-
 desublimating-lack-of²⁶ (<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹³/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 ⁸⁰procrpticism—or-
 disjointedness-as-of-⁸³reference-of-thought). This is critical to broaden-the-latitude-of-human-
 collective-consciousness so-implied as of the sublimation possibilities enabled by
 dimensionality-of-sublimating²⁵ (<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) over the
 desublimation/gimmickiness of dimensionality-of-desublimating-lack-of²⁶
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /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 as non-transvaluative/temporal and transvaluative/intemporal dispositons’ in eventually producing the ‘transvaluative sublimating-outcomes-of-institutionalisation’.

‘Fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ,—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (with regards to existence-potency³⁹~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~postconverging-de-mentating/structuring/paradigming⁷⁰ mental-orientation’ inducing the institutionalisation while ultimately ignoring/blanking-out the prior ‘disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ mental-

orientation'. The consequence of ignoring/blanking-out the prior 'disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵ mental-orientation' is that with regards to prospective transcendental-enabling/sublimating/supererogatory~de-mentativity sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—incumulation/recomposuring, dimensionality-of-sublimating²⁵—

<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) reflected in the 'disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ mental-orientation' is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of notional~firstnatureddness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>) while dimensionality-of-desublimating-lack-of²⁶—

<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) reflected in the 'disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵ mental-orientation' is unmemorated/unrecorded-and-unaccounted resulting in the prospectively induced 'lacking-in-transvaluation relation with the sublimating-outcomes-of-institutionalisation' (as to the ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ <<amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³reference-of-thought—¹categorical-imperatives/axioms/registry-

teleology⁹⁹)), such that human ontological-bad-faith/inauthenticity⁶⁴ (as to its lack of prospective dimensionality-of-sublimating²⁵ -(<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)) is again prospectively manifestable (beyond-the-consciousness-awareness-teleology⁹⁹ -(<in-preconverging-existential-extrication-as-of-existential-unthought>⁶¹) 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-of²⁶ -(<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) reflected in the ‘disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ 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 <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions uninstitutionalised-threshold¹⁰² implied notional-discontiguity/epistemic-discontiguity⁶³ -<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema (as rather failing to attain prospective notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>), in reflecting prospective ontological-contiguity⁶⁷: as to imply that ‘the dimensionality-of-desublimating-

lack-of²⁶-{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation} of recurrent-utter-uninstitutionalisation’ = ‘the the dimensionality-of-
 desublimating-lack-of²⁶-{<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness-equalisation} of base-institutionalisation-ununiversalisation’ =
 ‘the the dimensionality-of-desublimating-lack-of²⁶-
 {<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation} of positivism-procrypticism’; so-construed as ‘the the dimensionality-
 of-desublimating-lack-of²⁶-{<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} of
 notional~procrypticism/notional~disjointedness-as-of⁸³ reference-of-thought dimensionality’.
 The bigger point in contrasting the ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸s’s dimensionality-of-sublimating²⁵-{<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} (as of
 ontological-normalcy/postconvergence epistemic perspective in ~~postconverging~~-nonextricatory-
 existential-preempting-of-existential-unthought, as reflecting prospective notional-
 contiguity/epistemic-contiguity⁶²-{<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema>) and dimensionality-of-
 desublimating-lack-of²⁶-{<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness-equalisation} (in ~~preconverging~~-existential-extrication-as-of-

existential-unthought as of human-subpotency epistemic perspective, as it rather reflects
 prospective notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰—qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking³¹—qualia-schema>) with regards to
 upholding/failing ontological-contiguity⁶⁷ (as to existence-potency³⁹~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-of²⁶—
 <<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation>> and dimensionality-of-sublimating²⁵—
 <<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation>>’; as implied contrastively say with the-sophists/medieval-scholastics
 lack-of-dimensionality-of-sublimating²⁵—<<amplituding/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>> and

Socratic-philosophers/budding-positivists

dimensionality-of-sublimating²⁵

(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
~~conflatedness¹ /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-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-~~
~~thinking²¹-qualia-schema>~~) as given even in the face of its prospectively implied ‘abnormality’
(notional-discontiguity/epistemic-discontiguity⁶³-~~<between—prior-shallow-supererogation⁹⁶-~~
~~of-mentally-aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-~~
~~profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-~~
~~qualia-schema>~~) from the projected ¹⁰³universalising-idealisation/rational-empiricism
implications. This reality is equally applicable to our state of positivism-procrypticism as to a
disinclination to perceive its prospectively implied ‘abnormality’ (notional-
discontiguity/epistemic-discontiguity⁶³-~~<between—prior-shallow-supererogation⁹⁶-of-mentally-~~
~~aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-profound-~~
~~supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-~~
~~schema>~~) as projected from prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-
of-⁸³reference-of-thought. In many ways, as of reproducibility—mathesis/motif/throwness-
disposition,—as-reproducibility-of-aestheticisation, this paradox is inevitable as the very state of
recurrent-utter-uninstitutionalisation do not have the directly operant means as to its
apriorising/axiomatising/referencing—psychologism to project of the ~~<amplituding/formative-~~
~~epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-~~
~~⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ of prospective base-
institutionalisation-ununiversalisation, just as the latter with prospective ¹⁰³universalisation-
non-positivism/medievalism, likewise the latter with prospective positivism-procrypticism, and

likewise our positivism–procrypticism with prospective deprocrypticism. This emphasis is made rather to point to the ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of²⁶ ~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} (in ~~preconverging-existential-extrication-as-of-existential-unthought~~ as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity⁶³ ~~-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹⁷-qualia-schema>~~); as reflected in the fact that the supposed intellection of the non-universalising sophists, the medieval-scholastics and our present notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷ } ends up in gimmickiness-of-thought (poorly-constrained or unconstrained to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) skewing towards an exercise of eliciting human temporality⁹⁸/shortness ~~<amplituding/formative>~~ wooden-language-~~{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}~~ with respect to social-stake-contention-or-confliction rather than true knowledge-reification–gesturing-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness⁸-in- {preconverging-disentailment-by} postconverging-entailment>~~ and human

emancipating conception that faces prospective human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint with the
 requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notionally–collateralising-beholdening-prot Humanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency⁹ ~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁸/shortness
 <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)). In this
 regards, this author construes such gimmicky pretences of intellection in our modern-day rather
 ‘intimating of preconverging-existential-extrication-as-of-existential-unthought as of human-
 subpotency epistemic perspective’ with regards to otherwise de-
 mentative/structural/paradigmatic human-subpotency–aporeia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint issues (requiring the ontological-
 normalcy/postconvergence epistemic perspective in postconverging-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–aporeia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint of their respective times as of sublimating
 intellectualism (as of ontological-normalcy/postconvergence epistemic perspective in
 postconverging-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-potency³⁹ ~sublimating–nascence,-disclosed-from-prospective-

epistemic-digression) undermining their respective gimmickiness-of-thought (in ~~preconverging~~-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective) associated with sophists and medieval-scholastics then respectively defining the ‘thought/intellectual Establishment’, and that the possibility for such sublimating intellectualism as to its crude and unsavoury social discomfort implications is hardly a question of eliciting human temporality⁹⁸/shortness ~~<amplituding/formative>~~⁸ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-~~prospective-apriorising-implications>~~ as of moral and intellectual disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things dimensionality-of-sublimating²⁵ ~~<amplituding/formative>~~^{supererogatory}-~~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~ warrants that the prospective projection of any human ⁵⁶meaningfulness-and-teleology⁹⁹ as transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity should be articulated in such a way as to imply that all human ⁵⁶meaningfulness-and-teleology⁹⁹ should assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically-~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸; such that ‘supposed reifying’ ⁵⁶meaningfulness-and-teleology⁹⁹ in ~~preconverging~~-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity⁶⁴~~~preconverging~~-de-mentating/structuring/paradigming⁶⁵, 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 ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought (eliciting the

possibility for the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸) but rather ~~preconverging-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 ¹⁰³universalisation—non-positivism/medievalism and prospectively in our positivism—procrypticism, then the de-mentative/structural/paradigmatic possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ wouldn't be possible. Such ⁵⁶meaningfulness-and-teleology⁹⁹ in ~~preconverging-existential-extrication-as-of-existential-unthought~~ as of human-subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of²⁶—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~ rather speaks of a parasitising conception of intellection that warrants that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality⁹⁸/shortness ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-~~'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications>}~~. In many ways, this dimensionality-of-desublimating-lack-of²⁶—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~ explains a poor inclination-or-capacity to effectively interpret the projected ⁵⁶meaningfulness-and-teleology⁹⁹ of many a past thinker as to ⁷⁹presencing—

absolutising-identitive-constitutedness¹⁴ institutional and social-vestedness/normativity-
~~<discretely-implied-functionalism>~~ ~~<amplituding/formative-epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) induces the
 manifestation of sublimating thought as from induced requisite cogency of knowledge-
 reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ -in-~~{preconverging-disentailment-by}~~ ~~postconverging-~~
~~entailment~~> (as of ontological-normalcy/postconvergence epistemic perspective in
~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~) unlike is the
 case in many a blurry domain highly subjected to imprimatur totalisingly-disentailing—
 discretion/whim-of-thought as to poor deferential-formalisation-transference justification as
 often in the social not the least bothered about the overall cogency of projected knowledge-
 reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ -in-~~{preconverging-disentailment-by}~~ ~~postconverging-~~
~~entailment~~> (thus rather tending towards ~~preconverging-existential-extrication-as-of-existential-~~

unthought as of human-subpotency epistemic perspective). We can consider in this regards how authority actually serves its true deferential-formalisation-transference role quickly gives to prospective possibilities of sublimating knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment> 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-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression), as of ontological-normalcy/postconvergence epistemic perspective in postconverging-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 preconverging-existential-extrication-as-of-existential-unthought postures (poorly appreciating the profound knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment> sublimating-over-desublimating implications of existence-potency³⁹~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-<implied—

self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality>} induced constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism 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 flawed prior_knowledge-reification–gesturing-<in-prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—constitutedness⁴–in-preconverging-entailment> as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ without the defining ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁶⁶’-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 the lack or poor predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁶–<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality>) induced constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications leading to a social-vestedness/normativity-⟨discretely-implied-functionalism⟩ reflex rather than ontological elucidation reflex. Such an

approach is often projected contradictorily as methodologically emulating the natural sciences on the one hand but on the other hand implying that the knowledge-reification-gesturing-~~in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~ ~~in {preconverging disentanglement by} postconverging entailment~~ 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 with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-~~{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically-relevant-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-conflatedness¹³. 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-reification-gesturing-~~in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~

conflatedness ⁵¹ ~~in {preconverging disentanglement by} postconverging entailment~~ and
 empowering implications, etc. are not strictly meant for given specific social and cultural
 frameworks, and are rather amenable to all human social and cultural frameworks with regards
 to ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness /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~psychologism⁸⁹ as to
 ‘enlightening⁴⁸ human-subject-emancipating-relativism-driven-recomposuring-constructivism-
 towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 nonpresencing>’); as the ontological inherently permeates all social and cultural frameworks
 so-reflected as of their underlying supposedly coherent ontological-commitment⁶⁶ <implied—
 self-assuredness-of-ontological-good-faith/authenticity⁹⁹ ~postconverging-de-
 mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality> thus inducing the
 possibility for prospective transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity when any of its given⁵⁶ meaningfulness-and-teleology⁹⁹ 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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness /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~psychologism⁸⁹ as to

‘enlightening ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-
 towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 nonpresencing>⁹²’; and the idea of such ‘relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,-as-self-
 becoming/self-conflatedness⁸³/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/reparadigmiging-psychologism⁸⁹ is not about
 the subjugation of the state of relative-ontological-incompleteness⁸⁸ but quite the contrary as
 the state of relative-ontological-completeness⁸⁷ (as to its true human self-surpassing—
 existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-
 protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency⁹⁰~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression to supersede human
 temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-
 of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>))
 implies an ‘emancipating attitude/mental-disposition/care-and-episteme⁵’ in relation to ‘the
 other’ that is in the state of relative-ontological-incompleteness⁸⁸. Interpreting the historical
 failures associated with colonising or slaving or otherwise-exploitative-or-exterminating
 societies (as in the specific case of positivism/rational-empiricism technical and scientific
 development it inevitably implied the coming-together/encountering/meeting of societies
 worldwide), to then imply such a notion of ‘relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,-as-self-
 becoming/self-conflatedness⁸³/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—psychologism⁸⁹ is irrelevant is
 rather a nuancing error that fails to assess/evaluate that the more critical issue had to do with
 ‘the appropriate emancipating attitude/mental-disposition/care-and-episteme⁵’ as effectively
 and paradoxically such a lack of nuancing can then lead to the interpretation that such historical
 failures should equally be the unavoidable expectation prospectively in analogous
 circumstances of socio-cultural disparity of societies, rather than interpreted to mean the
 prospective need for the requisite human knowledge-reifying and empowering reflexivity of
 appropriate human emancipating attitude/mental-disposition/care-and-episteme⁵ in the
 relationship between the state of relative-ontological-completeness⁸⁷ and the state of relative-
 ontological-incompleteness⁸⁸. Such a wrong interpretation arises as to lack-of—
³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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 ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-
 dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴> ²⁹-as-flawed-epistemicity-relativism-determinism¹⁹ in
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴’ explaining the historical failures and on
 the other hand ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-

determinism’> implications as to ‘existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression given difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism³² as to enlightening⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² reflected <amplituding/formative–epistemicity>causality⁶ ~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ that speaks to the ontologically-veridical and appropriate human emancipating attitude/mental-disposition/care–and–episteme⁵. Such a wrong interpretation actually falls back into prospectively disenfranchising and undermining the emancipation of the state of relative-ontological-incompleteness⁸⁸ prospectively as to its human inevitability stance poorly cognisant of the implications of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein specifically-relevant-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 to⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition distortive-originariness/distortive-origination, rather than being fully assumed as marking positivism/rational-empiricism progress

implied ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
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
attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-
contiguity^{40 45} foregrounding__ entailment-⟨postconverging-narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrpticism) in
elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-perspective>’ and so as of the
‘internally implicated epistemic reflection of natural sciences sublimating
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ in the sense that
‘scientists never-and-have-never really started scientific knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in {preconverging-disentailment-by} -postconverging-entailment>
apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-⟨wrongly-implying-
no-human-limited-mentation-capacity-deepening³ -implications-of-re-motif-and-re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-as-so-reflecting-⁴⁶historiality/ontological-eventfulness³ /ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’>⟩,-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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>), and so as overall and defining '<amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-<postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-ontological-contiguity⁶⁷?;-as-operative-notional~deprocrypticism) in elucidating ontological-contiguity⁶⁷ -<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>'. It is critical to grasp here that this 'internally implicated epistemic reflection of natural sciences sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>' (as overall and defining '<amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-<postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-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 the ultimate attainment of natural sciences state-of-the-art outcomes, is actually construable as of: human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷— of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ,—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-mentating/structuring/paradigming '; as reflecting successive sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> selectivity/deselectivity of human posited underdetermined natural sciences constructs, conceptualisations and theories as to existence constrained transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness -in- {preconverging-disentailment by}—postconverging-entailment> in a ⁴⁵foregrounding__entailment-<postconverging-narrowing-down~sublimation-as-to-

'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-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-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> and the prospective state-
 of-the-art elucidative notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-
 of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>, as to
 '<amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰
⁴⁵foregrounding__entailment-<postconverging-narrowing-down~sublimation-as-to-
 'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-
 reflecting-'immanent-ontological-contiguity⁶⁷';-as-operative-notional~deprocrypticism) in
 elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>'. This insight (as of
 present state-of-the-art elucidative notional-contiguity/epistemic-contiguity⁶²-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-
 contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
 thinking²¹-qualia-schema> as to '<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-
 <postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-ontological-contiguity⁶⁷';-

as-operative-notional~deprocrpticism) in elucidating ontological-contiguity⁶⁷ <as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>?) is equally pertinent with respect to the ontological-veracity of the social but for the confusion induced by its blurriness⁷ (unlike in the natural sciences where the constraint of predicative-effectivity–sublimation-⟨as-to-underlying,-ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁹ –as-being-as-of-existential-reality>⟩ ‘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 sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking¹ –qualia-schema> <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-⟨as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>²-as-veridical-epistemicity-relativism-determinism² dimensionality-of-sublimating²⁵ <⟨amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁷ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) implications, and as reflected with the specific dimensionality-of-sublimating²⁵ <⟨amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁷ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) insights about¹⁰³ universalising-idealisation thinkers and budding-positivists). The idea of ‘logically’ conceptualising the social

apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-~~wrongly-implying-~~
~~no-human-limited-mentation-capacity-deepening~~³ -implications-of-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting-as-so-reflecting-⁴⁶ historicity/ontological-eventfulness³ /ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’>},-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴)
 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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴, that then fails to reflect the true social sublimating ⁴⁶historicity/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (as overall and
 defining ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating
 attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰ ⁴⁵foregrounding__entailment-<postconverging-narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁶⁷’-in-
 reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism} in
 elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>’), especially as it
 turns a blind eye to its more profound human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Thus
 failing to allow existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-

sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-
 ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
 overcoming/unovercoming’> and true transcendental signifier (going by the sublimating-over-
 desublimating implications of existence-potency³⁹~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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> transcendental-
 enabling/sublimation insights of prior, present and prospective ‘<amplifying/formative-
 epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-
 <postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷?;-
 as-operative-notional~deprocrypticism)> in elucidating ontological-contiguity⁶⁷-<as-from-
 prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-
 perspective>’, so-construable as of: human-subpotency ‘fatedness-of-sublimation-over-
 desublimation, to existence-potency ~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁷-of-the-human-institutionalisation-process), as from human-
 subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging-de-mentating/structuring/paradigming ,-over-
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-

mentating/structuring/paradigming'. Actually human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality 'precedes-and-defines thought' and so as prospective reasoning-through/messianic-reasoning (as to originariness-parrhesia,—as—spontaneity-of-aestheticisation) inducing secondnature and subsequent reasoning-from-results/afterthought (as to reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation), with the latter being projected naively as absolute (in its apriorising/axiomatising/referencing of conceptualisation as of its human limited-mentation-capacity induced ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) when 'logically' conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-~~wrongly-implying-no-human-limited-mentation-capacity-deepening~~ ³-implications-of-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-⁴historiality/ontological-eventfulness³/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>},-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴). Such a critical epistemic and true knowledge-reification—gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness³-in-{preconverging-disentailment-by} postconverging-entailment> implications flaw arises because of the failure in grasping the 'projective implications' of human limited-mentation-capacity (as to 'human limited-mentation-capacity-deepening'⁵³) when 'logically' conceptualising the social

apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-⟨wrongly-implying-
 no-human-limited-mentation-capacity-deepening³-implications-of-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting-as-so-reflecting-⁴⁶historiality/ontological-eventfulness³/ontological-
 aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’⟩, -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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴); 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-sublimating²⁵ -
 ⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness¹/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-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-
 schema⟩, going by the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 ⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’⟩ transcendental-enabling/sublimation insights of prior, present and prospective
 ‘⟨amplituding/formative-epistemicity⟩totalising/circumscribing/delineating attendant-
 ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰
⁴⁵foregrounding__entailment-⟨postconverging-narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
 reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism⟩ in

elucidating ontological-contiguity⁶⁷ -<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>'. This critical epistemic and true knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness³ -in {preconverging-disentailment by} postconverging-entailment> implications flaw (as when 'logically' conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-<wrongly-implying-no-human-limited-mentation-capacity-deepening³ -implications-of-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-⁴⁶ historicity/ontological-eventfulness³ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>), -as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes), is effectively a reflection of dimensionality-of-desublimating-lack-of²⁶ -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³ /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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) of methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing—superseded-logical-basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in-{preconverging-disentailment by} postconverging-entailment,-in-self-
becoming/self-conflatedness¹³ /formative–supererogating>⁸² in a poor ontological-good-
faith/authenticity⁶⁹ or outright ontological-bad-faith/inauthenticity⁶⁴ relation to existence-
potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to the
requisite prospectively-profound-and-recreative insight implications about prospective
appropriateness of methods/methodologies/approaches with regards to profound knowledge-
reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness¹³ -in-{preconverging-disentailment by} postconverging-
entailment> beyond⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴’. Insightfully, it is actually ‘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) that in-
so-doing articulates the appropriate ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity⁶⁷~educed–
existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-
(postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷?’;—

as-operative-notional~deprocrpticism) in elucidating ontological-contiguity⁶⁷ <as-from-
 prospective-ontological-normalcy/postconvergence-epistemic-or-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-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (when
 failing to truly reflect the requisite ‘human corresponding-sublimation-inducing,-profound-and-
 creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —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 attendant–ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ implications of
 methods/methodologies/approaches as of attendant–ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰’. 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-reification-
 gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness —in-{preconverging-disentailment-by} postconverging-entailment> 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-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression inducing of ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as reflecting dimensionality-of-sublimating²⁵-<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) (as the postconverging-or-dialectical-thinking²¹-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 the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions in distorted-originariness/distorted-origination’ as reflecting dimensionality-of-desublimating-lack-of²⁶-<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation), explaining why the successive institutionalisations occur ‘by subverting their prior registry-worldview/dimension perceived methods/methodologies/approaches for prospective knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment-by} postconverging-entailment>’. 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 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-~~{postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-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 predicative-effectivity-sublimation-(as-to-underlying,-ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~) and genuine-and-profound knowledge-reification-gesturing-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness ⁷¹-in {preconverging-disentailment by} postconverging-entailment>~~; with science-ideology rather becoming an enterprise that rides-the-wave/exploits-without-corresponding-sublimation-as-to-existence-potency³⁹~sublimating-nascence-implications of achieved science prestige so effectively constrained, to then imply the 'blinded epistemic-veracity of mere supposedly scientific methods/methodologies/approaches with little-or-poor heeding to the implications of the ~~'<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-~~{postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-ontological-contiguity⁶⁷';-as-operative-notional~deprocrypticism}~~ in elucidating ontological-contiguity⁶⁷ ~~-<as-from-~~

prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-
 perspective>' (manifested as of corresponding-gimmickiness/desublimation-inducing,-shallow-
 and-uncreative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for-
 conceptualisation that fails to reflect the 'relevant-level human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint' to be
 surpassed/superseded/overcome for prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity as it gives too much a place to
 totalisingly-disentailing—discretion/whim-of-thought and disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'⁶⁷> and as
 it fails to represent ontological-contiguity⁶⁷ implications of conceptualisation); and so with 'the
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-⟨amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸³) of methods/methodologies/approaches as to prior-
 apriorising/axiomatising/referencing~superseded-logical-basis-of~dialogical-equivalence-⟨as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸³ in {preconverging-disentailment by} postconverging-entailment,-in-self-
 becoming/self-conflatedness⁸³ /formative-supererogating>⁸² in a poor ontological-good-
 faith/authenticity⁶⁹ or outright ontological-bad-faith/inauthenticity⁶⁴ relation to existence-
 potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as to the
 requisite prospectively-profound-and-recreative insight implications about prospective
 appropriateness of methods/methodologies/approaches with regards to profound knowledge-
 reification~gesturing-⟨in-prospective-psychologismic~apriorising/axiomatising/referencing-

{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness³-in-{preconverging-disentailment-by}-postconverging-
 entailment> beyond⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴. 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–superseding-logical-basis-
 of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness³-in-{preconverging-disentailment-by}-postconverging-
 entailment,-in-self-becoming/self-conflatedness¹³/formative–supererogating>³¹’ (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/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); 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
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-
 completeness⁸⟩ of methods/methodologies/approaches as to prior-
 apriorising/axiomatising/referencing~superseded-logical-basis-of~dialogical-equivalence-⟨as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-⟨preconverging-disentailment-by⟩-postconverging-entailment,-in-self-
 becoming/self-conflatedness⁷ /formative-supererogating⁸² in a poor ontological-good-
 faith/authenticity⁶⁹ or outright ontological-bad-faith/inauthenticity⁶⁴ relation to existence-
 potency³⁹~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 ‘⟨amplituding/formative-
 epistemicity⟩totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-
 ⟨postconverging~narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation³⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷?;—
 as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity⁶⁷ -⟨as-from-
 prospective-ontological-normalcy/postconvergence-epistemic-or-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-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. More than just about abstract knowledge-reification—gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by} postconverging-entailment> 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-teleology⁹⁹, and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn't critically about the 'technicalities of the budding natural science they advanced' like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural science curiosity given that in many ways some of the notions were previously advanced in different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social ⁵⁶meaningfulness-and-teleology⁹⁹ in those scientific terms and the future elaboration and development of the natural sciences could only be rendered possible with an open society responsive to such budding scientific meaning, and it was this social posturing which was the true source of their troubles and persecution. In fact, such ridiculous historical interpretations seeming to criticise budding-positivists like Galileo for wrongly making the case for a heliocentric world for instance are paradoxically based on condemning the latter and other budding-positivists for having a poor experimental framework as of ontologically-deficient ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ analyses that fail to factor in that the

very notion of ‘positivistic science experimental framework ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ 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
 flawed prior_knowledge-reification-gesturing-<in-
 prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness ⁴-in-preconverging-entailment> exercise that doesn’t factor in human limited-
 mentation-capacity-deepening⁵³ as of ‘relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷-(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-psychologism⁸⁹ as to
 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷. Thus in many ways ‘the
 possibility for science to prospectively arise’ involved its very own dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
 that projected of an underlying enculturated/constructed ‘scientific—
 apriorising/axiomatising/referencing-psychologism social-pragmatics-framing-of—predicative-
 effectivity-sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-

assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-
 mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality>’ at the very least (as of
 human self-surpassing—existentialism-form-factor, -in-overcoming-‘notionally-collateralising-
 beholdening-prot Humanity’ -to-‘attain-sublimating-humanity’ -as-to-existence-
 potency³⁹ ~sublimating-nascence, -disclosed-from-prospective-epistemic-digression to
 supersede human temporality⁹⁸/shortness <amplifying/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>)) in originariness-parrhesia, -as-spontaneity-of-
 aestheticisation; speaking to the requisite ‘human corresponding-sublimation-inducing,-
 profound-and-creative supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -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-superseding-logical-basis-of~dialogical-
 equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness -in-{preconverging-disentailment by} -postconverging-entailment,-in-self-
 becoming/self-conflatedness /formative-supererogating>⁸¹ (as so-reflected along the entire
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of science and
 knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in- {preconverging-disentailment-by} -postconverging-entailment> in rather
adapting to existence-potency³⁹ ~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-
superseded-logical-basis-of~dialogical-equivalence-<as-to-

psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in- {preconverging-disentailment-by} -postconverging-entailment,-in-self-
becoming/self-conflatedness ³ /formative-supererogating>⁸². Thus it is such an ideological

conception of science and knowledge-reification-gesturing-<in-
prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in- {preconverging-disentailment-by} -postconverging-entailment> on the latter
basis (as of prior-apriorising/axiomatising/referencing-superseded-logical-basis-of~dialogical-
equivalence-<as-to-psychologism~apriorising/axiomatising/referencing- {of-attendant-
ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in- {preconverging-disentailment-by} -postconverging-entailment,-in-self-
becoming/self-conflatedness ³ /formative-supererogating>⁸²) that ultimately translates into the

‘methodological, epistemic, institutional and social sagging of human knowledge-reification-
gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-
ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in- {preconverging-disentailment-by} -postconverging-entailment>’ reflected

abstractly in crises of methodology, epistemicity and scholarship as well as derived human institutional and social crises as to underlying ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure; and critically so with regards to our own positivism/rational-empiricism manifestation of ⁸⁰procrypticism-or-disjointedness-as-of-⁸⁸reference-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-completeness⁸⁷-by-reification/contemplative-distension²⁷ involved in true human consciousness sublimation, dimensionality-of-sublimating ²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness ³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism—of-social-functioning-and-accordance⁷⁵, as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’ that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism—of-social-functioning-and-accordance⁷⁵ elicits parallel competing ⁵⁶meaningfulness-and-teleology⁹⁹ (in ~~preconverging~~-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness ³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)) and

come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-
 for-relative-ontological-completeness³⁷-by-reification/contemplative-distension²⁷ inducing
 sublimation as of the secondnaturing institutionalisation exercise. In many ways the
 underpinning—suprasocial-construct itself as to ‘a rather acerbic and direct positive-
 opportunism—of-social-functioning-and-accordance⁷⁵ inclination’, while of abstractive
 apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied
 dimensionality-of-sublimating²⁵ -{<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹⁹/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} and is
 functionally-speaking rather positive-opportunism—of-social-functioning-and-accordance⁷⁵
 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-
 sublimating²⁵ -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹⁹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation} as of the instigative disposition for prospective transcendental-
 enabling/sublimation possibilities in the sense that even the underpinning—suprasocial-construct
 framework of say enlightenment despots or philosophising emperors are not truly instigative of
 budding-positivism or ¹⁰³universalising-idealisation thought respectively, nor is our modern-day
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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

⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. This in many ways explains why ultimate responsibility lies with the abstract individual as to the requisite human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formative>⁹ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)).

Ultimately, the notional~deprocrysticism registry-worldview/dimension construed as the nascent prospect for overcoming dimensionality-of-desublimating-lack-of²⁶ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /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-teleology⁹⁹, as in many ways the reality of our past and present aestheticisation—and-aestheticisation-towards-ontology as ⁵⁶meaningfulness-and-teleology⁹⁹ has ‘paradoxically hugely been burdened with desublimating ⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced preemptive anticipation/anxiety about the human’ rather than the summoning of the full possibilities of the human; as by a soothing mental-reflex just as with all registry-worldviews/dimensions we tend to take comfort in our ‘beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷ historicity-tracing~inhibited-mental-aestheticising as of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ rather than

contemplate about prospective possibilities of ‘bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~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-sublimating²⁵-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) capacity ‘to project in disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰,—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵’ (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 ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought highlighting the prospective implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-

as-panintelligibility⁷³-{imbued-and-
~~{hermeneutically/reprojectively/supererogatingly/zeroingly}~~educing-‘herein-specifically-
 relevant_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 ¹⁰³universalising-idealisation philosophers nor the budding-positivists were
 involved in any ‘metaphysical/ideological advocacy’, but rather just as modern-day science
 such a conception speaks to ‘the inherent ontological implications as to human knowledge-
 reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness -in-{preconverging-disentailment-by} postconverging-
 entailment> and corresponding empowering reflexivity as to human-subpotency implied human
 potential’ (as implied in the differentiation between postmodern ontological-
 reconstituting/deconstruction/genealogy that exposes itself and is phronetically/practically
 encrusted/embedded/inlayed with inherent existence as to its underlying ontological claim
 sublimating-validation/desublimating-invalidiation, and say a Hegelian dialectics and its
 derived-dialectics like Marxism wherein aspiration/ideology takes-a-leap-above/parts-with and
 is not utterly submitted to inherent existence ontological implications). Such a
 notional~deprocrpticism conceptualisation of ‘boundless human aestheticisation—and-
 aestheticisation-towards-ontology’ speaks in itself of the ‘potentiative-paradox of human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatureddness—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-completeness⁸⁷-by-reification/contemplative-
 distension²⁷’ as this relates to ~~preconverging~~-existential-extrication-as-of-existential-
 unthought/~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought. In
 this regards, human growth (with regards to human Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-
 and-teleology , institutional-development—as-to-social-function-development and living-
 development—as-to-personality-development) 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-drag³⁴ for <amplituding/formative> wooden-
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-

meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications> as to prospective social-stake-contention-or-confliction)

and ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (reflecting its
 <amplituding/formative> wooden-language-⟨imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-³³ reference-of-thought— categorical-imperatives/axioms/registry-
 teleology⁹⁹)), so-reflected as to ‘human consciousness tenuous self-surpassing shift in its
 apriorising/axiomatising/referencing appraisal’; and so contrastively as of human underlying
 dimensionality-of-sublimating²⁵ -⟨<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ by lack-
 of-dimensionality-of-sublimating²⁵ -⟨<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ form-
 factor, sublimating-thoughtfulness / desublimating-or-gimmickiness-unthoughtfulness form-
 factor, ⁴⁶historiality-or-ontological-eventfulness³⁸ -or-ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> / ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 form-factor, prospective-ontological-projection / social-vestedness-or-normativity form-factor,
 and ideality / positive-opportunism—of-social-functioning-and-accordance⁷⁵-disposition form-
 factor. This contrast is very much aligned with the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ dimensionality-of-sublimating²⁵ -
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation) and dimensionality-of-desublimating-lack-of²⁶-
 (<amplifying/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation). That said all registry-worldviews/dimensions as of their defining
 human contemplative moment arising from their very human limited-mentation-capacity
 induced ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ (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-eventfulness³⁸-or-ontological-
 aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’> / 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-of²⁶-(<amplifying/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-
 opportunism—of-social-functioning-and-accordance⁷⁵-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 ~~<implied—self-assuredness-of-ontological-
 good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰—as-being-as-
 of-existential-reality>~~’ (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~deprocrpticism conceptualisation of ‘boundless human aestheticisation–
 and–aestheticisation-towards-ontology’); and so critically as to the ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴ human ~~<amplifying/formative–epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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
~~<cumulating/recomposuring–attendant-ontological-contiguity >~~-successive registry-
 worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation,
¹⁰³universalisation 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 with regards to overall overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³ -{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein specifically-relevant human-subpotency’-epistemic-perspective-of-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation) (underlying human construction-of-the-Self) the huma prospective capacity to serenely come to terms with ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ as so induced by the latter’s existentially constraining implications of ontological-veracity, is not necessarily forever bound to be as of the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigm⁷⁰—as-being-as-of-existential-reality>’ that undermines the possibility for such prospective notional~deprocrpticism conceptualisation of ‘boundless human aestheticisation—and-aestheticisation-towards-ontology’ (as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘underlying human formative decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation’). But then such overcoming of ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’ still has to be effectively achieved as to the requisite huma prospective development of protensive–self-consciousness in the face of the ever present manifestations of desublimating/gimmicky sophistry and eliciting of human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-

thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-
 of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} as to
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and so
 over the requisite ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation. The very forward-facedness of human consciousness as it
 defines human social-stake-contention-or-confliction is in many ways architectonically
 determinative and defining (as it projects postconverging/dialectical-thinking²¹—qualia-schema
 over preconverging/dementing²⁰—qualia-schema), with regards to the de-
 mentative/structural/paradigmatic circular recurrence of ‘potentiative-paradox of human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor’ (as the underlying potentiative-
 paradox of human paradoxes); as to the ‘human consciousness defensive-
 driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-
 constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁶-
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>’ (as of the potentiative
 transforming/conversion, on the basis of existentially constraining implications of ontological-
 veracity, of human ‘perceived aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face
 up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’), and so with
 regards to the overall ontological-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 potentiative-
 transforming-process so-constrained existentially on the basis of human supposedly coherent
 ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰~as-being-as-of-
 existential-reality>’ as to its ‘transitorily implied successive notional-contiguity/epistemic-
 contiguity⁶² <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
 thinking²¹~qualia-schema> as from successive human consciousness forward-facedness
 postures in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’, but which from the
 ontological-normalcy/postconvergence epistemic perspective in ontological-contiguity⁶⁷ rather
 speaks of their successive notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-
 shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰~qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹~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 <between—prior-shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing²⁰~qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹~qualia-
 schema> reflecting dimensionality-of-desublimating-lack-of²⁶—
 <amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /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-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking | -qualia-schema> reflecting dimensionality-of-sublimating²⁵-<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation))’, is actually the ontological-contiguity⁵⁷—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-<implied—self-assuredness-of-ontological-good-faith/authenticity⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ (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-teleology⁹⁹ 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-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ of ‘prior secondnatured reasoning-from-results/afterthought reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-

supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-
 schema>)' and 'prospective firstnatureess reasoning-through/messianic-reasoning
 originariness-parrhesia,-as-spontaneity-of-aestheticisation (as projected notional-
 contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema>); explaining why
 knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in-{preconverging-disentailment-by}-postconverging-entailment> 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 its⁷⁹ presencing—absolutising-
 identitive-constitutedness¹⁴ 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 <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-
 shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰-qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema> with each other (assuming
 paradoxically the form of 'iterative-looping-narrations though in <cumulating/recomposuring-
 attendant-ontological-contiguity >-successive registry-worldviews/dimensions deeper
 knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ⁸¹ -in {preconverging disentanglement by} postconverging entailment> where the prior is preconverging-or-dementing²⁰ -apriorising-psychologism and the prospective is postconverging-or-dialectical-thinking²¹ -apriorising-psychologism' with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- 'human<amplituding/formative-epistemicity>totalising~purview-of-construal'). Such a 'human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁵ ~postconverging-de-mentating/structuring/paradigming⁰ -as-being-as-of-existential-reality>' 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, ¹⁰³universalisation is instigated in base-institutionalisation—ununiversalisation, positivism/rational-empiricism is instigated in ¹⁰³universalisation—non-positivism/medievalism and prospectively notional~deprocrypticism is instigated in our positivism—procrypticism (and in all the above the given 'uninstitutionalised-threshold¹⁰² prior-apriorising/axiomatising/referencing—superseded-logical-basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness ⁸¹ -in {preconverging disentanglement by} postconverging entailment,-in-self-becoming/self-conflatedness ⁸¹ /formative—supererogating>⁸²' is overridden with the 'succeeding institutionalisation prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-

attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-
 contiguity }—conflatedness³-in-{preconverging-disentailment-by} postconverging-
 entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating³¹’); and so as to
 human limited-mentation-capacity-deepening⁵³ ‘¹⁵de-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-
 teleology⁹⁹’ as to postconverging/dialectical-thinking²¹—qualia-schema—mental-
 aestheticisation-attribution and preconverging/dementing²⁰—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-teleology⁹⁹
 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’). ‘Human consciousness
 notional~protensivity imbuing prospective psychologismic-epistemic-acutisation-<as-to-
 postconverging-dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
 nascence-in-prospective-aporeticism-overcoming/unovercoming>’ 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-Self⁹¹/construction-of-the-Self’ instigating of

notional~procrypticism <amplituding/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ as-of-the-subsequent-
 reflection/translation-of-human-consciousness-seeding-disposition-into-‘induced-human-social-
 construction-of-⁵⁶meaningfulness-and-teleology⁹⁹’) is thus critically about human
 ‘notional~deprocrypticism/notional~deprocrypticism requisitely cultivated originariness in
 deneuterising¹⁷ 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-eventfulness³⁸-or-ontological-aesthetic-tracing-
 <perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> / 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-of²⁶-<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) /
 desublimating-or-gimmickiness-unthoughtfulness / ⁴⁷historicity-tracing—in-presencing-
 hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-
 opportunism—of-social-functioning-and-accordance⁷⁵-disposition): thusly construed as ‘human
 self-consciousness de-mentative/structural/paradigmatic seeding-disposition as to
 epistemic/notional shiftiness-of-the-Self⁹¹/construction-of-the-Self’ instigating of prospective

notional~deprocrpticism/notional~deprocrpticism 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/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
 ‘¹⁵de-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-
 teleology⁹⁹’ as to postconverging/dialectical-thinking²¹—qualia-schema—mental-
 aestheticisation-attribution and preconverging/dementing²⁰—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-teleology⁹⁹
 of prospective human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firsnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
~~normalcy/postconvergence~~>’-existentialism-form-factor’), and so as enabling the
 notional~deprocrpticism protensive-self-consciousness-seeding-disposition-subsequent-

reflection/translation-into-‘deprocrpticism-induced-human-social-construction-of-
⁵⁶meaningfulness-and-teleology⁹⁹’. As a summary reconceptualisation of the possibility for
such a notional~deprocrpticism implied boundless human aestheticisation~and~
aestheticisation-towards-ontology as to dimensionality-of-sublimating²⁵ |
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness /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~deprocrpticism/notional~deprocrpticism 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/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
‘¹⁵de-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-
teleology⁹⁹’ as to postconverging/dialectical-thinking²¹—qualia-schema—mental-
aestheticisation-attribution and preconverging/dementing²⁰—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-teleology⁹⁹ 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/epistemicity-relativism-determinism as of both reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation and originariness-parrhesia,—as-spontaneity-of-aestheticisation’ (conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism, 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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness⁸¹/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—psychologism⁸⁹ 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-teleology⁹⁹ is ever always about ‘idealised-

typification in epistemic-conflatedness¹³ sublimation or epistemic
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-~~
~~entailment/pseudoconflation~~ desublimation/gimmickiness⁷ 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-sublimating²⁵—(<amplituding/formative>supererogatory~de-
~~mentativeness/epistemic-growth-or-conflatedness⁸/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-potency³⁹~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 apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}~~—postconverging-
~~entailment~~’ while reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-
 of-aestheticisation reflects ‘human derivational-disposition’: and so as to originariness-
 parrhesia,—as-spontaneity-of-aestheticisation driven re-motif—and-re-apriorising/re-
 axiomatising/re-referencing/re-intelligibilitysetup/re-measuringinstrumenting for the
 requisite ‘human corresponding-sublimation-inducing,—profound-and-creative
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ induced ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition for prospective ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> with regards to the successive construction-of-the-Self, and reflection/translation into human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring underlying the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions ⁵⁶meaningfulness-and-teleology⁹⁹. 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-teleology⁹⁹' (with regards to 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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/epistemicity-relativism-determinism-(exuding-hermeneutically/reprojectively/supererogatingly/zeroingly-in-<amplituding/formative-epistemicity>totalising-as-from-'existence's~effusing/ecstatic-inlining';-as-'interlay/organicism/aestheticising-handle-{manifest-supererogatory~de-mentative-amplituding-or-mental-aestheticising-attuning}',-in-supererogatory~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-'aestheticising-re-margining/re-edging/re-acuity—in-postconverging/preconverging_circumscriptive/totalitative-restructuring'—educing-sublimation/desublimation> (driving ¹⁵de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) dynamics) as-so eliciting transcendence-and-sublimity/sublimation/supererogatory~de-mentativity or desublimation/gimmickiness; as of the specific human-subpotency registry-worldview/dimension as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically-relevant_human-subpotency'-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation). This conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-(exuding-hermeneutically/reprojectively/supererogatingly/zeroingly-in-<amplituding/formative-epistemicity>totalising-as-from-'existence's~effusing/ecstatic-inlining';-as-'interlay/organicism/aestheticising-handle-{manifest-supererogatory~de-mentative-amplituding-or-mental-aestheticising-attuning}',-in-supererogatory~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-'aestheticising-re-margining/re-edging/re-acuity—

in-postconverging/preconverging_circumscriptive/totalitative-restructuring'—educing—
 sublimation/desublimation> (human 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-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~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-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> over desublimating-capacity-as-of-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition’ induced from human conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-<exuding-
 hermeneutically/reprojectively/supererogatingly/zeroingly-in-<amplituding/formative-
 epistemicity>totalising-as-from-‘existence’s~effusing/ecstatic—inlining’;-as-
 ‘interlay/organicalism/aestheticising-handle- {manifest-supererogatory~de-mentative-
 amplituding—or—mental-aestheticising-attuning}’,-in-supererogatory~projective-
 arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing—for-‘aestheticising—re-margining/re-edging/re-acuity—
 in-postconverging/preconverging_circumscriptive/totalitative-restructuring’—educing—

sublimation/desublimation> (human mental-aestheticising-becoming-manifestation as
 consciousness) driving ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics)~~ dynamics.
 Conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~(exuding-
 hermeneutically/reprojectively/supererogatingly/zeroingly-in-<amplituding/formative-
 epistemicity>totalising-as-from-‘existence’s~effusing/ecstatic-inlining’;-as-
 ‘interlay/organicism/aestheticising-handle- {manifest-supererogatory~de-mentative-
 amplituding-or-mental-aestheticising-attuning}’,-in-supererogatory~projective-
 arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing—for-‘aestheticising-re-margining/re-edging/re-acuity—
 in-postconverging/preconverging_circumscriptive/totalitative-restructuring’—educing—
 sublimation/desublimation> further reflects the fact that <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ -in- {preconverging-disentailment-by} postconverging-
 entailment is associated with human sublimating-capacity,-as-of-⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> whereas
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating
 pseudoconflation/constitutedness¹⁴ 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-completeness³⁷-by-reification/contemplative-distension²⁷ with respect to social-
 stake-contention-or-confliction, epistemically/notionally involving respectively ‘ontological-
 normalcy/postconvergence bechancing-becoming—originariness/origination—as-to-~~

⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~disinhibited-mental-aestheticising epistemic-or-notional~projective-perspective’ and ‘human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising epistemic-or-notional~projective-perspective’. Conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<exuding-hermeneutically/reprojectively/supererogatingly/zeroingly in <amplituding/formative-epistemicity>totalising-as-from-‘existence’s~effusing/ecstatic-inlining’;-as-‘interlay/organicism/aestheticising-handle- {manifest-supererogatory~de-mentative-amplituding-or-mental-aestheticising-attuning}’,-in-supererogatory~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-‘aestheticising-re-margining/re-edging/re-acuity—in-postconverging/preconverging_circumscriptive/totalitative-restructuring’—educing—sublimation/desublimation> 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-teleology⁹⁹ and metaphoricity⁵⁷’. Critically, the possibility for notional~deprocrpticism or <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought implied boundless human aestheticisation—and-aestheticisation-towards-ontology as to dimensionality-of-sublimating²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation), effectively requires human conceptivity/epistemic-

reflexivity/epistemicity-relativism-determinism-~~exuding-~~
~~hermeneutically/reprojectively/supererogatingly/zeroingly-in-amplituding/formative-~~
 epistemicity>totalising-as-from-‘existence’s~effusing/ecstatic-inlining’;-as-
 ‘interlay/organicism/aestheticising-handle- {manifest-supererogatory~de-mentative-
 amplituding-or-mental-aestheticising-attuning}’,-in-supererogatory~projective-
 arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing—for-‘aestheticising-re-margining/re-edging/re-acuity—
 in-postconverging/preconverging_circumscriptive/totalitative-restructuring’—educing—
 sublimation/desublimation> converging towards ‘ontological-normalcy/postconvergence
 bechancing-becoming—originariness/origination-as-to-⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~disinhibited-
 mental-aestheticising epistemic-or-notional~projective-perspective as of deneuterising¹⁷
 exteriorisation-and-re-exteriorisations as prospective originariness-and-re-originariness’ and so
 over ‘human-subpotency beholdening-becoming—distortive-originariness/distortive-
 origination-as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising epistemic-or-
 notional~projective-perspective as of ⁵⁶neuterising interiorisation-and-re-interiorisations as
 prior distortive-originariness-and-redistortive-re-originariness’ (as to the de-
 mentative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-
 ontological-completeness³⁷-by-reification/contemplative-distension²⁷ with respect to social-
 stake-contention-or-confliction). This effectively comes down to human inclination for dealing
 directly with ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ rather than just
 with ‘perceived aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face

up to', and fundamentally so out of spontaneous ontological-good-faith/authenticity⁶⁹ induced prospective-apriorising/axiomatising/referencing-superseding-logical-basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness⁸¹ in {preconverging disentanglement by} postconverging entailment,-in-self-becoming/self-conflatedness⁸¹ /formative~supererogating>⁸¹ organic-knowledge rather than just mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing-superseded-logical-basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness⁸¹ in {preconverging disentanglement by} postconverging entailment,-in-self-becoming/self-conflatedness⁸¹ /formative~supererogating>⁸² mechanical-knowledge in poor ontological-good-faith/authenticity⁶⁹ or ontological-bad-faith/inauthenticity⁶⁴; and critically so as of the enabling dynamics for human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as reflected by the fact that germinative/seeding projections as of reasoning-through/messianic-reasoning however their re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness⁸¹’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ nature are effectively what explain the possibility for the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ on the basis of eliciting the social-construct supposedly coherent ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>. Critically, the ‘formative underlying human decoherencing-structure—of-meaningfulness-and-teleology⁹⁹-for-institutionalisation’ can be construed from the ‘deepest

phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹³ of notional~deprocrpticism deneuterising¹⁷—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—superseding-logical-basis-of~dialogical-equivalence-<as- to-psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological- contiguity ~educed—existentialising/contextualising/textualising-contiguity }— conflatedness¹³ -in {preconverging-disentailment by} postconverging-entailment,-in-self- becoming/self-conflatedness¹³ /formative—supererogating>⁸¹ organic-knowledge in ontological- good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ so- constrained by existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective- epistemic-digression) and ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing—superseded- logical-basis-of~dialogical-equivalence-<as-to- psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological- contiguity ~educed—existentialising/contextualising/textualising-contiguity }— conflatedness¹³ -in {preconverging-disentailment by} postconverging-entailment,-in-self- becoming/self-conflatedness¹³ /formative—supererogating>⁸² mechanical-knowledge in poor ontological-good-faith/authenticity⁶⁹ or ontological-bad-faith/inauthenticity⁶⁴ overlooking existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression. This ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹³ of notional~deprocrpticism deneuterising¹⁷—referentialism’ is critically cognisant of the reality 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 uninstitutionalised-threshold¹⁰² as reflecting both desublimating⁴⁷ historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’ (as
 of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-
 collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to
 supersede human temporality⁹⁸/shortness <amplituding/formativ>⁸ wooden-language-
 ⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>⟩); as to the fact that the ‘firstnatureness of human
 intemporal⁵² 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-
 thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰ reasoning-through/messianic-reasoning
 phenomenon as to the de-mentative/structural/paradigmatic possibility of breaking away from
 ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-
 apriorising/axiomatising/referencing—superseded-logical-basis-of~dialogical-equivalence-⟨as-

to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸³ -in {preconverging-disentailment-by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness⁸³ /formative-supererogating>⁸² mechanical-knowledge
 prospectively in poor ontological-good-faith/authenticity⁶⁹ or outright ontological-bad-
 faith/inauthenticity⁶⁴ overlooking existence-potency³⁹~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression for prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity; even as prospectively the reality of
 human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective-ontological-normalcy/postconvergence> nature sets in again as such
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is further related to at
 its own implied uninstitutionalised-threshold¹⁰² in terms of the registry-
 worldview's/dimension's least common denominator as <amplituding/formative>⁸ wooden-
 language-⟨imbued—temporal-mere-form/virtualities/dereification/akrasiatric-
 drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought—
 categorical-imperatives/axioms/registry-teleology⁹⁰ } for social-functioning-and-accordance—
 as-of-social-stake-contention-or-confliction (in a social dynamics at the given
 uninstitutionalised-threshold¹⁰² that is a drawback-to/undermines prospective-knowledge-and-
 institutional deferential-formalisation-transference as of prospective relative-ontological-
 completeness⁸⁷-of-⁸³ reference-of-thought intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/supererogatory~de-mentativity <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁰ nonpresencing,-for-explicating-ontological-contiguity⁶⁷, and rather is oriented towards
 sovereign extrication over knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness ¹ -in {preconverging disentanglement by} postconverging entailment> at this uninstitutionalised-threshold¹⁰² as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 temporality⁹⁸/shortness <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)), prospective human knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }— conflatedness ¹ -in {preconverging disentanglement by} postconverging entailment> (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-threshold¹⁰² as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-threshold¹⁰² as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’ for prospective knowledge-reification—gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging-disentailment by} postconverging-entailment>; and so as to ‘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—superseding-logical-basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging-disentailment by} postconverging-entailment,-in-self-becoming/self-conflatedness¹³ /formative—supererogating>⁸¹ organic-knowledge in ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigm⁷⁰ so-constrained by existence-potency³⁹~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-threshold¹⁰² as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’ for prospective knowledge-reification—gesturing-<in-prospective ~~psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging-disentailment by} postconverging-entailment~~>, 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—superseding-logical-basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging-disentailment by} postconverging-entailment,-in-self-becoming/self-conflatedness³ /formative—supererogating>⁸¹ 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-potency³⁹~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 accordions-(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 deferential-formalisation-transference as to the social-construct underlying supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> 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 human⁵⁶ meaningfulness-and-teleology⁹⁹ is already idealisation that has already selected-and-deselected what is idealiseable and unidealiseable as of social-stake-contention-or-confliction, such that from the ontological perspective the issue is not about no idealisation but rather the ontologically appropriate idealisation and appropriate human contemplation and execution as 'postures of no idealisation' carry with them poor contemplations and executions already 'ignoring-and-devaluing' huma attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ epistemic-situations of relative-ontological-incompleteness⁸⁸ associated with vices-and-impediments¹⁰⁵). 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 temporality⁹⁸/shortness <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)), but is rather reflected in an exercise conveying ‘profound human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity enabling conceptualisations’ at the ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—⁵⁶ meaningfulness-and-teleology⁹⁹ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor’ (with regards to human living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶ meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions). Such a profound conceptualisation as herein contemplated is ‘not at all concerned with satisfying the shallower perspectives elicited from sophistry as to our ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ human <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-teleology⁹⁹ is ever always caught up in ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance ⁷²-<including-virtue-as-ontology>) at uninstitutionalised-threshold¹⁰² as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’, speaks rather of the opportunity for the social-construct intellectual–function/posture to induce human elevation as of prospective secondnatured institutionalisation (as herein implied as to prospective ¹⁸deprocrpticism–or–preempting—disjointedness-as-of-³³reference-of-thought with regards to its underlying intellectual exposition to falsifiability⁴² and validity/invalidity sublimating-over-desublimating implications of existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and not adopt sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession eliciting of human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}

(passed for intellection out of poor ontological-good-faith/authenticity⁶⁹ or outright ontological-bad-faith/inauthenticity⁶⁴). In this regards, as to the ‘requisite human dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ associated with the <cumulating/recomposuring–attendant-ontological-contiguity >-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-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ from recurrent-utter-uninstitutionalisation, and so successively up to our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic pretence as impliciting that our positivism/rational-empiricism registry-worldview/dimension is the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its fundamental contrivance for eliciting human temporality⁹⁸/shortness <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>> in an exercise forestalling the ⁵⁶meaningfulness-and-teleology⁹⁹ implications for contemplating prospective ‘requisite human dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /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-sublimating²⁵ -
 (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)’ is often articulated sophisticatedly in terms of
 <amplituding/formative> wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought— categorical-imperatives/axioms/registry-
 teleology⁹⁹), and more brazenly in terms of intellectual misanalyses/misrepresentations,
 pretences-of-misunderstanding and muddlement of prospectively emancipating
 conceptualisations as so-directed towards postmodern-thought. The fact is the possibility for
 prospective human knowledge in all domains can only and have only been able to arise on the
 basis of the ‘requisite human dimensionality-of-sublimating²⁵ -
 (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness /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/measuring⁵⁶ meaningfulness-and-teleology⁹⁹’
 (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ of prospective human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-

to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor'); as to the fact that even secondnatured ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹'. 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-teleology⁹⁹' and is in many ways at the root source of the modern-day democratic crisis of political and socio-economic disenfranchisement/swindling/corruption/dispossession, as it disenables/paralyses the possibility for sublimating debates thus in many ways rendering the public decisionmaking process 'a defaulting process as to the social-vestedness/normativity-<discretely-implied-functionalism> of social-stake-contention-or-confliction'. Such undermining of the possibility of 'requisite human dimensionality-of-sublimating²⁵-<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, the human mind is psychologically entrapped in mental-reflexes of ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
as to the elicited <amplituding/formative> wooden-language-<imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}. At the
root of this undermining of prospective ‘requisite human dimensionality-of-sublimating²⁵’
<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness /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-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (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/denaturing¹⁶-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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) and archiving, etc. These all contribute in making-more-and-more-of-an-empty-shell the supposed intellectual transparency and sovereign independence of the social-construct in modern-day democracies. But then more than just the more consciously immediate

emancipation possibilities for momentous huma prospective ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-
 sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹⁹ /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-sublimating²⁵ -
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹⁹ /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 ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴), and specifically so with regards to the
 ‘requisite human dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹⁹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’
 implications for prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-
⁸³reference-of-thought. This preconverging-existential-extrication-as-of-existential-unthought
 as to dimensionality-of-desublimating-lack-of²⁶ -(<amplituding/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) very much reflects the fact that all ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ are effectively manifestations of underlying ontological-bad-faith/inauthenticity⁶⁴ with regards to their prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹; as all such ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ fail to account for their ‘prior and prospective becoming’ which ontologically-veridical rationalisation effectively lies with the ~~postconverging~~ nonextricatory-existential-preempting-of-existential-unthought human emancipating disposition associated with dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). Similarly with respect to the ‘requisite human dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷, in many ways just as prior human scientific and technological sublimation momentarily induced ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> inevitably required its accompanying social sublimation (as the manifestations of failing social sublimation were in many ways the reason for conflictual and exploitative encounters associated with budding-positivism), and so as of the contiguity of both human techno-scientific and social sublimations giving their mutually for-human-studies sublimating nature; it is inevitably the case that a naïve construal of prospective science and technological

development that seem to imply the requisite prospective sublimation of the overall human as to its prospective construction-of-the-Self is not critical, will inevitably lead to conundrums of prospective science and technology development as to the very possibility for developing the full human potential of science and technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-the-Self⁹¹ in the capacity to handle and deal with prospective science and technology in such a manner that doesn't imperil mankind's very own survival (departing as from the larger conception of survival, beyond 'reactionary construal' of them-and-us in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that end up 'destructively dehumanising' the various 'the other'). Thus the very notion of human value-construction is entwined with 'human notional~firstnatureddness—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-performance³²-<including-virtue-as-ontology> at uninstitutionalised-threshold¹⁰² as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> possibilities' and the idea of prospective human emancipating transcendence-and-sublimity/sublimation/supererogatory~de-mentativity possibilities critically lies in appreciating the enabling 'prospective predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigmig⁷⁰-as-being-as-of-existential-reality>)' constraining that prospectively transforms human ontological-

performance⁷²-<including-virtue-as-ontology> capacity’ as of the ‘elucidative
⁴⁵foregrounding__entailment-⟨postconverging–narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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
⁴⁵foregrounding__entailment-⟨postconverging–narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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 prior-
institutionalisation-threshold–by–prospective-uninstitutionalised-threshold¹⁰² imbued
secondnatured reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-
aestheticisation’ (that is, as to any specific registry-worldview/dimension given throwness-
disposition) effectively precedes-and-defines-as-ontologically-flawed any notion of a ‘supposed
human-subpotency abstract self-determinative ontological-performance⁷²-<including-virtue-as-
ontology> capacity as to the full-potency of existence’ (as wrongly upheld by ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ postures that fail to appreciate the succession of
projective stances of ‘human ⁸³reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
conceptualisation’ as from recurrent-utter-uninstitutionalisation right up to prospective
deprocrypticism) but for the ontological-veracity of ‘prospective predicative-effectivity–
sublimation-⟨as-to-underlying,-ontological-commitment⁶⁶-⟨implied—self-assuredness-of-
ontological-good-faith/authenticity⁹⁹~postconverging–de-mentating/structuring/paradigmimg⁷⁰—

as-being-as-of-existential-reality>} 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 ⁸³reference-of-thought-⁸⁴devolving in formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology⁹⁹ of desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ (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-teleology⁹⁹ 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-teleology⁹⁹ 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 prior-institutionalisation-threshold-by—prospective-uninstitutionalised-threshold¹⁰² imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ when it comes to social-stake-contention-or-confliction, and so overriding all ⁷⁰presencing—absolutising-

identitive-constitutedness¹⁴ ontologically-flawed representation of such ‘human instigated⁵⁶ meaningfulness-and-teleology⁹⁹ 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 transcendental⁵⁶ meaningfulness-and-teleology⁹⁹ of prospective base-institutionalisation,¹⁰³ universalisation, positivism/rational-empiricism and¹⁸ deprocrypticism—or—preempting—disjointedness-as-of-⁸³ reference-of-thought respectively are effectively only marginally integratable respectively to prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and⁸⁰ procrypticism—or—disjointedness-as-of-⁸³ reference-of-thought (as to crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and so only as the former induce their ‘prospective predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ 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-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>) as the critical enablers for the possibility of prospective transcendental⁵⁶ meaningfulness-and-teleology⁹⁹. Such an insight divulges the underlying de-mentative/structural/paradigmatic possibility that arise for

sophistic/pedantic dispositions across all registry-worldviews/dimensions as to the prior ‘social-construct ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating given prior-institutionalisation-threshold-by-prospective-uninstitutionalised-threshold¹⁰² imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of human ⁵⁶meaningfulness-and-teleology⁹⁹ when not subjected to ‘prospective predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~) constraining that prospectively transforms human ontological-performance⁷²-<including-virtue-as-ontology> capacity’. Critically, ¹⁸deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-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 ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating given prior-institutionalisation-threshold-by-prospective-uninstitutionalised-threshold¹⁰² imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ towards deprocrpticism’s ‘prospective predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~) constraining that prospectively transforms human ontological-performance⁷²-<including-virtue-as-ontology> capacity’. Such a ‘notional~deprocrpticism predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-~~

mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality> 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-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>)' 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-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>)' 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–superseded-logical-basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}~postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative–supererogating>³² as so-construed from 'notional~deprocrypticism inducing relative-ontological-completeness⁸⁷ of prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of~dialogical-equivalence-<as-

to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment,-in-self-
becoming/self-conflatedness³ /formative-supererogating>⁸¹. In other words, the human as
‘manifesting⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
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 and⁸⁰ procrypticism—or-
disjointedness-as-of-⁸³reference-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 their⁷⁹ presencing—absolutising-identitive-
constitutedness¹⁴) are respectively intellectually-and-morally incompetent with regards to
articulating prospective sublimating value-construction as of prospective base-
institutionalisation,¹⁰³ universalisation, positivism/rational-empiricism and¹⁸ deprocrypticism—
or—preempting—disjointedness-as-of-⁸³reference-of-thought respectively. This insight points to
the fundamental deficiency of all frameworks supposedly involved in articulating huma
prospective transcendence-and-sublimating⁵⁶ meaningfulness-and-teleology⁹⁹ whereas there are
as of⁷⁰ presencing—absolutising-identitive-constitutedness¹⁴ prior-
apriorising/axiomatising/referencing—superseded-logical-basis-of~dialogical-equivalence-<as-
to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment,-in-self-
becoming/self-conflatedness³ /formative-supererogating>⁸²; as to the fact that with regards to
existence-potency³⁹~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-mentativity ⁵⁶meaningfulness-and-teleology⁹⁹.
 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~deprocrpticism imbued dimensionality-of-sublimating²⁵-
 <&lifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation} (so-construed as from the ontological-normalcy/postconvergence
 epistemic projective-perspective) ‘as it resolves human underdetermination for articulating
 prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
⁵⁶meaningfulness-and-teleology⁹⁹’ as to existence-potency³⁹~sublimating—nascence,—disclosed-
 from-prospective-epistemic-digression. In other words, ‘human notional~firstnaturedness—
 temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-
 transverse-desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-
 referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-
 virtue-as-ontology>} at uninstitutionalised-threshold¹⁰² as reflecting both desublimating
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’
 inherently mean that all human frameworks of prior-apriorising/axiomatising/referencing—
 superseded-logical-basis-of~dialogical-equivalence-<as-to-

psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment-by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness³ /formative-supererogating>⁸² are de-
 mentatively/structurally/paradigmatically intellectually-and-morally incompetent with regards
 to articulating prospective sublimating value-construction, as to the fact that the possibility for
 huma 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-superseding-logical-basis-of~dialogical-equivalence-<as-
 to-psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment-by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness³ /formative-supererogating>⁸¹ organic-knowledge in ontological-
 good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ so-
 constrained by existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression) so-construed as originariness-parrhesia,-as-spontaneity-of-
 aestheticisation (which is actually constrained to ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-
 {postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-

eliciting-of-prospective-supererogation⁶⁷-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 so over ‘the desublimation/gimmickiness of mere
 methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–superseded-
 logical-basis-of~dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸¹ in {preconverging-disentailment-by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness⁸¹ /formative–supererogating>⁸² mechanical-knowledge
 prospectively in poor ontological-good-faith/authenticity⁶⁹ or outright ontological-bad-
 faith/inauthenticity⁶⁴ overlooking existence-potency³⁹~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression. The implication here is that with regards to the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as to the possibility of the
 <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity, the underlying ‘notional~deprocrypticism or
 <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought
 imbued dimensionality-of-sublimating²⁵-<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness⁸¹ /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/reparadigmimg of the ‘successive
 registry-worldviews’/dimensions’ reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation as of their overall decoherencing-structure—of-

⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation’, speaking of dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as the inherent ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰) while the underlying imbued ‘notional~procrypticism/notional~disjointedness-as-of-⁸³reference-of-thought dimensionality-of-desublimating-lack-of⁶ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) is what accounts for desublimation as uninstitutionalised-threshold⁰²’ (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-teleology⁹⁹-for-institutionalisation’, speaking of dimensionality-of-desublimating-lack-of²⁶ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as the inherent ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵); and so as ‘reflecting the ontological-performance⁷²-<including-virtue-as-ontology> of the ⁸³reference-of-thought-⁸⁴devolving in formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology⁹⁹ of desublimating⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism?’>’ (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-

mentating/restructuring/reparadigm—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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>~~ ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ ~~<amplifying/formative-epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that fails to factor in their
 prospective desublimation as to their given notional~procrypticism/notional~disjointedness-as-
 of-³³reference-of-thought and that notional~deprocrypticism prospective sublimation will de-
 mentatively/structurally/paradigmatically ‘dismiss fundamentally’ the registry-
 worldviews/dimensions very ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ prior-
 apriorising/axiomatising/referencing—superseded-logical-basis-of~dialogical-equivalence-~~<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness -in- {preconverging-disentailment by} -postconverging-entailment,-in-self-
 becoming/self-conflatedness /formative-supererogating>~~⁸² pretence of being involved in
 prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
⁵⁶meaningfulness-and-teleology⁹⁹, and so as to the notional~deprocrypticism projected
 prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-
 equivalence-~~<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant—
 ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness -in- {preconverging-disentailment by} -postconverging-entailment,-in-self-~~

becoming/self-conflatedness⁸¹ /formative–supererogating> as to existence-
 potency³⁹ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. But then
 the de-mentative/structural/paradigmatic implications of ‘human notional~firstnatureddness—
 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-threshold¹⁰² as reflecting both desublimating
⁴⁷ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating
⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’
 implies that the mere eliciting of prospective sublimation as of notional~deprocrpticism ‘is not
 de-mentatively/structurally/paradigmatically transformative of human
 notional~firstnatureddness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective–ontological-normalcy/postconvergence>’ as to the fact that ‘prospective
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity⁵⁶ meaningfulness-
 and-teleology⁹⁹ doesn’t transform the underlying reality of human notional~firstnatureddness—
 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~deprocrpticism ‘can only undermine the prior uninstitutionalised-threshold¹⁰² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–as-reflecting-its–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for- aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹ in rendering ontological-bad-faith/inauthenticity⁶⁴ ridiculous-and-untenable’ as to the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, such that with regards to the <cumulating/recomposuring–attendant-ontological-contiguity >- succession of registry-worldviews/dimensions as to their notional~procrpticism uninstitutionalised-threshold¹⁰² 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-threshold¹⁰² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–as-reflecting-its–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for- aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹ in rendering ontological-bad-faith/inauthenticity⁶⁴ ridiculous-and-untenable’ (so-construed as ‘the ⁸³reference-of-thought human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective sublimation’ or ‘messianic-structure of intemporality⁵²’). The possibility for prospective human sublimation as to the very essence of human knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness ¹³ -in- {preconverging-disentailment by} postconverging-entailment> exercise as

underlined by ‘messianic-structure of intemporality⁵²’ is: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ’. Prospective human sublimation is ever always an exercise involving the primacy of notional~deprocrpticism projected prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness⁸¹ -in {preconverging-disentailment by} postconverging-entailment,-in-self-becoming/self-conflatedness⁸¹ /formative—supererogating> over prior social-vestedness/normativity-<discretely-implied-functionalism> notional~procrpticism prior-apriorising/axiomatising/referencing—superseded-logical-basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness⁸¹ -in {preconverging-disentailment by} postconverging-entailment,-in-self-becoming/self-conflatedness⁸¹ /formative—supererogating>⁸²; 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-completeness⁸⁷-by-reification/contemplative-distension²⁷ exclusively associated with human prospective intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ projection (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) as so-associated with dimensionality-of-sublimating²⁵ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁸ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ eliciting of 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-superseding-logical-basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness⁸ -in {preconverging-disentailment-by} -postconverging-entailment,-in-self-becoming/self-conflatedness⁸ /formative-supererogating>⁸¹ organic-knowledge in ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ so-constrained by existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) so-construed as originariness-parrhesia,-as-spontaneity-of-aestheticisation (which is actually constrained to <amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-

<postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁶⁶’-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 so over ‘the desublimation/gimmickiness of mere
 methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–superseded-
 logical-basis-of~dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness -in {preconverging disentanglement by} postconverging entailment,-in-self-
 becoming/self-conflatedness /formative–supererogating>⁸² mechanical-knowledge
 prospectively in poor ontological-good-faith/authenticity⁶⁹ or outright ontological-bad-
 faith/inauthenticity⁶⁴ overlooking existence-potency³⁹~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 attendant–ontological-contiguity⁶⁷~duced–
 existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-
 <postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁶⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷?;—
 as-operative-notional~deprocrypticism) in elucidating ontological-contiguity⁶⁷ <as-from-

prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-
 perspective>’ enabling ontological-normalcy/postconvergence notional~deprocrypticism
 induced overriding of prior-apriorising/axiomatising/referencing–superseded-logical-basis-
 of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging-
 entailment,-in-self-becoming/self-conflatedness¹³/formative–supererogating>³² with
 prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of~dialogical-
 equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging disentanglement by} postconverging entailment,-in-self-
 becoming/self-conflatedness¹³/formative–supererogating>⁸¹. Critically, social-
 vestedness/normativity-<discretely-implied-functionalism>⁷⁹ presencing—absolutising-
 identitive-constitutedness¹⁴ <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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 temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
 implications> with regards to prospective social-stake-contention-or-confliction; such that
 Establishment intellection in the <cumulating/recomposuring–attendant-ontological-
 contiguity >-succession of registry-worldviews/dimensions project-a-blindness-reflecting-

their-desublimating-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition with respect to the projected coherencing rede-
 mentating/restructuring/reparadigmig of the ‘successive registry-worldviews’/dimensions’
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 as of their overall decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-
 institutionalisation’ as of dimensionality-of-sublimating²⁵ |
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) as the inherent ontological-good-faith/authenticity⁶⁹~postconverging—
 de-mentating/structuring/paradigmig⁷⁰. Prospective sublimation as to the overriding of prior-
 apriorising/axiomatising/referencing—superseded-logical-basis-of~dialogical-equivalence—<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness³ /formative—supererogating>⁸² with prospective-
 apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-equivalence—<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness³ /formative—supererogating>⁸¹ as critically constrained to
 ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating attendant—
 ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰
⁴⁵ foregrounding__entailment- {postconverging—narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁶⁶’-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 to the transformation of ‘the flawed prior_knowledge-reification-gesturing-<in-prior_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness⁴ -in-preconverging-entailment> framework of human-subpotency determination as to a temporal mere-formulaic-methodologising/mutualising/organising/institutionalising human-subpotency <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as desublimating’ into ‘genuine knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-{preconverging-disentailment-by} postconverging-entailment> framework involving a detour to existence-potency³⁹~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 ‘the flawed prior_knowledge-reification-gesturing-<in-prior_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness⁴ -in-preconverging-entailment> framework of human-subpotency determination as to a temporal mere-formulaic-methodologising/mutualising/organising/institutionalising human-subpotency <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—

enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) as desublimating’ tend to eliciting ‘the breadth of
 human notional~firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-
 perspective—ontological-normalcy/postconvergence⟩ not de-
 mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
 instigating prospective human sublimation’ while ‘genuine knowledge-reification-gesturing-
 ⟨in-prospective-psychologismic~apriorising/axiomatising/referencing-⟨of-attendant—
 ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in-⟨preconverging-disentailment-by⟩—postconverging-entailment⟩ framework
 involving a detour to existence-potency³⁹~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
 secondnaturing. The possibility of such a transformation critically constrained to
 ‘⟨amplifying/formative-epistemicity⟩totalising/circumscribing/delineating attendant—
 ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰
⁴⁵ foregrounding__entailment-⟨postconverging—narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶’-in-
 reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism) in
 elucidating ontological-contiguity⁶⁷-⟨as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective⟩’ underlying
 notional~deprocrypticism is only possible because of the tight-and-entwined relationship
 between the overall human ontological-commitment⁶⁶-⟨implied—self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigmating⁷⁰—

as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and
 (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-
 underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality>) as the critical enablers for the possibility of prospective transcendental
⁵⁶meaningfulness-and-teleology⁹⁹; with ⁴⁵foregrounding__entailment-(postconverging–
 narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-
 notional~deprocrpticism) thus being an exercise of satisfying that tight-and-entwined
 relationship to then enable ‘genuine knowledge-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness⁷³ -in {preconverging-disentailment by} -postconverging-entailment> framework
 involving a detour to existence-potency³⁹~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–superseding-logical-basis-of~dialogical-equivalence-<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness⁷³ -in {preconverging-disentailment by} -postconverging-entailment,-in-self-
 becoming/self-conflatedness⁷³ /formative–supererogating>⁸¹. ⁴⁵foregrounding__entailment-
 (postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-
 as-operative-notional~deprocrpticism) as to its implied transformation of prior-

apriorising/axiomatising/referencing–superseded-logical-basis-of~dialogical-equivalence-<as-
 to-psychologistic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness¹³ /formative–supererogating>⁸² into prospective-
 apriorising/axiomatising/referencing–superseding-logical-basis-of~dialogical-equivalence-<as-
 to-psychologistic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness¹³ /formative–supererogating>⁸¹ as to existence-
 potency³⁹~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
 sublimating⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> at the
 very center of Foucault and Derrida contentions). ⁴⁵foregrounding__entailment-
 {postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-
 as-operative-notional~deprocrpticism} invalidates ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ conception of knowledge-reification–gesturing-<in-
 prospective_psychologistic~apriorising/axiomatising/referencing- {of-attendant–ontological-

contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ as of ‘the flawed prior_knowledge-reification-gesturing-<in-

prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

constitutedness ~~in preconverging entailment~~ framework of human-subpotency

determination as to a temporal mere-formulaic- methodologising/mutualising/organising/institutionalising human-subpotency

<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising— enframing/imprintedness-<as-to- historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition) as desublimating’; that fail to realise that ‘human self-satisfactory mere-formulaic-methodologising/mutualising/organising/institutionalising

constructs’ are not beholden to existence with regards to ‘genuine knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-

ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ framework involving a detour to existence-potency³⁹~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-

superseded-logical-basis-of~dialogical-equivalence-<as-to-

psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment,-in-self-~~

becoming/self-conflatedness⁸² /formative–supererogating> 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–superseding-logical-basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness⁸¹ -in {preconverging-disentailment by} postconverging-entailment,-in-self-becoming/self-conflatedness⁸¹ /formative–supererogating> 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–gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness⁸¹ -in {preconverging-disentailment by} postconverging-entailment> framework involving a detour to existence-potency³⁹~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 -<implied—self-assuredness-of-ontological-good-faith/authenticity⁷⁰ ~postconverging–de-mentating/structuring/paradigmating⁷⁰ –as-being-as-of-existential-reality>)’ induced by budding-positivists (associated with their

persecution), the stage was set for the ⁴⁵foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-in-reflecting-‘immanent-ontological-contiguity⁵⁷’;-as-operative-notional~deprocrypticism) of such a theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs prospective-apriorising/axiomatising/referencing-superseding-logical-basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment by} postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>³¹ as to the tight-and-entwined relationship between the overall human ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity-sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>) as the critical enablers for the possibility of prospective transcendental⁵⁶ meaningfulness-and-teleology⁹⁹, without eliciting (as was the case with the Galileos/Descartes, etc. in the face of the medieval-scholastics pedantic dogmatism Establishment) ‘the breadth of human 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 temporality⁹⁸/shortness <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-

teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>} with regards to prospective social-stake-contention-or-confliction. Interestingly as well, we can appreciate the more or less socially enculturated disposition in our positivism/rational-empiricism registry-worldview/dimension (with regards to the ‘profoundly sublimating natural sciences’) of human appreciation of the ‘messianic-structure of intemporality⁵²’ and its derived deferential-formalisation-transference secondnaturing, with regards to such sciences ⁴⁵foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism} as to the tight-and-entwined relationship between the overall human ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity~sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>)} as critically enabling prospective sublimation.

⁴⁵foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ ~~in {preconverging disentanglement by} postconverging entailment~~ framework
 involving a detour to existence-potency³⁹ ~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-disentanglement,-failing-to-
 reflect-'immanent-ontological-contiguity'⁶⁷>~~ subject to totalisingly-disentailing—
 discretion/whim-of-thought associated with ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ conception as of 'flawed prior_knowledge-reification-gesturing-~~<in-
 prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness ⁴ ~~in preconverging entailment~~ framework of human-subpotency
 determination as to a temporal mere-formulaic-
 methodologising/mutualising/organising/institutionalising human-subpotency
 <preconverging~'motif-and-apriorising/axiomatising/referencing'-imbuing>-existentialising—
 enframing/imprintedness-~~{as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition}~~ as desublimating' that falsely ignore the de-
 mentative/structural/paradigmatic implications of 'human notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
 normalcy/postconvergence> accordioning-~~{as-of-varying-individuations-contextually-
 transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-
 referencing-and-their-devolved-referencing-imbued-ontological-performance ² -<including-
 virtue-as-ontology>}~~ at uninstitutionalised-threshold¹⁰² as reflecting both desublimating
⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-~~

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’ in
 want for ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
 attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity^{40 45} foregrounding__ entailment-⟨postconverging-narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
 reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism) in
 elucidating ontological-contiguity⁶⁷ -⟨as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>’. Critically, the
 possibility of such a physics dialogical-equivalence-⟨as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-⟨preconverging-disentailment by⟩ postconverging-entailment,-in-self-
 becoming/self-conflatedness¹ /formative-supererogating> for instance is fundamentally
 enabled by such⁴⁵ foregrounding__ entailment-⟨postconverging-narrowing-down~sublimation-
 as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸) of methods/methodologies/approaches as to prior-
 apriorising/axiomatising/referencing-superseded-logical-basis-of~dialogical-equivalence-⟨as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-⟨preconverging-disentailment by⟩ postconverging-entailment,-in-self-

becoming/self-conflatedness⁸² /formative-supererogating> as to their⁷⁹ presencing—
 absolutising-identitive-constitutedness¹⁴ conception of knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment-by} postconverging-entailment>, then in
 many ways proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-
 constructs ‘would rather point out the transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ of the former rather than wrongly imply any mutual
 logical-congruence of dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment-by} postconverging-entailment, -in-self-
 becoming/self-conflatedness /formative-supererogating> involvement in knowledge-
 reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness³ -in {preconverging-disentailment-by} postconverging-
 entailment> 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-superseding-logical-basis-of~dialogical-
 equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment-by} postconverging-entailment, -in-self-
 becoming/self-conflatedness /formative-supererogating>⁸¹ framework’. This speaks to the fact
 that human dialogical-equivalence-<as-to-

psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ -in {preconverging-disentailment-by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness /formative-supererogating> framing doesn't supersede
 prospective sublimating existence's necessitating implications and consequences, at which
 point existence-potency³⁹~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-superseded-
 logical-basis-of~dialogical-equivalence-<as-to-
 psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ -in {preconverging-disentailment-by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness /formative-supererogating>⁸² of the proponents of classical-
 mechanics—axiomatic-constructs' but for the prospective-
 apriorising/axiomatising/referencing-superseding-logical-basis-of~dialogical-equivalence-<as-
 to-psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ -in {preconverging-disentailment-by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness /formative-supererogating>⁸¹ of theory-of-relativity-together-
 with-quantum-mechanics—axiomatic-constructs ⁴⁵foregrounding__entailment-
 {postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-

eliciting-of-prospective-supererogation⁶⁷-in-reflecting-‘immanent-ontological-contiguity⁶⁷?’;-
 as-operative-notional~deprocrpticism) of physics implied tight-and-entwined relationship
 between the overall human ontological-commitment⁶⁶-<implied—self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—
 as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and
 (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation-(as-to-
 underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>) 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-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>’ induced by budding-positivists and associated with their persecution), and
 further because of the very high predicative-effectivity—sublimation-(as-to-underlying,-
 ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>) associated with the physical sciences and as generally reflected by the
 social-stake-contention-or-confliction disinterested natured of ‘much of the basic/fundamental
 and natural sciences’. However, the case with psychological, social and ‘interest-driven
 scientific frameworks’ is quite often ‘hardly one of high predicative-effectivity—sublimation-
 (as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>’ with the result that such a ‘purist ontological and scientific framing of

supposedly knowledge-reification–gesturing–<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging disentanglement by} postconverging entailment> issues as to
 prospective sublimating⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ 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>⁸ wooden-language-⟨imbued—temporal–mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-
 teleology⁹⁰) over existence-potency³⁹~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’s⁴⁵ foregrounding__entailment-⟨postconverging–narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
 ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ that
 are not necessarily subject to phenomenal/manifest existence's ⁴⁵foregrounding__entailment-
 {postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶-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-conflatedness³-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-conflatedness³-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-conflatedness³-reflexivity,-in-
 the-full-potency-of-existence’s~sublimating—nascence)’ with the ‘supposedly profound
 phenomenal/manifest~subpotencies-(in-transitive-conflatedness³-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-potency³⁹~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-conflatedness¹³–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-conflatedness¹³–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 ⁴⁵foregrounding__entailment-(postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism) of their respective inherent sublimating phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³–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-conflatedness³ -reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence) as from say Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-theory/loop-quantum-gravity/etc. which all profess ontological-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-conflatedness³ -reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence) (as to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development), 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 attendant-ontological-contiguity⁶⁷~duced~existentialising/contextualising/textualising-contiguity⁴⁰⁴⁵ foregrounding__ entailment-(postconverging~narrowing-down~sublimation-as-to- 'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶'-in-reflecting-'immanent-ontological-contiguity⁶⁷;-as-operative-notional~deprocrypticism) in elucidating ontological-contiguity⁶⁷ -<as-from-prospective-ontological-

normalcy/postconvergence-epistemic-or-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-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) work paradoxically only by implicating 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-conflatedness¹³-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-conflatedness³-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-<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
conflatedness³-in-{preconverging-disentailment by} postconverging-entailment,-in-self-
becoming/self-conflatedness³/formative-supererogating> '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-
conflatedness³-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-conflatedness³-reflexivity,-in-the-full-
potency-of-existence's~sublimating-nascence), just as the transverse epistemic-conception
phenomenal/manifest~subpotency-(in-transitive-conflatedness³-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-conflatedness³-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-contiguity⁶⁷'> as to failing '<amplituding/formative-
epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-

contiguity⁶⁷ (as implied as of the requisite ~~‘amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰~~ ⁴⁵foregrounding__entailment-~~(postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁶⁶’-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 that (besides their basic epistemic innocence/naivety) such biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception then provide the room for sophistic/pedantic dispositions that construe of the inherent sublimation in the natural sciences qua natural sciences as the surreptitious opportunity to project gimmicky/desublimating interpretations about the social (on the basis of the ‘hollow impressiveness of the natural sciences’) as a psychological trick/gimmick as to rendering knowledge-reification-gesturing-~~in-~~ ~~prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ ~~conflatedness~~ ~~-in {preconverging-disentailment by} postconverging-entailment>~~ sublimation in the social impotent with regards to varied social-stake-contention-or-confliction purposes. Such claims often project/imply that analysing the social qua social is just about irrelevant (or paradoxically ‘make their very own subterfuge social interpretations’ as from the psychological trick/gimmick of the projected hollow impressiveness of the natural sciences so-derived from the clout of a natural science without demonstrating the epistemic-veracity for such a bypassing/dodgery as to arrive at the social ~~‘amplituding/formative-epistemicity>totalising/circumscribing/delineating~~ necessitation ~~frame-of-ontological-contiguity⁶⁷~~ 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-contiguity⁶⁷> as to elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
 ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰, 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-reification—gesturing-<in-
 prospective-psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness -in {preconverging-disentailment by} postconverging-entailment> 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-
 potency³⁹~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 ~~<cumulating/recomposuring–attendant-ontological-contiguity >~~-succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence³¹’ despite the delusion of all registry-worldviews/dimensions in their ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ failure to directly grasp their very own ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, 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-teleology⁹⁹ across the ~~<cumulating/recomposuring–attendant-ontological-contiguity >~~-successive registry-worldviews/dimensions’ does not lie with any ‘ordinariness/commonsensicality as of the ~~<cumulating/recomposuring–attendant-ontological-contiguity >~~-successive registry-worldviews/dimensions ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’ as falsely elicited by their sophistic/pedantic dispositions, as in reality it rather lies in ‘the dynamically differentiated transversality~~<for-sublimating–existential-eventuating/denouement>~~~of-affirmative-and-unaffirmative–disambiguated-‘motif-

and-apriorising/axiomatising/referencing'¹⁰¹ 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-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ', as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of—⁵⁶meaningfulness-and-teleology⁹⁹—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-teleology⁹⁹ 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 the <cumulating/recomposuring—attendant-

ontological-contiguity >-successive registry-worldviews/dimensions ⁸³reference-of-thought-
 and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ so-construed as
 ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-
 of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
 eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁷
 dimensionality-of-sublimating²⁵-(~~amplituding/formative~~supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness⁹/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-teleology⁹⁹-~~in-
 preconverging-existential-extrication-as-of-existential-unthought~~). The ‘purist
 science/ontology epistemic-conception of veracity/truth’ is ever always about the ‘prospective
 upholding of existence-potency³⁹~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-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression are vague disparateness-of-conceptualisation-~~<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'⁶⁷>~~, and worse still when accompanied by claims of humility as to inherent institutionalised prescience are more often than not mere manifestations of intellectual entitlement; (as to imply the society is inherently beholden to the mere institutionalised imprimatur of intellection even as to when it projects intellectual desublimation associated with notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷}~~) as 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-potency³⁹~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-teleology⁹⁹ in the social that exposes prospective transcendental dispositions (as to dimensionality-of-sublimating²⁵ -
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰) to sophistic/pedantic <amplituding/formative>⁸ wooden-
 language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—
 categorical-imperatives/axioms/registry-teleology⁹⁸) eliciting of
 <amplituding/formative>⁹ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}, it is
 important to articulate such prospective sublimating ⁵⁶meaningfulness-and-teleology⁹⁹ while
 equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of²⁶ -
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-
 mentating/structuring/paradigming⁶⁵ as part and parcel of the prospective sublimating
⁵⁶meaningfulness-and-teleology⁹⁹, and not wrongly imply the desublimation is in apriorising-
 teleological-elevation-in-ontological-contiguity⁶⁷ as to the transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity attitude/mental-disposition/care-and-
 episteme⁵ (in this case reflecting sophistic/pedantic ⁸⁰procrpticism—or-disjointedness-as-of-
⁸³reference-of-thought); and as so articulated elsewhere with the case of the Socratic-
 philosophers and budding-positivists it is always the case that the sophistic/pedantic

dispositions will fathom that in relation to prospectively sublimating base-institutionalisation, ¹⁰³universalisation, positivism and notional~deprocrpticism the effective ‘world that exists to the majority people (as of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-<as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>’) at uninstitutionalised-threshold¹⁰² as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought to go on cynically eliciting <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>’) as of the latter. Ultimately, there is a ‘social underlying sublimating intellection proficiency’ to which all specific domains of study need to account for their sublimating pertinence; and the possibility of putting into question all ‘Establishment intellection as of their given ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’ (from across the most ancient civilisations to modern times and so as instigated by the Socrates, Galileos, Descartes, Diderots, etc.) has always arisen within-or-without such epochal Establishment intellection by the prompting of their ‘social underlying sublimating intellection proficiency’ which contemplative consciousness is not to be underestimated as to a ‘decadence posturing of intellectual entitlement’. Critically, the possibility of prospective value-construction and pretence of

projecting more profound value is indissociable from the capacity of producing the relative-ontological-completeness⁸⁷ knowledge that broaden-the-latitude-of-human-collective-consciousness as to the fact that just as prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought value-construction respectively; pretences of profound intellection as to the former are nothing but sophistic/pedantic exploitations of human limited-mentation-capacity as to ‘a delusion of generating knowledge and value from thin air’, and of vital importance in that regards is the fact that that which is in relative-ontological-completeness⁸⁷ has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness⁸⁷. Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness⁸⁸ arrogance and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) as to an epistemically-decadent <amplifying/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹); and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ out of concern about huma prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ ‘is the most important human and humanity-producing enterprise’ notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought respectively are intellectually-

and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview's/dimension's institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness ³-in-{preconverging-disentailment by} postconverging-entailment> 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-potency³⁹~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 the flawed prior_knowledge-reification-gesturing-<in-prior_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness ⁴-in-preconverging-entailment> exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ -in {preconverging-disentailment-by}—postconverging-entailment> implications
and pretending otherwise as to ‘virtual wisdoms’ is nothing more than <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴.

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 human⁵⁶ meaningfulness-and-teleology⁹⁹ (as to human Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
function-development and living-development-as-to-personality-development). This
differentiation can be rearticulated in aestheticisation terms to imply that existence (as to
existence-potency³⁹~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 human⁷⁹ presencing—
absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴) 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 of⁵⁵ maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
epistemic-projection perspective while ‘human-subpotency non-scalarity/beholdening-<as-to-

what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-
 possibility-for-the-later-ontologisation>’ is reflected with regards to its prospectively implied
 epistemic-abnormalcy/preconvergence³¹ construed as of ⁵¹incrementalism-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation epistemic-projection perspective.
 Basically, ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’ and
 ‘human-subpotency non-scalarly/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 huma prospective transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity implied limited-mentation-capacity-
 deepening⁵³ (as to dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷) is actually induced as from human untemplative-
 distension so-construed as ‘dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification/contemplative-distension²⁷ imbued prospectively of both
 sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-trace and
 desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’; as
 to prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-trace
 ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’ as prospectively
 preserving ontology/ontological-veracity and ‘human-subpotency non-scalarly/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-completeness⁸⁷), 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>' 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-completeness⁸⁷-by-reification/contemplative-distension²⁷ doesn't achieve absolute 'scalarity/immanency of existence's ontological-normalcy/postconvergence' (as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ rather reflects the epistemic perspective towards ontological-normalcy/postconvergence and not 'scalarity/immanency of existence's ontological-normalcy/postconvergence'); with the effective 'scalarity/immanency of existence's ontological-normalcy/postconvergence' as of the absolute distension (beyond just relative-ontological-completeness⁸⁷) underlying the overall existential dimensionality-of-sublimating²⁵-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as the inherent ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ 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 sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’ in overcoming the desublimating⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarly/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in⁷⁹presencing—absolutising-identitive-constitutedness¹⁴. Translated, this ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarly/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 human⁵⁶meaningfulness-and-teleology⁹⁹ speaks to the fact that prospectively induced human sublimation is bound to paradoxically distort-and-desubliminate the ontological-veracity appraisal for inducing further and concomitant human sublimation (and so because of the de-mentative/structural/paradigmatic effect of relative limited-mentation-capacity-deepening⁵³ 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-<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging—de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>) is strongly prone to

desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarly/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴, while the former strongly constrained to high predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁰-as-being-as-of-existential-reality>) is rather relatively amenable to sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of ‘scalarly/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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-

relativism-determinism’>)). 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-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰~as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity~sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰~as-being-as-of-existential-reality>) (reflecting ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’). In this regards, the de-mentative/structural/paradigmatic implications of ‘human notional~firsnaturedness—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-threshold¹⁰² as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-

eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’,
 reflect the fact that the originariness-parrhesia,-as-spontaneity-of-aestheticisation—
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness for prospective
 knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment> 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-to-mere-
 extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ on
 the basis of the prior institutionalisation secondnatured
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (thus wrongly
 implying that there is an underlying absolute sound basis for human knowledge-reification-
 gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment> as of
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
 outside—attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰, whereas in reality such grounds are
 recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness⁸⁷ as
 to re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting); hence implying that prospective sublimating
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> at any uninstitutionalised-threshold¹⁰² 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-positivists⁵⁶ meaningfulness-and-teleology⁹⁹ however relatively intelligible to us today, wouldn’t make sense to the ‘ordinariness/commonsensicality of the non-positivism/medievalism prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration—as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ but the fact is that such budding-positivism in its re-mentating/restructuring/reparadigming for relative-ontological-completeness⁸⁷ rather induced the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for our modern-day positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a re-mentating/restructuring/reparadigming for relative-ontological-completeness⁸⁷ induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring equally applies with respect to prospective¹⁸ deprocrpticism—or—preempting—disjointedness-as-of⁸³ reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regards, just as the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ that projected of an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-

mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>}' 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-conflatedness¹—reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence) as to their implicated '<amplifying/formative-epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity^{40 45} foregrounding__entailment-⟨postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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 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-⟨implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>⟩ constraining of positivism/rational-empiricism⁵⁶ meaningfulness-and-teleology⁹⁹ today; likewise the notional~deprocrypticism epistemicity further speaks to the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for the enculturation of a 'human¹⁸ deprocrypticism—or-preempting—disjointedness-as-of⁸³ reference-of-thought construction-of-the-Self psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' with regards to (the overall originariness/origination-⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-

of-existence) of ontological-contiguity⁶⁷ in overall-ecstatic-existence-supervening-conflatedness¹³) so-implied across all human domains-of-study epistemic-conceptions phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence) as to their explicited <amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-<postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-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 imbued ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought sublimation over ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought desublimation, thus prospectively inducing a strongly enculturated predicative-effectivity~sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>) constraining of ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought ⁵⁶meaningfulness-and-teleology⁹⁹, (and so overriding disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁷?> as to the latter's implied ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought). But then as across the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions, the uninstitutionalised-threshold⁰² is a fertile spot for sophistic/pedantic practices whether as with the Ancient-sophists or medievalism-scholastics or today institutional-being-and-craft notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-

entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness >}. What is central to all such sophistry is their emphasis on the
 notion that prospective knowledge is attained as to the sensibility/decorum as of ⁷⁹presencing—
 absolutising-identitive-constitutedness ¹⁴ <amplifying/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴; explaining their pedantic
 obsession. On the other hand, what is central with prospective genuine knowledge is ever
 always the emphasis on the fact that knowledge-reification-gesturing-<in-
 prospective-psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness >in-{preconverging-disentailment by} postconverging-entailment> is
 fundamentally about sublimation-over-desublimation as to the implications of the ‘tight-and-
 entwined relationship between the overall human ontological-commitment⁶⁶-<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming ⁷⁰-as-being-as-of-existential-reality> (across all registry-
 worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
 effectivity–sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality> as critically enabling
 prospective sublimation’ so-implied as to existence-potency³⁹~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-
 teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>) is how to
 exploit the fact that there is no ‘¹⁰³universalising-idealisation—
 apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment⁶⁶

<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>}' and no
 'positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 <as-to-underlying,-ontological-commitment⁶⁶—<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>}' to de-mentatively/structurally/paradigmatically undermine respectively the
 possibility for both Socratic-philosophers¹⁰³ universalising-idealisation and positivism/rational-
 empiricism implied transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
⁵⁶meaningfulness-and-teleology⁹⁹ by eliciting⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ sensibility/decorum as of non-universalising Ancient-sophistry and non-
 positivism medieval-scholasticism⁵⁶meaningfulness-and-teleology⁹⁹ respectively. Likewise, it
 is herein contended that a tradition of philosophy introduced and propped up after the second-
 world-war and a general social science and humanities attitude and practices closely associated
 with this orientation (as to perceived geostrategic reasons for undermining the possibility of
 unfettered thought paradoxically uncritical/thoughtless about the social implications associated
 with poor/usurped social critique) is fundamentally grounded on an actively surreptitious
 exercise of⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 that in many ways (given the inherent impotency it induces as recognised explicitly and
 implicitly by even its very own leading figures) has had the consequence of 'undermining the
 natural social critical thinking that should enable the proper intellectual framing and addressing
 of human and social issues leading to a rather subservient intellectual posturing to socially
 dominant vested-interests/actors' as so-reflected in the current impotence of the political
 exercise with mediating institutions failing sovereign-equanimity as political, economic and

social stakes cumulatively default to vested-interests as to their ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition). Such an underlying intellectually deficient orientation is the surreptitious underhandedness failing social intellectual engagement in many ways explains the surreptitious campaigning against many a critical theory as to the possibility for a revitalised genuine and healthy social critique (and as it is especially so-directed at notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) 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-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality>)’ (notwithstanding a natural scientific culture that points out that substantive issues are analysed on the basis of their relevant and operant substantive pertinence) as to the overriding possibility of ‘projecting such a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ sensibility/decorum of institutional imprimatur’ that is rather obsessively defensive of institutional pre-eminence over inherent knowledge-reification—gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ ~~in {preconverging disentanglement by} postconverging entailment~~. But then the Ancient-sophists and medievalism-scholastics were the institutional imprimatur of their periods but their pedantic ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ sensibility/decorum was never in any way beholdening upon sublimating existence as to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression allowing for prospective Socratic-philosophers ¹⁰³universalising-idealisation and budding-positivism as to their respectively induced ‘¹⁰³universalising-idealisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying,-ontological-commitment⁶⁶—⟨implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality⟩⟩’ and ‘positivism/rational-empiricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying,-ontological-commitment⁶⁶—⟨implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality⟩⟩’ 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-threshold¹⁰² as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ possibilities’. The strategic reflex of assuming a ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴

sensibility/decorum preemptively ‘shuts-off the possibilities of relative-ontological-completeness⁸⁷ interpretations’ and arbitrarily defines ‘human social-vestedness/normativity-
<discretely-implicit-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-conflatedness¹³-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-thinking²¹-by-preconverging-or-dementing²⁰-perspectives-of-human-⁵⁶meaningfulness-and-teleology⁹⁹> underlying human ontological-performance⁷²-<including-virtue-as-ontology> as to the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ <cumulating/recomposuring-attendant-ontological-contiguity >-succession of registry-worldviews/dimensions, and such a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 ⁴⁰historicality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, effectively reveals its non-scientific nature notwithstanding the confusion of vague academicism proceduralism with true sublimating science/ontology. All the knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-

ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness¹ -in {preconverging-disentailment by} postconverging-entailment> that
 effectively can be is of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ having to do with human limited-mentation-capacity-deepening³³ as enabling
 human-subpotency epistemic-projection towards the full-potency of existence so-construed as
 intemporality⁵², and not a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ human-
 subpotency epistemic-projection in <amplituding/formative–epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ so-construed as temporality⁹⁸.
 But then the inclination to assume an ontologically-flawed sophistic/pedantic ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ sensibility/decorum strategy is ever always associated
 across all registry-worldviews/dimensions with blurriness⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹
 as to ⁵⁶meaningfulness-and-teleology⁹⁹ rather unconstrained to predicative-effectivity–
 sublimation-(as-to-underlying,-ontological-commitment⁶⁶ <implied—self-assuredness-of-
 ontological-good-faith/authenticity⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰—
 as-being-as-of-existential-reality>}> as to lack of ‘relative-ontological-completeness⁹⁷—
 apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment⁶⁶—
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁹ ~postconverging–de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>}>’. Consider in this
 regards, the de-mentative/structural/paradigmatic possibility of such an abstract human
 sophistic/pedantic ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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—

<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ (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–
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>⟩ (as to the
 ‘positivism/rational-empiricism—apriorising/axiomatising/referencing–psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
 ⟨as-to-underlying,-ontological-commitment⁶⁶–<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>⟩)’, 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/pedantic⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ sensibility/decorum
 perceived social-stake-contention-or-confliction (as to the reality of ‘human
 notional~firstnaturedness—temporal-to-intemporal-dispositions-⟨so-constructed-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-
 threshold¹⁰² as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’). The
 point here is to highlight that across all registry-worldviews/dimensions blurriness⁷ of

⁵⁶meaningfulness-and-teleology⁹⁹ at uninstitutionalised-threshold¹⁰² as to lack of ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-<as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ inherently induces sophistic/pedantic dispositions (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) with regards to social-stake-contention-or-confliction as to the social lack of ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁷ in the face of its prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Further, all such successive ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-<as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ are de-mentatively/structurally/paradigmatically about phenomenal/manifest sublimation-over-desublimation in existence as to: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰,—over—

desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-mentating/structuring/paradigming’, as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—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-teleology⁹⁹ 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 the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions ⁸³reference-of-thought—and-⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁷ dimensionality-of-sublimating-²⁵-(<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’.

Sublimation in existence as such is rather as of originariness-parrhesia,—as-spontaneity-of-aestheticisation—supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness that

doesn't adhere to professed naiveties implied with ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ sensibility/decorum supposed projections of candour that tend to arise with social lack of ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷ >
 associated with blurriness⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹ poorly amenable to predicative-effectivity-sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied-self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-
 mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality>); and reflect the idea that there is no knowledge without sublimating knowledge in the very first place and such pretences often thrive on exploiting 'a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity-<discretely-
 implied-functionalism>', but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity reflection of the relative-ontological-incompleteness⁸⁸ of the <cumulating/recomposuring-attendant-ontological-contiguity >-
 succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ when analysed as from originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-
 perspective-scalarising-construal-of-existence) perspective of notional~deprocrpticism. Insightfully it can be garnered that blurriness⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹ (as leading to
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 'immanent-ontological-contiguity⁶⁷'> due to lack of the ¹⁰³universal-transparency¹⁰⁴-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-

epistemicity>totalising~in-relative-ontological-completeness⁸ } of sublimating-over-desublimating <amplifying/formative-epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity^{40 45} foregrounding__ entailment-⟨postconverging~narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrpticism) in elucidating ontological-contiguity⁶⁷ -⟨as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>’) is intimately linked with the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions uninstitutionalised-threshold¹⁰²; as to the lack of ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶ -⟨implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigm⁷⁰—as-being-as-of-existential-reality>’). In this regards, blurriness⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹ with regards to the respective uninstitutionalised-threshold¹⁰² of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrpticism as to their respective apriorising/axiomatising/referencing—psychologism is overcome respectively (as so-construed from ontological-normalcy/postconvergence epistemic-projection perspective as of ⁴⁵ foregrounding__ entailment-⟨postconverging~narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrpticism) with the induced social ¹⁰³universal-transparency¹⁰⁴ -⟨transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸ } of: - base-institutionalisation—apriorising/axiomatising/referencing—

psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
 sublimation-(as-to-underlying,-ontological-commitment⁶⁶ <implied—self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—
 as-being-as-of-existential-reality>)> construed-as ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’ given ‘relative <amplituding/formative—
 epistemicity>totalising/circumscribing/delineating attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-
 <postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-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 socialy-optimal instigative potency’ at its given/defined
 institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’ (and so over prior recurrent-utter-uninstitutionalisation—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶ |
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)> construed-as ‘non-
 rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-
 random-mental-disposition,-that-is-not-rulemaking apriorising/axiomatising/referencing—
 psychologism’ given ‘relative disparateness-of-conceptualisation-<unforegrounding-
 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> 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-threshold¹⁰² ontologically-deficient epistemic-conception of ‘the very same
 overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’, - ¹⁰³universalisation—apriorising/axiomatising/referencing—
 psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
 sublimation-<as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigm⁷⁰—
 as-being-as-of-existential-reality>’ construed-as ‘¹⁰³universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative
 <amplifying/formative—epistemicity>totalising/circumscribing/delineating attendant—
 ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰
⁴⁵foregrounding__entailment-<postconverging—narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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
 secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation
 ontologically-pertinent epistemic-conception of ‘the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’ (and so over prior base-institutionalisation—ununiversalisation—

apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity–sublimation-⟨as-to-underlying,-ontological-commitment⁶⁶—
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>⟩ construed-as
 ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-
 universalisation-directed apriorising/axiomatising/referencing–psychologism’ given ‘relative
 disparateness-of-conceptualisation-⟨unforegrounding-disentailment,-failing-to-reflect-
 ‘immanent-ontological-contiguity⁶⁷’> as to prior descalaring 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-threshold¹⁰² ontologically-deficient epistemic-conception of ‘the very same
 overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’, - positivism/rational-empiricism—
 apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity–sublimation-⟨as-to-underlying,-ontological-commitment⁶⁶—
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>⟩ construed-as
 ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’ given ‘relative <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-

<postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-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 socialy-optimal instigative potency’ at its given/defined
 institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’ (and so over prior¹⁰³ universalisation–non-
 positivism/medievalism—apriorising/axiomatising/referencing–psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
 <as-to-underlying,-ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality>> construed-as ‘¹⁰³ universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism,-that-is-not-positivising/rational-
 empiricism-based apriorising/axiomatising/referencing–psychologism’ given ‘relative
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 ‘immanent-ontological-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-threshold¹⁰² ontologically-deficient epistemic-conception of ‘the very same

overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation^{96'}), and prospectively - deprocrpticism—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment^{66'}
 <implied—self-assuredness-of-ontological-good-faith/authenticity^{69'}~postconverging-de-
 mentating/structuring/paradigming^{70'}—as-being-as-of-existential-reality>) construed-as
 'preempting—disjointedness-as-of-^{83'}reference-of-thought,-as-to-^{32'}<amplituding/formative-
 epistemicity>growth-or-conflatedness^{13'}/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism' given 'relative
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant—
 ontological-contiguity^{67'}~duced—existentialising/contextualising/textualising-contiguity^{40'}
^{45'}foregrounding__entailment-<postconverging—narrowing-down~sublimation-as-to-
 'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation^{96'}'-in-
 reflecting-'immanent-ontological-contiguity^{67'};-as-operative-notional~deprocrpticism) 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
 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-supererogation^{96'} (and so over prior positivism—procrpticism—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment^{66'}

<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>} construed-as ‘mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-of-preempting—
 disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative—
 epistemicity>growth-or-conflatedness¹³/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-threshold¹⁰² ontologically-deficient epistemic-conception of ‘the very same
 overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’), with the ‘deprocrypticism—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)’ peculiarly/uniquely
 differentiated from the ‘positivism-procrypticism—apriorising/axiomatising/referencing—

psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
 sublimation-⟨as-to-underlying,-ontological-commitment⁶⁶-⟨implied—self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—
 as-being-as-of-existential-reality⟩⟩’ in that notional~deprocrpticism as of its
 originariness/origination-⟨so-construed-as-to-ontological-normalcy/postconvergence-
 perspective-scalarising-construal-of-existence⟩ perspective construes of prospective knowledge-
 reification—gesturing-⟨in-prospective _psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-⟨preconverging-disentailment-by⟩-postconverging-
 entailment⟩ as of ‘the full ontological implications of full human limited-mentation-capacity-
 deepening⁵³ as to its deepest/most-profound⁴⁵ foregrounding__entailment-⟨postconverging—
 narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁵⁷’;-as-operative-
 notional~deprocrpticism⟩’ thus speaking to deprocrpticism requisite de-
 mentative/structural/paradigmatic delineation of both the existentially contextualised
 ‘sublimating ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰ underlying intemporal ontological-performance⁷²-
 <including-virtue-as-ontology> (as of dimensionality-of-sublimating²⁵ |
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) profound dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification/contemplative-distension²⁷ projected
 apriorising/axiomatising/referencing—psychologism)’ and ‘desublimating ontological-bad-
 faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵ underlying
 temporal ontological-performance⁷²-<including-virtue-as-ontology> (as of dimensionality-of-

desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness-equalisation) shallow/lack-of dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ projected
 apriorising/axiomatising/referencing-psychologism) associated with any ‘¹⁸deprocrpticism-
 or-preempting—disjointedness-as-of-⁸³reference-of-thought prospective knowledge-
 reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-
 entailment> as ever always about preserving the ascendancy of organic-knowledge in
 superseding-and-overriding mechanical-knowledge (with the latter rather associated with
 <amplituding/formative> wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought- categorical-imperatives/axioms/registry-
 teleology⁹⁹) thus involving the anticipation of human temporal-to-intemporal ontological-
 performance⁷²-<including-virtue-as-ontology> of prospective knowledge-reification-gesturing-
 <in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment> imbued
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ (and so as to the
 deprocrpticism—apriorising/axiomatising/referencing-psychologism given ‘ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ 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

<cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions 'relative-ontological-completeness'⁸⁷ —
 apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶—
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)' 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/measuringinstrument —for—
 conceptualisation inducing of the <cumulating/recomposuring-attendant-ontological-
 contiguity >-successive registry-worldviews/dimensions increasingly profound secondnatured
 methodologising/mutualising/organising/institutionalising reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation' and so as human
⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-
 teleology⁹⁹ engendered sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-
 relativism-determinism'> in existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 'prospective-aporeticism-overcoming/unovercoming'> (with the critical insight here for
 instance that the Socratic-philosophers ⁵⁶meaningfulness-and-teleology⁹⁹ as of
¹⁰³universalising-idealisation 'is not a relic of thought' and it is very much 'historially
 alive/living' as to being pertinent to modern-day ¹⁰³universalising implications of thought but

for when prospective contextualisation requires ¹⁰³universalising positivising/rational-empiricism just as we can garner that Newtonian/Leibzinian physics ‘is not a relic of thought’ and it is very much ‘historially alive/living’ as to being pertinent to modern-day physics but for when prospective contextualisation requires theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and thus reflecting comprehensively that the ontological-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-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>> of relative-ontological-completeness⁸⁷’ rather speaks of human limited-mentation-capacity-deepening⁵³ as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring prospectively induced ⁵⁶meaningfulness-and-teleology⁹⁹ as the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions apriorising/axiomatising/referencing—psychologisms). Further, ‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ’ implies that the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions given ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-<as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-

faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰ –as-being-as-of-
 existential-reality>’ as to their relative ontological-good-faith/authenticity⁶⁹~postconverging–
 de-mentating/structuring/paradigming⁷⁰ sublimating affirmation/projection/assertion/dueness-
 validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-
 postconverging-or-dialectical-thinking⁷¹–apriorising-psychologism>’ supersede-and-override
 their prior ‘relative-ontological-incompleteness⁸⁸—apriorising/axiomatising/referencing–
 psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–
 sublimation-(as-to-underlying,-ontological-commitment⁶⁶ -<implied—self-assuredness-of-
 ontological-good-faith/authenticity⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰ –
 as-being-as-of-existential-reality>)’ as to their relative ontological-bad-
 faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵ desublimating
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰ –
 apriorising-psychologism> and ‘thus establishing the relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing–psychologism respective
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶ meaningfulness-and-teleology⁹⁹ as
 logical-basis’ and this is so-reflected with: ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’ superseding-and-overriding ‘non-rules—
 apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition,-that-is-not-rulemaking apriorising/axiomatising/referencing–psychologism’
 for ‘base-institutionalisation–ununiversalisation ⁵⁶ meaningfulness-and-teleology⁹⁹ induced
 sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶; ¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’ superseding-and-overriding ‘rulemaking-
 over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-

universalisation-directed apriorising/axiomatising/referencing–psychologism’ for
 ‘¹⁰³universalisation–non-positivism/medievalism ⁵⁶meaningfulness-and-teleology⁹⁹ induced
 sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶’; ‘positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ superseding-
 and-overriding ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism,-that-is-not-positivising/rational-
 empiricism-based apriorising/axiomatising/referencing–psychologism’ for ‘positivism–
 procrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ induced sublimation as of existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’; and ‘preempting—
 disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative-
 epistemicity>growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism’ superseding-and-overriding
 ‘mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-of-
 preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative-
 epistemicity>growth-or-conflatedness¹³/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-teleology⁹⁹ induced sublimation as of
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’. The
 implication here is that there is no logical-basis/logic,-as-derived-from—transversality-<for-

sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> as of our positivism-
 procrypticism ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ for the so-projected
 prospective notional~deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ but rather its
 prospectively induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ (as the logical-basis/logic,-as-derived-from—transversality-<for-
 sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> of prospective
 notional~deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ is rather the inner working
 coherence/contiguity of its apriorising/axiomatising/referencing construct such that our
 positivism-procrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ logical-basis/logic,-as-derived-
 from—transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-
 and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> is de-
 mentatively/structurally/paradigmatically incompetent-and-irrelevant but for our projective-
 insights capacity for grasping prospective notional~deprocrypticism ⁵⁶meaningfulness-and-
 teleology⁹⁹ sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶). This further points out that the <cumulating/recomposuring-attendant-
 ontological-contiguity >-successive registry-worldviews/dimensions ‘relative-ontological-
 completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed
 social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-
 ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-
 existential-reality>)’ are rather ‘existence sublimation imbued cut-off points of logical
 engagement as transversality-<for-sublimating-existential-eventuating/denouement>~of-
 affirmative-and-unaffirmative-disambiguated-‘motif-and-

apriorising/axiomatising/referencing'¹⁰¹ wherein for example there is no common logical-
 basis/logic,-as-derived-from—transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-
 apriorising/axiomatising/referencing'¹⁰¹> between non-universalising sophistry and
¹⁰³universalising-idealisation of Socratic-philosophers and likewise between budding-positivists
 and non-positivising medieval scholasticism and this author claims as well between modern-
 day institutional-being-and-craft notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷> and prospective¹⁸deprocrypticism-or-preempting—disjointedness-as-of-
⁸³reference-of-thought as already being manifested in the patently non-intellectual and
 ontologically-decadent populism and media-driven campaigning against postmodern-thought
 that is wary of genuine intellectual engagement as to the sublimating veracity of postmodern-
 thought; and thus rather requiring the sublimating affirmation/projection/assertion/dueness-
 validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-
 postconverging-or-dialectical-thinking'—apriorising-psychologism> of the prospective
 'relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 <as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-
 existential-reality>)' imbued⁴⁵foregrounding__entailment-<postconverging-narrowing-
 down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶'-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-dementing⁷⁰—apriorising-psychologism> of the prior
 ‘relative-ontological-incompleteness³⁸—apriorising/axiomatising/referencing-psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 <as-to-underlying,-ontological-commitment⁶⁶—<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>’ (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-thinking²¹—apriorising-
 psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueeness-
 invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
 preconverging-or-dementing⁷⁰—apriorising-psychologism>’ so-underlining existence—as-the-
 absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶—<as-to-perspective—ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’>). This insight equally explains
 why human <amplifying/formative—epistemicity>causality⁹ at its most profound construal is
 rather as of underlying ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰ over ontological-bad-
 faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵ 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~postconverging—de-
 mentating/structuring/paradigming⁷⁰ (as of dimensionality-of-sublimating²⁵—

{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation} as to its profound dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷) reflects the originariness-
 parrhesia,-as-spontaneity-of-aestheticisation—
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for-
 conceptualisation as intemporal-projection reasoning-through/messianic-reasoning that runs all
 along the <cumulating/recomposuring-attendant-ontological-contiguity >-succession of
 registry-worldviews/dimensions as to human limited-mentation-capacity-deepening⁵³ enabling
 human ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-
 teleology⁹⁹ induced transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
 whereas the ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-
 mentating/structuring/paradigming⁶⁵ (as of dimensionality-of-desublimating-lack-of²⁶-
 {<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation} as to its lack-of/shallow dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷) is besotted in
 temporality⁹⁸ upon the logical-basis/logic,-as-derived-from—transversality-<for-sublimating-
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-
 and-apriorising/axiomatising/referencing’¹⁰¹> of relative-ontological-incompleteness⁸⁸
 {<amplituding/formative> wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰-
 narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ }
 as so-enabled with lack of ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-

to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) (explaining the latter's iterative-looping-narrations as successive shades of ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁷> arise speaking to a more fundamental ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ when reflecting <amplituding/formative-epistemicity>causality⁹). This underlying ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ over ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ imbued sublimating-over-desublimating ontological implications as most profound construal of human <amplituding/formative-epistemicity>causality⁹ inevitably highlights the requisite 'ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>' of sublimating base-institutionalisation, ¹⁰³universalisation, 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~postconverging-de-mentating/structuring/paradigming⁷⁰ existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>' is a failure to meet the 'prospectively warranted organic-knowledge epistemic-veracity' as failing to reflect supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-conceptualisation in implying that 'the sublimating apriorising/axiomatising/referencing-psychologism is the valid logical-basis' and 'the desublimating apriorising/axiomatising/referencing-psychologism is the invalid logical-basis'. This point out

that the successive relative-ontological-completeness⁸⁷ as base-institutionalisation,¹⁰³ universalisation, positivism/rational-empiricism and notional~deprocrpticism respectively are actually projective-insights speaking to the fact that human prospective emancipation should rather be construed as of ‘human⁸³ reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ as so-enabling the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity of the respective prior relative-ontological-incompleteness⁸⁸ of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrpticism. Such ‘human⁸³ reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ reflects the fact that it is the ‘prospective de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as so-induced by notional~asceticism⁴ reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness⁸⁷ registry-worldviews/dimensions instigated human emancipation, and so as to the fact that the corresponding reasoning-from-results/afterthought inducing secondnatured institutionalisation (that speaks to collective thought in any given registry-worldview/dimension) while serving its secondnaturing institutionalisation purpose ‘is overrated with regards to the challenge of human aporeticism at prospective uninstitutionalised-threshold¹⁰²’ and shouldn’t be the threshold/limit for determining the possibility for prospective human emancipation (since it is relatively of poor responsiveness to prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹) which rather requires instigative notional~asceticism⁴ reasoning-through/messianic-reasoning (as to the fact that for instance it is naïve to conceive that it was the ‘pure articulation of positivism/rational-empiricism logic that convinced/converted the non-positivism/medieval world into our positivism world’ but rather decisive in the secondnaturing of positivism/rational-empiricism was the notional~asceticism⁴

reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (manifested as of the ships that set sail around the world for spices and trade eliciting a positive commercial opportunism that is decisively responsible for destroying the collective social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not and draw the health implications constrained the destruction of a collective superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, constrained the collective need to adopt a scientific worldview, etc.). Since the relative-ontological-completeness⁸⁷ logical-basis/logic,-as-derived-from—transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> is in transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ with the relative-ontological-incompleteness⁸⁸ logical-basis/logic,-as-derived-from—transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹>, it is only the sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that affirmatively upholds the relative-ontological-completeness⁸⁷ over the relative-ontological-incompleteness⁸⁸ (as to their supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>). In other words, genuinely projected knowledge as of ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ is more than just the mechanical construct but speaks of the ‘ontological-good-faith/authenticity⁶⁹~postconverging—de-

mentating/structuring/paradigming⁷⁰ 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 institutional-development–as-to-social-function-development and living-development–
as-to-personality-development as to the positive-opportunism—of-social-functioning-and-
accordance⁷⁵ implications eliciting a decomplexed placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹ of such ‘ontological-good-
faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰ 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-teleology⁹⁹. In this respect with regards to human institutional-development–as-to-social-
function-development and living-development–as-to-personality-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-teleology⁹⁹ desublimation which wouldn’t achieve the
sublimation of medical care meaningfulness-and-technology or plumbing technician technical
⁵⁶meaningfulness-and-teleology⁹⁹ (as to the fact that the client doesn’t go on pretending to
engage the professional at its more profound level of technical knowledge contemplation) with
the relation thus involving the requisite ‘ontological-good-faith/authenticity⁶⁹~postconverging–
de-mentating/structuring/paradigming⁷⁰ 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~postconverging–de-

mentating/structuring/paradigming⁷⁰ beyond-and-above the desublimating ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰ of ordinary⁵⁶ meaningfulness-and-teleology⁹⁹. However, this sublimating knowledge ‘ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰ existential-condescension-<of-apriorising/axiomatising/referencing~psychologism>’ across all registry-worldviews/dimensions is ever always poorly appreciated with regards to prospective Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ (even though from a retrospective perspective we can grasp the preconverging/dementing²⁰~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~postconverging~de-mentating/structuring/paradigming⁷⁰ 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/dementing²⁰~qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ going by its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ just as we will be disinclined to contemplate about the more veridical preconverging/dementing²⁰~qualia-schema of our ⁸⁰procrypticism~or~disjointedness-as-of-⁸³reference-of-thought uninstitutionalised-threshold¹⁰² as from a prospective notional~deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold¹⁰² speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰~qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹~qualia-

schema>, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)’ imbued ⁴⁵foregrounding__entailment-(postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁰’-in-reflecting-‘immanent-ontological-contiguity⁵⁷’;-as-operative-notional~deprocrypticism) that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’ as to prospective institutional-development—as-to-social-function-development and living-development—as-to-personality-development. In this regards, it can be appreciated with respect to budding-positivism and ¹⁰³universalising-idealisation respectively that where the epistemic-veracity of looking through a telescope and drawing positivistic ontological implications do not avail as in the medieval-scholasticism underpinning—suprasocial-construct or where construing meaningfulness in coherent ¹⁰³universalising terms do not avail as in the non-universalising sophistry underpinning—suprasocial-construct, then there is a fundamental reality of desublimating ontological-bad-faith/inauthenticity⁶⁴ over which prospective sublimating ontological-good-faith/authenticity⁶⁹ knowledge respectively as of budding-positivism and ¹⁰³universalising-idealisation can only be established as of their respectively requisite ‘ontological-good-faith/authenticity⁶⁹ existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’ and naïve modern-day ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ interpretations in terms of the supposed arrogance of the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of

dimensionality-of-desublimating-lack-of²⁶-<amplifying/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (as to the
failure to appreciate that the surpassing of human-subpotency aporeticism is all about
originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation that only arises as of ‘sublimation affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-
postconverging-or-dialectical-thinking⁹¹–apriorising-psychologism>’ over ‘desublimation
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing⁹⁰–
apriorising-psychologism>’). Indeed, as to when such ‘relative-ontological-completeness⁸⁷—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation-<as-to-underlying,-ontological-commitment⁶⁶–
<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-
mentating/structuring/paradigming⁹²–as-being-as-of-existential-reality>’ is institutionalised
say with modern-day positivism/rational-empiricism the requisite ‘ontological-good-
faith/authenticity⁶⁹ existential-condescension-<of-apriorising/axiomatising/referencing–
psychologism>’ of modern-day scientific breakthroughs sublimation projected knowledge
hardly put into question. Likewise, this insight about the requisite ‘ontological-good-
faith/authenticity⁶⁹ existential-condescension-<of-apriorising/axiomatising/referencing–
psychologism>’ for organic-knowledge needs to be explicated with regards to the blurriness⁷ of
⁵⁶meaningfulness-and-teleology⁹⁹ associated with today’s institutional-being-and-craft
notional~pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation-~~blurring/undermining-of-prospective-totalising-entailing,-~~
~~as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-~~
~~completeness⁸⁹~~) 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
desublimating⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ ~~<amplituding/formative-~~
~~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴~~
as of ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-
mentating/structuring/paradigming⁶⁵. The fact is where such pretenses are nowhere found in the
terrain of knowledge-reification-gesturing-<in-
prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness⁹ -in {preconverging-disentailment-by} postconverging-entailment> but rather
surreptitious enterprises of ~~<amplituding/formative>~~ wooden-language-<imbued—averaging-
of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -
as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>>
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-thinking²¹—apriorising-
psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
preconverging-or-dementing⁹—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-completeness⁸⁷-by-reification/contemplative-distension²⁷ for its elucidation and appropriate secondnature institutionalisation that is not dissociated from the very construction-of-the-Self”, and knowledge cannot thus be construed as ‘a minor and side thing of mere influencing and stature’ that is dissociated with veridical human mental-development and emancipation in order to rather surreptitiously serve human-subpotency as mortal methodologising/mutualising/organising/institutionalising perverted purposes (as so-of-ten implicitly construed by many a social dominance/vested-interest actor and sycophantic-sophistry throughout human history in eliciting <amplituding/formative>⁸ wooden-language- <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to- prospective-apriorising-implications>>) hardly showing disinterested interest in genuine knowledge). The blunt fact is that as explained above and clearly obvious with human institutional-development—as-to-social-function-development and living-development—as-to- personality-development the ordinariness of ⁵⁶meaningfulness-and-teleology⁹⁹ is not to be exploited as if it is a credible state of profound ontological-veracity given the lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by- reification/contemplative-distension²⁷ (as to a disparateness-of-conceptualisation- <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> which notional~pedantising/muddling/formulaic-hollowing-out—in- subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,- as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological- completeness⁸) thrives on this lack of ¹⁰³universal-transparency¹⁰⁴ -<transparency-of-totalising- entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative- ontological-completeness⁸) with regards to prospective Being-development/ontological- framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-

⁵⁶meaningfulness-and-teleology⁹⁹ underlying the genuine social intellectual–function/posture. Intellectualism as such is much more than just about ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ underpinning–suprasocial-construct relate to their given ⁵⁶meaningfulness-and-teleology⁹⁹ in absolute terms whereas in reality there are veridically relative subontologisation/subpotentiation of ontology as metaphysics-of-presence-~~implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’~~’; 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-supererogation⁹⁶>, and the genuine social intellectual–function/posture as such is not about a naivist social-vestedness/normativity-~~discretely-implicit-functionalism~~> as otherwise the possibility for the ~~cumulating/recomposuring–attendant-ontological-contiguity~~>-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-teleology⁹⁹. The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ~~preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing~~>-existentialising—enframing/imprintedness-~~as-to-⁷⁹historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition~~> conception

of sublimating value and ontological-veracity disposition; and so as to the fact that
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) actually
tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-
veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology⁹⁹-<in-
preconverging-existential-extrication-as-of-existential-unthought>⁵ positive-opportunism—of-
social-functioning-and-accordance⁷⁵ of institutional-development—as-to-social-function-
development and living-development—as-to-personality-development) over ‘non-immediacy
prospective sublimating value and ontological-veracity disposition’ (with regards to its
supererogation⁹⁶-profundity~postconverging—de-mentating/structuring/paradigming requisite
dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-
reification/contemplative-distension²⁷ for Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
and-teleology⁹⁹), and in fact in many ways individuals intersolipsistic actions in society
implicitly recognise this reality even as the overall underpinning—suprasocial-construct tends to
be abstractly preconvergingly—de-mentated/structured/paradigmed to skew towards ‘immediacy
supposed absolute sublimating value and ontological-veracity disposition’ (as for instance
professional choices and callings made well beyond just a question of their remunerative or
supposed incidental social prestige worth). Part and parcel of the genuine social intellectual-
function/posture is to undermine this skewing towards ‘immediacy supposed absolute
sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-
awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶
positive-opportunism—of-social-functioning-and-accordance⁷⁵ of institutional-development-
as-to-social-function-development and living-development—as-to-personality-development) and

reconstrue human-subpotency aporeticism in terms of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. In this regards historically, without individuals making choices not to optimally pursue ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as to their given ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ but instead optimising their effort for ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ then the possibility will not arise for the very backbone of human value and ontological-veracity sublimation (reflecting the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’) upon which ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ is grounded. History knows that the ‘contorted human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. upon whose ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human ⁵⁶meaningfulness-and-teleology⁹⁹ (and so not only with human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ but is equally reflected in a poor-spirited bland conception of human institutional-development-as-to-social-function-development and living-development-as-to-personality-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 preconvergently—de-mentated/structured/paradigmed ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ cannot be construed

as absolute as in effect it will ultimately prospectively stultifying the requisite ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ that acts as the backbone for human value and ontological-veracity sublimation (as has always been the manifest case for surpassing the uninstitutionalised-threshold¹⁰² of registry-worldviews/dimensions). The fact is ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as underlying ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ end up as the registry-worldviews/dimensions Establishments underpinning—suprasocial-construct as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of social-vestedness/normativity-<discretely-implied-functionalism> and social-stake-contention-or-confliction. It is the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-reflected in human ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) that goes beyond ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ and generate the requisite de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ while superseding ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-dementates/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 ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴

<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) subontologising palliative terms that as to their
 specifically defined ‘human social-vestedness/normativity-<discretely-implied-functionalism>
 implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-
 construction’ are very much integrative of collateral aspects as
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by
 dulling the social-construct’s conscience in this way rather distracts from the realisation and
 contemplation of the full possibilities for profound de-mentative/structural/paradigmatic
 transformation of ‘non-immediacy prospective sublimating value and ontological-veracity
 disposition’. The subtle manifestation of the social implications of ‘immediacy supposed
 absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ positive-opportunism—of-social-functioning-and-accordance⁷⁵ of
 institutional-development-as-to-social-function-development and living-development-as-to-
 personality-development) with regards to our positivism-procrypticism registry-
 worldview/dimension can be appreciated in modern-day sycophantic-sophistry and
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness ⟩, media-driven disenfranchising narrative <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 ⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) and
 dominance/vested-interest diffused institutional influence in many ways and occasions

rendering formal and official languages of institutions smokescreens for underhanded
 <amplifying/formative> wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought— categorical-imperatives/axioms/registry-
 teleology⁹⁹). In many ways this ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) analysis as to the positivism—procrypticism registry-
 worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional beholdening-
 becoming—distortive-originariness/distortive-origination—as-to-⁴¹ historicity-tracing~inhibited-
 mental-aestheticising implications is very much relevant however the underlying socio-econo-
 political subontologisation/ideology-over-ontology whether technocratic, capitalistic or
 communist (as in fact all such systems mirror each other as to their beholdening-becoming—
 distortive-originariness/distortive-origination—as-to-⁴¹ historicity-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 ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³ reference-of-thought); as
 to the fact that the underlying institutional formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵ meaningfulness-and-teleology⁹⁹ of these systems are rather as of ‘dominance/vested-
 interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
 descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-
 threshold-of-institutional-and-social-desublimation> of ⁷⁹presencing—absolutising-identitive-

constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) of social-vestedness/normativity-<discretely-implicit-
 functionalism> and social-stake-contention-or-confliction’, and prospective human
 scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-
 or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶> rather points to prospective notional~deprocrypticism
 aestheticisation—and-aestheticisation-towards-ontology (as to dimensionality-of-sublimating²⁵-
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation)) unenframed/unbeholdening/bechancing—supererogation⁹⁶
 ‘bechancing-backdrop of ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~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 ⁵⁵maximalising-recomposuring-for-
 relative-ontological-completeness⁸⁷—unenframed-conceptualisation’). Such a
¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-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-thinking²¹—by—preconverging-or-dementing²⁰-
 perspectives-of-human—⁵⁶meaningfulness-and-teleology⁹⁹> underlying human ontological-
 performance⁷²-<including-virtue-as-ontology> as to the ontological-contiguity⁶⁷—of-the-

human-institutionalisation-process⁶⁸ <cumulating/recomposuring—attendant-ontological-
 contiguity >-succession of registry-worldviews/dimensions’ and ‘the facet of the existentially-
 withdrawn-(as-‘unaccounted-for’-leftover-or-residuality-or-spirit-of-⁵⁶ meaningfulness-and-
 teleology⁹⁹ -so-construed-as-metaphoricity⁵⁷ ,-informing-prospective-
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness, -so-reflected-and-
 compensated-with-the-notion-of-dimensionality-of-sublimating⁵⁵ -
 (<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness⁸ /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~deprocrpticism 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-⁵⁶ meaningfulness-and-teleology⁹⁹ of unintelligence (beholdening-
 becoming—distortive-originariness/distortive-origination—as-to-⁴⁷ historicity-tracing~inhibited-
 mental-aestheticising) towards intelligence (‘bechancing-backdrop of ⁶¹nonpresencing-
 <perspective—ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—
 originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>~disinhibited-mental-aestheticising sublimation reclamation/recovery from
 beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷ historicity-

tracing~inhibited-mental-aestheticising’). It is herein contended that the veridical genuine social intellectual–function/posture (as to the creative dynamics of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development) and so across the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions as to its orientation towards ‘reclamation/recovery of maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’ is effectively what underlies the unenframed/unbeholdening/bechancing–supererogation⁹⁶ possibility of all prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ enabling the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory–de-mentativity reflecting the fact that their underpinning–suprasocial-constructs as to ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness–(as-to-⁴ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) are otherwise hardly transcendental with regards to prospective construction-of-the-Self implications given their beholdening-becoming—distortive-originariness/distortive-origination–as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising. It is for the sake of preserving the full possibilities of prospective human value and ontological-veracity sublimation beyond ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness–(as-to-⁴ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) that the genuine social intellectual–function/posture

must ever always remain independent and not be usurped by dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all human uninstitutionalised-threshold¹⁰² the prospective¹⁸ deprocrpticism-or-preempting—disjointedness-as-of-³³reference-of-thought ‘ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ 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 as⁵⁶ meaningfulness-and-teleology⁹⁹ 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 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions instigated transcendence-and-sublimity/sublimation/supererogatory~de-mentativity for their respective prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ as to the fact that the intemporal messianic-reasoning/reasoning-through instigation respectively of prospective base-institutionalisation,¹⁰³ universalisation, positivism/rational-empiricism and notional~deprocrpticism are not actually as of⁵⁶ meaningfulness-and-teleology⁹⁹ but rather are as of metaphoricity⁵⁷ with regards respectively to prior recurrent-uninstitutionalisation, base-institutionalisation—ununiversalisation,¹⁰³ universalisation—non-positivism/medievalism and our positivism—procrpticism, and so as to the fact that the latter (as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶) are ever always urged along beyond their uninstitutionalised-threshold¹⁰² given ‘taxingness-of-originariness upon human-subpotency

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in the face of their
 ‘specifically given ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—
⁵⁶meaningfulness-and-teleology⁹⁹ prospective human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’ for the
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility
 enabling prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
 as effectively involving the veridically uninhibited/decomplexified dimensionality-of-
 sublimating ²⁵-(~~<amplifying/formative>~~ supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) in cognisance-and-integration of the requisite ‘ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ existential-
 condescension-<of-apriorising/axiomatising/referencing—psychologism>’ for the availing of the
 organic-knowledge ⁵⁶meaningfulness-and-teleology⁹⁹ of base-institutionalisation,
¹⁰³universalisation, positivism/rational-empiricism and notional~deprocrypticism respectively
 (as to their respective ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰ ‘inducing of their ⁸³reference-of-thought—and—⁸³reference-
 of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ underlying logical-basis/logic,-as-
 derived-from—transversality-<for-sublimating—existential-eventuating/denouement>~of-
 affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹> of logical operation/processing/contention of
 narratives’ reflected as of their respectively induced ‘relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-

framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)' imbued
⁴⁵ foregrounding__ entailment-(postconverging—narrowing-down~sublimation-as-to-
 'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁶⁶'-in-
 reflecting-'immanent-ontological-contiguity⁶⁷;-as-operative-notional~deprocrypticism)). This
 conception of 'ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰ existential-condescension-<of-
 apriorising/axiomatising/referencing—psychologism>' rather speaks to the fact that 'human
 <amplifying/formative—epistemicity>totalising~thrownness-in-existence³⁵ 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
 teleology⁹⁹ so-construed as 'human phenomenal/manifest conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting
 <amplifying/formative>disposedness/psychologismic-construct-(as-to-orientation/value-
 construct/valuation—and-derived-parameterising) and <amplifying/formative>entailment-(as-
 to-totalising-contiguous/coherent-factuality-of-variability))', underlied as of overall reifying-
 and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein specifically-
 relevant_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 ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴ <amplifying/formative—epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from~~
 its specifically given ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-
 existence³⁵, human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵
 as to human limited-mentation-capacity veridically implies that ‘existence is not beholdening to
 that human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵ 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~postconverging-de-
 mentating/structuring/paradigming⁷⁰ existential-condescension-<of-
 apriorising/axiomatising/referencing-psychologism>’ is thus merely reflecting the veridicality
 of the possibility of prospective human transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity which is only possible as to existence—
 as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ ~~-<as-to-perspective-ontological-~~
~~normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>~~
 with regards to human formativeness-~~<as-to-intersolipsism-of-~~
~~preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-~~
~~50 meaningfulness-and-teleology⁹⁹~~. Thus it is only the possibility of ‘ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ existential-
 condescension-<of-apriorising/axiomatising/referencing-psychologism>’ that can thus allow

human existential-discursivity—implicated-sublimation-over-desublimation beyond naïve
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ ~~<amplituding/formative-
epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
(given that human ontological-performance⁷²-<including-virtue-as-ontology> cannot be
neutrally be separated from human ~~<amplituding/formative-
epistemicity>~~totalising~thrownness-in-existence³⁵ 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 5000 BC an asteroid or virus could
bring about a human cataclysm, such a ‘potential manifestation of existence is not beholdening
to human appreciation of the existential implications of the notion and science behind the
asteroid or virus’ and in this regard suppose extraterrestrials living in a ‘supposedly habitable
Mars’ had achieved our modern-day civilisational and technological level, it is inevitable that
they will effectively adopt ‘ontological-good-faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰ existential-condescension-<of-
apriorising/axiomatising/referencing–psychologism>’ with regards to the human species on
Earth and strife to preempt such a cataclysm as to their technical capacity. We can appreciate
that the human species on Earth as to its relative-ontological-incompleteness⁸⁸ doesn’t have a
pretence to being of a ‘neutrally/objectively sound human ontological-performance⁷²-
<including-virtue-as-ontology> state failing to factor in human specific
~~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from
its specifically given ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-
existence³⁵’ 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 -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>) with regards to the fact that the ontological-veracity of all humans as human-subpotency is priorly of existential-discursivity—implicated-sublimation-over-desublimation superseding pretenses of mere-formulaic methodologising/mutualising/organising/institutionalising presciences as to entitlements of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ articulated induced elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷ ~educated—existentialising/contextualising/textualising-contiguity⁴⁰. Speaking of the requisite ‘owning-up’ as to when relative-ontological-completeness⁸⁷ is-educated—and—avails—and—re-avails rather than ontological-bad-faith/inauthenticity⁶⁴ in upholding relative-ontological-incompleteness⁸⁸ (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-dementing²⁰—apriorising-psychologism and not postconverging-or-dialectical-thinking²¹—apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicated-sublimation-over-desublimation that explains why the educating—and—availing—and—re-availing of relative-ontological-completeness⁸⁷ as to dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/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-supererogation⁹⁶. This <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ implied existential-discursivity—implicated-

sublimation-over-desublimation as to ‘ontological-good-faith/authenticity⁶⁹~postconverging-
 de-mentating/structuring/paradigming⁷⁰ 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-
 teleology⁹⁹ veridically arises. Thus existential-discursivity—implicated-sublimation-over-
 desublimation implies that the human is already ‘de-mentatively/structurally/paradigmatically
 intellectually-and-morally existentially engaged as to its limited-mentation-capacity’ without
 any ‘neutrally/objectively sound human ontological-performance⁷²-<including-virtue-as-
 ontology> state failing to factor in human specific apriorising/axiomatising/referencing-
 {of-
 attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-
 contiguity }—ontological-deficiency arising from its specifically given
 <amplituding/formativ-epistemicity>totalising~thrownness-in-existence³⁵’. This insight puts
 into perspective our ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ conception of
 intellectual-and-moral responsibility wherein supposedly failed/unsuccessful/ineffective
 initiatives undertaken as to relative-ontological-completeness⁸⁷ (for instance with regards to
 some public engagement aspiratory dispositions of such intellectuals like Sartre, Foucault, etc.
 and in the scientific domain for instance controversies associated with Louis Pasteur
 breakthroughs in microbial science) seem to be wrongly analysed from the posture of a
 supposedly neutral/objective social-setup conception of intellectual-and-moral responsibility
 (that ducks/ignores such relative-ontological-completeness⁸⁷ aetiologisation/ontological-
 escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-
 incompleteness⁸⁸ specific apriorising/axiomatising/referencing-
 {of-attendant-ontological-

contiguity ~duced~existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from its specifically given <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ 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 <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility starts at the very least with an orientation to relative-ontological-completeness⁸⁷ as to overall existential dimensionality-of-sublimating²⁵-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /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-teleology⁹⁹, existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’, thus points to the primacy of ‘the very <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ 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-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation). The
 bigger point here is that prospective human sublimation underlying prospective knowledge-
 reification-gesturing-<in-prospective_psychologism~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness³ -in-{preconverging-disentailment by} postconverging-
 entailment> in relative-ontological-completeness⁸⁷ cannot be engaged with any given registry-
 worldview/dimension in relative-ontological-incompleteness⁸⁸ as if the latter is of a
 ‘neutrally/objectively sound human ontological-performance⁷²-<including-virtue-as-ontology>
 state failing to factor in human specific apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 ontological-deficiency arising from its specifically given <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁵’ with regards to the fact that human
 <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ is already engaged
 in existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ existential-
 condescension-<of-apriorising/axiomatising/referencing-psychologism>’ (and so very much
 countering the deceptive eliciting in desublimation of <amplituding/formative>⁸ wooden-
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>}) by dominance/vested-interest actors and sycophantic-
 sophistry seeming to imply human-subpotency takes precedence over existence). In this
 regards, and in the bigger scheme of things existential-discursivity—implicated-sublimation-
 over-desublimation as to ‘ontological-good-faith/authenticity⁶⁹~postconverging-de-

mentating/structuring/paradigming⁷⁰ existential-condescension-<of-
apriorising/axiomatising/referencing-psychologism>' implies that as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, the respective state of
recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
procrypticism cannot be construed as of 'neutrally/objectively sound human ontological-
performance⁷²-<including-virtue-as-ontology> state failing to factor in human specific
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from
its specifically given <amplifying/formative-epistemicity>totalising~thrownness-in-
existence³⁵' with respect to prospective base-institutionalisation, ¹⁰³universalisation,
positivism/rational-empiricism and notional~deprocrypticism respectively; and as relative-
ontological-completeness⁸⁷ avails intellectual-and-moral responsibility is rather reflected as of
dimensionality-of-sublimating²⁵-(<amplifying/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness /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 ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ self-justification of uncertainty of
prospective human sublimation), the comprehensive coherence of human sublimation in
existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶
is effectively highly regular and consistent (and this can only be fully appreciated from an
ontologically sound conception of 'existence as of its immanently tautologous coherence
speaking to its ontological-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 confliction in the
perception and relation to human sublimation in existence between metaphysics-of-presence-

<implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness⁴> <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’ on the one hand and on the other hand difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² as to relative-ontological-completeness⁸⁷ <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-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 teleology⁹⁹ speaking of ‘human phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting <amplituding/formative>disposedness/psychologismic-construct-<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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation. The insight here is that human state of prior relative-ontological-incompleteness⁸⁸ de-mentatively/structurally/paradigmatically impacts reflexively on human appraisal of its prospective relative-ontological-completeness⁸⁷ sublimation implications, and so across the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-

worldviews/dimensions right up to the originariness/origination-~~(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)~~ perspective of ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought which purportedly escapes any such reflexive ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ but that, as of the ~~<cumulating/recomposuring-attendant-ontological-contiguity >~~-successive registry-worldviews/dimensions ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ construals/conceptualisations, that ‘directly relevant trace of prospective human effectively-purist-sublimation-~~(reflecting-prospective-⁴⁶historiality/ontological-eventfulness³/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ is rather ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹’ such that a contrasting assessment rather highlights the ‘entangling/enmeshing of effectively-purist-sublimation-~~(reflecting-prospective-⁴⁶historiality/ontological-eventfulness³/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ and overall relative-ontological-incompleteness⁸⁸—presublimation-

construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ induced desublimating of the effectively-purist-
 sublimation-<reflecting-prospective-⁴historicality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’>>’ as to the concreteness/concretism/<preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴historicity-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-opportunism—of-social-functioning-and-accordance⁷⁵ social
 implications ultimately leading to subsequent human
 methodologising/mutualising/organising/institutionalising sublimating overall
⁵⁶meaningfulness-and-teleology⁹⁹. But the overall postconverging-de-
 mentating/structuring/paradigming of human sublimation in existence as such is not always
 coherent as to the discrepancy in the occurrence of specific sublimations and desublimations
 say material and technical sublimation pointing to relative-ontological-completeness⁸⁷ and
 ‘immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-
⁵⁶meaningfulness-and-teleology⁹⁹ instigating the referencing/registering/decisioning
 desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-
 to-their-relative-ontological-completeness⁸ – reference-of-thought-⁸devolving>’. In this
 regards, we can appreciate how the subsequent immaterial/social sublimation required for
 prospective positivism/rational-empiricism came to be appreciated by such thinkers like the
 Rousseaux, Diderots, etc. as to the fact that the material possibilities of their epoch associated

with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ of their epoch wanting, explaining for instance Rousseau’s appreciation of the noble-savage and nature as speaking to a prospective human 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-thinking²¹—apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness⁸⁷ and the immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ of medieval-scholasticism associated with alchemic/magical thinking, to the point that in many ways their actions were directed towards articulating at the very least an underlying ‘scientific—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-sublimation-(as-to-underlying,-ontological-commitment⁶⁶—**<implied—self-assuredness-of-ontological-good-faith/authenticity⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>**)’ 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-completeness⁸⁷

weren't the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior mediinally clouded immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁶meaningfulness-and-teleology⁹⁹ value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩, but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival. Thus it is always the case that the positive-opportunism—of-social-functioning-and-accordance⁷⁵ 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-completeness⁸⁷-by-reification/contemplative-distension²⁷ immaterial/social sublimation considerations that rise to the aporeticism overcoming/unovercoming 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-teleology⁹⁹’ of our positivism—procrypticism, for instance as associated with an ‘underlying dumbing-down public intellection and media industry’; as media-access and its commercialisation function in many ways rather adhocly substitutes-for/undermines a profound genuine social intellectual—function/posture as to social-stake-contention-or-confliction implications. The further implication of this discrepancy is in highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. is only veridically effective as to the originariness/origination-⟨so-construed-as-to-ontological-

normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective of notional~deprocrpticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought-⁸⁴ devolving>’ that goes on as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)

displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholdening relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign individuals increasingly politically irrelevant as to the paradox for instance that the healthier political framework in the years following the second world-war, as hardly subject to closed-circles of effective direct/indirect politico-institutional influence rampant today, notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce critical progressive social transformations that in many ways the modern-day political framework as to a period of rather

profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the more potent possibilities for social transformation are increasingly subdued under politico-institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-circles of effective direct/indirect politico-institutional influence 'as to a strategic capacity to elicit old and relatively aporetically irrelevant beholdening narratives of identity as a divide-and-conquer strategy for undermining the real and concrete common sovereign narrative of social transformation possibilities' as so-reflected with commonly held objective sovereign aspirations that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised beholdening narratives of identity with their 'ad-hoc/arbitrary popping-up in the media at critical electoral moments involving high emotional charge quelling cerebral thinking as of the modern-day efficient disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-supposedly-constructively-opened-public-debate' (as to the wrong mental enculturation of the notion that the 'political game' in-of-itself precedes individuals and social sovereign aspirations as if the latter were just 'paying fans to a sports encounter' rather than a political process meant to serve them as so reflected with an enculturated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal of the political debate with political actors then effectively turning over rather towards the levers of their potential power which is paradoxically not necessarily/deterministically social sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but rather surreptitious/private closed-circles of effective direct/indirect politico-institutional influence as so-plainly exposed by the fact that long-term consequences of public policies recurrently 'default for dominance/vested-interest actors'). Even in the purely intellectual sense, modern-day scientific advancements and achievements have correspondingly given rise to a

distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-practice that effectively rides the wave of natural sciences accomplishments and in so doing projects of a naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> rendering the scientific adventure as of a living attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification/contemplative-distension²⁷ as to human limited-mentation-capacity-deepening⁵³ implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration—as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ conception of methods/methodologies/approaches as to mere reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation with a poor appreciation for the prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—

conceptualisation behind the supererogatory invention and validation of any such methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-desublimating-lack-of²⁶-{<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹³/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-¹⁶historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} in supererogation⁹⁶ is vital for perpetually enhancing that limited-mentation-capacity as of our aestheticisation—and-aestheticisation-towards-ontology); as such mystical/spiritual narratives were veridically ‘trailing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ that ultimately enabled and propelled 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-¹⁶historiality/ontological-eventfulness¹⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

modern-day non-superstitious clairvoyance/clearsightedness with the important projective-insights that since human aestheticisation scheming has always been central and preceding human aestheticisation-towards-ontology (as even manifested in modern-day natural sciences creativity) it would be foolhardy to adopt a mental-disposition as of science-ideology that poorly recognises the critical creative role for human aestheticisation in the perpetual development of human ⁵⁶meaningfulness-and-teleology⁹⁹ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, 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-teleology⁹⁹ herein construed as of ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-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 ¹⁰³universalising-idealisation inventing/creating ¹⁰³universalising-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-teleology⁹⁹ and its corresponding methods/methodologies/approaches

associated with its institutional-development-as-to-social-function-development and living-
 development-as-to-personality-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-
 completeness⁸ – reference-of-thought-⁸ devolving> 'critically points to an overall nascent
 knowledge-reification-gesturing-<in-
 prospective_psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸ -in-{preconverging-disentailment by} postconverging-entailment> directly or
 indirectly prescient of a comprehensive sublimating⁵⁶ meaningfulness-and-teleology⁹⁹
 conception of the given prospective relative-ontological-completeness⁸⁷ 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-completeness⁸⁷ induced sublimation as reflected in any subject-matter (as to its
 phenomenal/manifest~subpotency-(in-transitive-conflatedness⁸ -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~postconverging-de-mentating/structuring/paradigming⁷⁰ existential-
 condescension-<of-apriorising/axiomatising/referencing-psychologism>' (and so as effectively
 reflected by the overall⁸³ reference-of-thought and⁸³ reference-of-thought-⁸⁴ devolving/subject-
 matter 'relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-
 psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-
 sublimation-(as-to-underlying,-ontological-commitment⁶⁶ -<implied—self-assuredness-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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> rather speaks to deficient

prior_knowledge-reification-gesturing-<in-prior_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

constitutedness ⁴in-preconverging-entailment> caught up in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³in-{preconverging-disentailment by}-postconverging-entailment> 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 emancipating implications; so-reflected in a practice of ‘clouded thought’ that has no true intellectual elucidation purpose but rather an extension of the political over veridical knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging disentanglement by} -postconverging entailment> (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
 <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions required their specific ‘relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity-sublimation-(as-to-underlying,-ontological-commitment⁶⁶—
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)’ to usher in the
 possibility of their very own secondnature institutionalisation unclouded knowledge-
 reification-gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness³ -in- {preconverging disentanglement by} -postconverging-
 entailment>, the ultimate possibility for our positivism-procrypticism overcoming its
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness } lies with the prospective ‘deprocrypticism—
 apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity-sublimation-(as-to-underlying,-ontological-commitment⁶⁶—
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-

mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)} imbued

⁴⁵ foregrounding__ entailment-⟨postconverging—narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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-⁴historiality/ontological-
eventfulness /ontological-aesthetic-tracing-⟨perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ (and as rather
‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸—presublimation-
construct-of-⁵⁶meaningfulness-and-teleology⁹⁹’) 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-
potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression (in
reflecting holographically-⟨conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-
the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over-
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating

existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—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/reparadigmimg—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-

⁵⁶meaningfulness-and-teleology⁹⁹ 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 the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions ⁸³reference-of-thought—and-⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁷ dimensionality-of-sublimating ²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness ¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’.

Critically thus the veracity of human sublimation is rather as to the originariness/origination-⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ perspective of notional~deprocrypticism as effectively reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, and so as to the fact that the

notional~deprocrpticism given ‘directly relevant trace of prospective human effectively-purist-
 sublimation-~~(reflecting-prospective-⁴historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’>}~~ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’ is not ‘beholdening wrongly upon the overall relative-
 ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹’.
 This projected notional~deprocrpticism ontological-normalcy/postconvergence perspective
 points out that human sublimation in existence actually reflects the overall ontological-
 contiguity⁶⁷ as of the ~~<cumulating/recomposuring-attendant-ontological-contiguity >-~~
 successive registry-worldviews/dimensions ‘⁸³reference-of-thought—and-⁸³reference-of-
 thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹’ comprehensiveness of prospective
 sublimating-nascence (as to their instigating relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing-psychologism)’ manifested as of the
 notional~symmetrisation-~~<as-to-symmetrisation-by-desymmetrisation-in-reflecting-
 postconverging-or-dialectical-thinking²¹-by-preconverging-or-dementing²⁰-perspectives-of-
 human-⁵⁶meaningfulness-and-teleology⁹⁹>~~ 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-incompleteness⁸⁸—presublimation-construct-of-
⁵⁶meaningfulness-and-teleology⁹⁹’) will stall without the appropriate reconciling of the overall
 relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-
 teleology⁹⁹ to the prospective comprehensive sublimating ⁵⁶meaningfulness-and-teleology⁹⁹
 implications of the instigated relative-ontological-completeness⁸⁷ effectively-purist-
 sublimation-~~(reflecting-prospective-⁴historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-~~

relativism-determinism’>}, and so as to ‘⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating-nascence (as to the instigating relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism)’ prospective reconciling. This is fundamentally the case because the implied dimensionality-of-sublimating²⁵—
<<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}> inducing the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸reference-of-thought-⁸⁴devolving> is lost to the prior overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ as to a narrow-minded positive-opportunism—of-social-functioning-and-accordance⁷⁵ driven exploitation of such nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought-⁸⁴devolving> while failing to come to terms as to construing the <amplituding/formative-epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’—
<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹ /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-psychologism⁸⁹ with regards to ‘⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating-nascence (as to the instigating relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism)’; thus inducing the discrepant ‘immaterial/social overall relative-ontological-incompleteness⁸⁸—

presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ instigating the
 referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-
 reference-of-thought-⁸⁴devolving>’ that is and so as to human social subontologising of
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness⁸⁷-reference-of-thought-⁸⁴devolving>. This insight underlines the
 fact that instigated nascent-particular/incipient-and-material/technical-sublimations-<blinded-
 to-their-relative-ontological-completeness⁸⁷-reference-of-thought-⁸⁴devolving> ‘critically
 points to an overall nascent knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness -in-{preconverging-disentailment by} postconverging-entailment> directly or
 indirectly prescient of a comprehensive sublimating ⁵⁶meaningfulness-and-teleology⁹⁹
 conception of the given prospective relative-ontological-completeness⁸⁷ registry-
 worldview/dimension’ as so-reflected with the <cumulating/recomposuring-attendant-
 ontological-contiguity >-successive registry-worldviews/dimensions given ⁸³reference-of-
 thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹
 comprehensiveness of prospective sublimating-nascence (as to the instigative relative-
 ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism)’ underlying
 specific overall knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness -in-{preconverging-disentailment by} postconverging-entailment> as so-
 manifested with any such relative-ontological-completeness⁸⁷ registry-worldview/dimension
 ‘specific overall knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ⁸³ -in- {preconverging-disentailment-by} -postconverging-entailment> of-
variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
sublimations’. The specific overall knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ⁸³ -in- {preconverging-disentailment-by} -postconverging-entailment> of the
<cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-
worldviews/dimensions (as reflecting the overall ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸) projectively entail ‘⁸³reference-of-thought—and-⁸³reference-of-
thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective
sublimating-nascence’, and so as from: recurrent-utter-uninstitutionalisation ‘non-rules—
apriorising/axiomatising/referencing-psychologism overall knowledge-reification-gesturing-

<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-
ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ⁸³ -in- {preconverging-disentailment-by} -postconverging-entailment> of-
variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
sublimations’ (as recurrent-utter-uninstitutionalisation ‘⁸³reference-of-thought—and-⁸³reference-
of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective
sublimating-nascence’), base-institutionalisation-universalisation ‘rulemaking-over-non-
rules—apriorising/axiomatising/referencing-psychologism overall knowledge-reification-
gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-

ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness ⁸³ -in- {preconverging-disentailment-by} -postconverging-entailment> of-

variously-developing-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
 sublimations’ (as base-institutionalisation–ununiversalisation ‘⁸³reference-of-thought–and–
⁸³reference-of-thought-⁸⁴devolving–⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of
 prospective sublimating–nascence’), ¹⁰³universalisation–non-positivism/medievalism
 ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
 psychologism overall knowledge-reification–gesturing-~~in-~~
 prospective psychologismic~apriorising/axiomatising/referencing-~~{of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~
 conflatedness ³ in ~~{preconverging-disentailment by} postconverging-entailment~~> of-
 variously-developing-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
 sublimations’ (as ¹⁰³universalisation–non-positivism/medievalism ‘⁸³reference-of-thought–and–
⁸³reference-of-thought-⁸⁴devolving–⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of
 prospective sublimating–nascence’), positivism–procrypticism ‘positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism overall knowledge-reification–gesturing-
 <in-prospective psychologismic~apriorising/axiomatising/referencing-~~{of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~
 conflatedness ³ in ~~{preconverging-disentailment by} postconverging-entailment~~> of-
 variously-developing-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
 sublimations’ (as positivism–procrypticism ‘⁸³reference-of-thought–and–⁸³reference-of-
 thought-⁸⁴devolving–⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective
 sublimating–nascence’), and prospectively notional~deprocrypticism ‘preempting—
 disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative–
 epistemicity>growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-

formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism overall knowledge-reification—
 gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness ¹³ -in {preconverging disentanglement by}—postconverging entailment> of-
 variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
 sublimations’ (as notional~deprocrypticism ‘⁸³reference-of-thought-and—⁸³reference-of-
 thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective
 sublimating—nascence’). This comprehensive elucidation highlights that human sublimation is
 not inherently haphazard as the wrong perception of haphazardness arises as from the varying
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 ⁸³reference-of-thought-and—⁸³reference-of-
 thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective
 sublimating—nascence’. Thus such a notional~deprocrypticism ontological-
 normalcy/postconvergence perspective warrants the requisite <amplituding/formative—
 epistemicity>totalising/circumscribing/delineating relative-ontological-completeness⁸⁷
 appraisal of singularly induced prospective sublimations as to projected overall human
⁸³reference-of-thought-and—⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-

teleology⁹⁹ imbued <amplituding/formative-epistemicity>totalising/circumscribing/delineating
‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
<sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness¹ /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-psychologism⁸⁹ (as of
‘⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-
teleology⁹⁹ comprehensiveness of prospective sublimating-nascence’). Critically this
discrepancy between nascent-particular/incipient-and-material/technical-sublimations-
<blinded-to-their-relative-ontological-completeness⁸⁷ - reference-of-thought-⁸⁴devolving> and
overall relative-ontological-incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-
and-teleology⁹⁹ (as involving ‘immaterial/social overall relative-ontological-incompleteness⁸⁸-
presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ instigating the
referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ -
reference-of-thought-⁸⁴devolving>’ and so as to human social subontologising of nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness⁸⁷ - reference-of-thought-⁸⁴devolving>); is effectively the hallmark of all
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> as to their
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴, 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-teleology⁹⁹ as
highlighted above this is equally reflected as to a human institutional-development-as-to-
social-function-development and living-development-as-to-personality-development
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> inclination for ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (so-
reflected as of human ‘formativeness-<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology⁹⁹): defining the construal/conceptualisation of human
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (with regards to the
requisite human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-
collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-
potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to
supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
prospective-apriorising-implications>)). Such an ultimate construal of human self-surpassing as
to the notional~deprocrpticism epistemic-projection perspective in ontological-
normalcy/postconvergence effectively grapples with the requisite ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating ‘relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
<sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness /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-ing-psychologism⁸⁹ as of ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating—nascence’ as so-elicited by nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-⁸ devolving>. Insightfully this can be reflected upon creatively as the requisite underlying ¹⁸depro-crypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought institutionally projected (implying de-mentative/structural/paradigmatic institutionalising of prospective scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guiding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>) ‘unenframed/unbeholdening/bechancing—supererogation⁹⁶ parameterisation/reparameterisation-<reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-desublimation?’>-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation—and—aestheticisation-towards-ontology/⁵⁶meaningfulness-and-teleology⁹⁹ (as of human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development), and so as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶. Such an ‘unenframed/unbeholdening/bechancing—supererogation⁹⁶ of notional~depro-crypticism 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-teleology⁹⁹ (as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹) will call into question as of pure-ontology the very apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—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 preconvergently-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 ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness- <as-to-⁴ historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition> as being ‘the imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework of human agency’. However, as to a constructive knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-disentailment by} postconverging-entailment> with respect to the haunting fact of human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ as to any such ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴

<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) speaking to such a <amplituding/formative—
 epistemicity>totalising~thrownness-in-existence³⁵, such a notional~deprocrypticism
 institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation⁹⁶
 parameterisation/reparameterisation-⟨reflecting-a-supererogatory~decisionality-of-
 socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-
 presublimatory-decisionality—numbing-traction-desublimation’⟩-as-so-operationalising-
 ‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation—and-
 aestheticisation-towards-ontology/⁵⁶meaningfulness-and-teleology⁹⁹ is more immediately-and-
 constructively bound to ‘appraise the conception of sovereign equanimity/balance driving
 human agency imbued sublimation as to <amplituding/formative—
 epistemicity>totalising/circumscribing/delineating ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷—
 ⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness⁸¹/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—psychologism⁸⁹. This double
 epistemic orientation to a notional~deprocrypticism institutionalisation
 ‘unenframed/unbeholdening/bechancing—supererogation⁹⁶ parameterisation/reparameterisation-
 ⟨reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-
 desublimation’⟩-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’
 for prospective aestheticisation—and-aestheticisation-towards-ontology/⁵⁶meaningfulness-and-

teleology⁹⁹ can be understood in the sense that just as we can appreciate that if supposedly we are found in say an exclusively animistic social-setup with supposedly no possibility to rejoin a positivistic social-setup, while at the very least we appreciate that the material/technical capacity of a positivistic social-setup overall ⁵⁶meaningfulness-and-teleology⁹⁹ will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, the fact remains that our ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵ in the animistic social-setup requires at least a basic engagement tolerable to its ⁵⁶meaningfulness-and-teleology⁹⁹ before any pretense to a projection of positivistic ⁵⁶meaningfulness-and-teleology⁹⁹ (as can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively globalising world we can't conceive that ours will be the human generation bereft of 'profound diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' given the increasingly relic/artifactual nature of traditional cultures in our modern age as to the potent lack of prospective creative aestheticisation off-the-beaten-path of an increasing convergence deadening of the possibility prospective reappraisals of human ⁵⁶meaningfulness-and-teleology⁹⁹ (as so-construed as of dimensionality-of-sublimating²⁵ ~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)), as to the fact that overall human beholdening inclination (as to any defining overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ concerned mostly with human institutional-development—as-to-social-function-development and living-development—as-to-personality-development in the priorly achieved Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹) rather tends

to reconverge to shallow ~~amplifying~~/formative-epistemicity>totalising~thrownness-in-existence³⁵ concreteness/concretism/~~preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>~~-existentialising—enframing/imprintedness-~~(as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)~~—of-human-ontological-performance⁷²-<including-virtue-as-ontology> as reflected by the ~~<cumulating/recomposuring—attendant-ontological-contiguity >~~-successive registry-worldviews/dimensions ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>~~-existentialising—enframing/imprintedness-~~(as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)~~ (when it comes to overall human ‘aestheticisation as reflecting the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology⁹⁹’); thus as not necessarily speaking of the absolute possibility of human consciousness projection in want for its recurrent parameterisation/reparameterisation-~~(reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-desublimation’)~~-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ in optimising human ontological-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-⁴ historicity/ontological-eventfulness ⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)). But then just like with all prior registry-worldviews/dimensions, our positivism–procrypticism ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ ~~<preconverging~‘motif-and-~~~~

apriorising/axiomatising/referencing'—imbuing>-existentialising—enframing/imprintedness-
 <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> effectively
 projects a hurdle to any such de-mentative/structural/paradigmatic notional~deprocrypticism
 conception of re-ontologisation as to its inherent <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 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 for
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~'motif-and-
 apriorising/axiomatising/referencing'—imbuing>-existentialising—enframing/imprintedness-
 <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>' (however
 their de-mentative/structural/paradigmatic flaws). Today manifestations (in the political
 domain) of protest votes for instance, more than just a question of poor political leadership
 actually has to do in many ways with 'an alienating politico-institutional entrapment/frame-up
 of sovereign choice' within the supposed democratic process that 'forestalls-and-narrows as of
 strategic rules and processes' the effective political fulfilment of individual and social sovereign
 choices inducing anti-sovereign consequences as to defaulting policy consequences to
 dominance/vested-interest actors without truly being institutionally subject to competing
 profound alternative institutional aestheticising contemplation given their institutional³⁴

ascendence. Such a beholdening ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-(as-to-¹⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) skews the fundamental ontology question by its inherent <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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—supererogation⁹⁶ parameterisation/reparameterisation- <reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-desublimation’>-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation—and-aestheticisation-towards-ontology/⁵⁶meaningfulness-and-teleology⁹⁹; as of the paradox that a social-setup as to its <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁵ is so pragmatically self-focussed that its aestheticisation and hence aestheticisation-towards-ontolgy dynamic-potential as to existence— as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ is narrowed/limited/constricted however its level of development (explaining the decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,—as—spontaneity-of-aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposeure-(as-to-¹⁴ historicity/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}) as can be appreciated throughout human history). This is explained by the fact that the human can

relatively easily appreciate the ontological-pertinence of new practices arising as from outside cultural diffusion but it is very much difficult to reconstrue of such practices as from the taxingness-of-originariness involved in surpassing an internalised ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ posture; and this very much explains the double epistemic orientation to notional~deprocrpticism institutionalisation ‘unenframed/unbeholdening/bechancing-supererogation⁹⁶ parameterisation/reparameterisation-~~(reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)~~-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/⁵⁶meaningfulness-and-teleology⁹⁹ as highlighted above (as to the need to feed our ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵ 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-teleology⁹⁹: is de-mentatively/structurally/paradigmatically ever inducible as of human formativeness-~~<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵meaningfulness-and-teleology⁹⁹~~, 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-teleology⁹⁹, -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-teleology⁹⁹,-ultimately-construed-as-habit/practice/belief/culture (when it comes to overall human ‘aestheticisation as reflecting the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology⁹⁹’). 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-teleology⁹⁹,-ultimately-construed-as-habit/practice/belief/culture’. Human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵,-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-teleology⁹⁹’. Critically, this human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵,-imbued-projective-arbitrariness/waywardness-~~(as-to-the-human-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’)~~, as to when it converges to sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, goes on to

prospectively reflect the relative-ontological-completeness⁸⁷ ‘specific overall knowledge-reification-gesturing-~~<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
contiguity }—conflatedness³ in-{preconverging-disentailment by} postconverging-
entailment>~~ of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations’ (while as to when it converges to desublimation as failing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, it goes on to priorly reflect the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ as to its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-~~<as-to-⁴historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>~~). The above analysis reflects the fact that human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵,-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-teleology⁹⁹,-ultimately-construed-as-habit/practice/belief/culture; and so reflected in human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development. Human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵,-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—⁹⁷surrealising/supererogating-drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'-imbuing>-existentialising—framing/imprinting-(as-to-prospective-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>)' (as to manifestly cultivated/beholdening-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹,-ultimately-construed-as-habit/practice/belief/culture so-reflected as <preconverging~'motif-and-apriorising/axiomatising/referencing'-imbuing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). Such an 'effectively underlying human beholdening—inching,-apprehending,-and-taming-drive or aestheticising—⁹⁷surrealising/supererogating-drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'-imbuing>-existentialising—framing/imprinting-(as-to-prospective-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>)' (inherent to human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵,-imbued-projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-⁴<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-⁵meaningfulness-and-teleology⁹⁹; as underlying the possibilities for human

sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-
 possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-
 apriorising/axiomatising/referencing-of-existence⁹⁵. Thus it is by such a ‘sublimation-over-
 desublimation understanding’ of this <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁵,-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-procrypticism⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to-¹⁰ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (as the
 challenge of the double epistemic orientation to notional~deprocrypticism institutionalisation
 ‘unframed/unbeholdening/bechancing—supererogation⁹⁶ parameterisation/reparameterisation-
 <reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-
 desublimation’>-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’
 for prospective aestheticisation—and-aestheticisation-towards-ontology/⁵⁶meaningfulness-and-
 teleology⁹⁹ as highlighted above) can be looked at in a new and enlightening perspective
 (beyond such a ‘positivism-procrypticism—apriorising/axiomatising/referencing-
 psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-
 sublimation-<as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigm⁷⁰-
 as-being-as-of-existential-reality>’) 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—
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-
 mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality>⟩’; and so as to the
 elucidation of such ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—
 enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition) induced human <amplituding/formative–
 epistemicity>totalising~thrownness-in-existence³⁵, -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-supererogation⁹⁶’ and to ‘desublimation as
 failing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’,
 human <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁵, -imbued-
 projective-arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—
 aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-
 ‘<amplituding/formative–epistemicity>totalising~conceptualisation’⟩ notionally speaks of an
 underpinning framework that is de-mentative/structural/paradigmatic to the potentiality for both
 emancipating ontological-good-faith/authenticity⁶⁹~postconverging–de-
 mentating/structuring/paradigming⁷⁰ and human impeding ontological-bad-
 faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵ underlying
 human ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-⟨including-virtue-as-
 ontology>. Human <amplituding/formative–epistemicity>totalising~thrownness-in-

existence³⁵, -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 its ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or
 aestheticising—⁹⁷surrealising/supererogating—drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-(as-to-
 prospective—historiality/ontological-eventfulness³⁵/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>)’ is rather ‘manifested de-mentatively/structurally/paradigmatically as reflecting
 human ontological-performance⁷²-<including-virtue-as-ontology> (with regards to constraining
 attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰ upon human underlying ontological-commitment⁶⁶-<implied—self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigm⁷⁰-
 as-being-as-of-existential-reality> as to the possibility for sublimation or desublimation)’ as at
 defining institutionalisation-threshold or as at defining uninstitutionalised-threshold¹⁰² of
 human ontological-performance⁷²-<including-virtue-as-ontology>; so-underlined respectively
 by the dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ associated with postconverging (postconverging-or-
 dialectical-thinking²¹-apriorising-psychologism-representation,-as-of-postconverging-
 aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
 associated with preconverging (preconverging-or-dementing²⁰-apriorising-psychologism-
 representation,-as-of-preconverging-aestheticisation) as at defining uninstitutionalised-
 threshold¹⁰². In this respect (with regards to the possibility for human sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶), prospective

originariness-parrhesia,—as—spontaneity-of-aestheticisation—
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to its
 ‘invention’/‘creation’ of prospective methods/methodologies/approaches as to ‘prospective
 sublimation induced methodologising/mutualising/organising/institutionalising’ (involving
 sublimating human ‘formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
 meaningfulness-and-teleology⁹⁵) is underlined by its ‘instigative—askesis-or-acumen
 postconverging—de-mentating/structuring/paradigming the possibility for prospective
 sublimating and reifying socio-institutional conceptions/constructs/models as to prospective
 aporeticism-overcoming/unovercoming-overcoming for human social emancipative
 reinvigoration/disruption’ (reflected historically as of a sacral, monasterial, pastoral,
 hippocratic, etc. aestheticisation—and—aestheticisation-towards-ontology and inconsistently
 echoed in modern-day deonto-professional institutional practices); and so as to the ‘instigative—
 askesis-or-acumen projected perception’ that the disposedness/psychologismic-construct of the
 generalised social-construct <amplituding/formative>⁹⁶ wooden-language-<imbued—averaging-
 of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -
 as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} is
 ‘de-mentatively/structurally/paradigmatically relatively of inept/poorly-amenable ontological-
 performance⁷²-<including-virtue-as-ontology>’ for the prospective requisite existential
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension⁷⁷ in the contemplation-and/or-fulfilling of the ‘instigative—
 askesis-or-acumen postconverging—de-mentating/structuring/paradigming the possibility for
 prospective sublimating and reifying socio-institutional conceptions/constructs/models as to
 prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative
 reinvigoration/disruption’ associated with prospective Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹. This is the case even as with regards to the instigative-
askesis-or-acumen for prospective sublimating genuine social intellectual-function/posture for
instance, ‘the ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating
construal of ⁵⁶meaningfulness-and-teleology⁹⁹ respectively of say the ancient-sophists,
medieval-scholasticism or modern-day notional~pedantising/muddling/formulaic-hollowing-
out—in-subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-
entailing,-as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-
ontological-completeness } in their ~~<amplituding/formative-epistemicity>~~totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’ will hardly cognise the
‘prospective aporeticism-overcoming/unovercoming-overcoming merits’ respectively of
projected Socratic-philosophers ¹⁰³universalising-idealisation, budding-positivists
positivism/rational-empiricism and prospective postmodern-thought as herein projected with
notional~deprocrypticism conceptualisation and so as to the latter skirting/peripheral initiation
within the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ~~<preconverging~‘motif-and-
apriorising/axiomatising/referencing’-imbuing>~~-existentialising—enframing/imprintedness-
<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of the
former so-construed by the Derridean conception of prospective philosophy occurring rather at
the margin of prior secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-
reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-
scholasticism or modern-day notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-
completeness } will falsely pretend that their respective ⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴ ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>~~-

existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) associated with the eliciting of their respective
 <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}, is of
 ‘existential and contemplative internal adequation’ respectively for the nascent contemplation
 of such ¹⁰³universalising-idealisation, positivism/rational-empiricism and prospective
 postmodern-thought as herein projected with notional~deprocrpticism conceptualisation
 whereas the skirting/peripheral initiation within such respective ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—
 imbuing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition) as of the former effectively speaks to their
 ‘fundamental de-mentative/structural/paradigmatic falsehood’ for the possibility for the genuine
 social intellectual—function/posture prospective aporeticism-overcoming/unovercoming-
 overcoming sublimation involving ‘their seeding-misprising ontological-bad-
 faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵ that covertly
 and/or overtly project respectively that after all the world that exists is-of-non-universalising-
 sophistry or is-of-non-positivising-scholasticism or is-of-disjointed-intellectual
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸) in contempt of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷ -⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness⁸ /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—psychologism⁸⁹ and this ‘seeding-misprising ontological-bad-faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵’ 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~postconverging—de-mentating/structuring/paradigming⁷⁰ and ontological-bad-faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵ that are respectively instigative or forestalling of the possibility for prospective human aporeticism-overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging-as-to-ontological-normalcy/postconvergence over preconverging-as-to-epistemic-abnormalcy conception of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism and positivism—procrypticism respectively aren’t of the ‘existential and contemplative internal adequation’ for prospective base-institutionalisation, ¹⁰³universalisation, positivism and deprocrypticism, as to the ‘increasing crumbling of the former genuine social intellectual-function/posture’ into subterfuge of false-scepticism (as to the fact that veridical scepticism is of constructive knowledge commitment effectively exposing itself to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ and so rather than idly critical and unaccountable totalisingly-disentailing—discretion/whim-of-thought), notional~pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~
~~as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-~~
~~completeness⁸)~~ and ~~<amplituding/formative>⁸ wooden-language-(imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-~~
~~of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~
narratives increasingly ignoring-and-failing to engage with inherent veridical knowledge-
reification-gesturing-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing-~~
~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-~~
~~contiguity }—conflatedness³ -in-{preconverging-disentailment-by}-postconverging-~~
~~entailment>}. In this respect the possibility of huma prospective reasoning-through/messianic-~~
reasoning that goes on to induce prospective reasoning-from-results/afterthought as
secondnatured-institutionalisation is ever always accompanied/framed by its ‘instigative-
askesis-or-acumen postconverging-de-mentating/structuring/paradigmizing the possibility for
prospective sublimating and reifying socio-institutional conceptions/constructs/models as to
prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative
reinvigoration/disruption’ as to the resultantly developed deferential-formalisation-transference
socio-institutional model/construct (reflected historically as of a sacral, monasterial, pastoral,
hippocratic, etc. aestheticisation-and-aestheticisation-towards-ontology and inconsistently
echoed in modern-day deonto-professional institutional practices)’; and so by the mere token of
the de-mentative/structural/paradigmatic relative ontological-deficiency of the generalised
social-construct ~~<amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-~~
~~<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-~~
~~‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~ as to its
beholdening to institutional-development-as-to-social-function-development and living-
development-as-to-personality-development so-derived rather as from the prior Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ implied uninstitutionalised-threshold¹⁰².
 Thus in many ways ‘instigative-askesis-or-acumen postconverging-de-
 mentating/structuring/paradigming the possibility for prospective sublimating and reifying
 socio-institutional conceptions/constructs/models as to prospective aporeticism-
 overcoming/unovercoming-overcoming for human social emancipative
 reinvigoration/disruption’ is associated with nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ reference-of-thought-
 devolving> as to prospective originariness-parrhesia,-as-spontaneity-of-aestheticisation—
 supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of-
 sublimating²⁵ -(<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness /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-threshold¹⁰²
 (so-underlined by human limited-mentation-capacity) speaks to the fact that even the
 ‘instigative-askesis-or-acumen postconverging-de-mentating/structuring/paradigming the
 possibility for prospective sublimating and reifying socio-institutional
 conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-
 overcoming for human social emancipative reinvigoration/disruption’ is bound to manifest its
 socio-institutional conceptions/constructs/models very prospective aporeticism-
 overcoming/unovercoming, as so-manifested as of incipient/incidental overall relative-
 ontological-incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹
 usurping of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-
 relative-ontological-completeness⁷⁻⁸³ reference-of-thought-⁸⁴devolving>; as the nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-

completeness⁸⁷ – reference-of-thought-⁸⁴ devolving> given ‘conceptualisation incompleteness
 as to ontological-contiguity⁶⁷’ elicits the manifestation of such overall relative-ontological-
 incompleteness⁸⁸–presublimation-construct-of-⁵⁶ meaningfulness-and-teleology⁹⁹ as defect of
 beholdening apriorising aestheticisation (as of overall relative-ontological-incompleteness⁸⁸–
 presublimation-construct-of-⁵⁶ meaningfulness-and-teleology⁹⁹ wrong⁴⁷ historicity-tracing—in-
 presencing–hyperrealisation/hyperreal-transposition as being of nascent-particular/incipient-
 and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ –
⁸³ reference-of-thought-⁸⁴ devolving>, underlined by its preconverging-or-dementing²⁰–
 apriorising-psychologism wrong construal as being of postconverging-or-dialectical-thinking²¹–
 apriorising-psychologism). Such a⁴⁷ historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition as to the desublimating manifestation of ‘effectively
 underlying human beholdening—inching, -apprehending, -and-taming–drive or aestheticising—
⁹⁷ surrealising/supererogating–drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-⟨as-to-
 prospective–⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ (as so-inherent to human <amplituding/formative–
 epistemicity>totalising~thrownness-in-existence³⁵, -imbued-projective-
 arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—aestheticising-re-motif-
 and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–
 epistemicity>totalising~conceptualisation’)), actually takes the form of a numbing-traction—
of-desublimating–⁵⁶ meaningfulness-and-teleology⁹⁹–⟨as-perspective-lost-of-
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
 postconverging/dialectical-thinking²¹ -of–notional~deprocrpticism- {in-dimensionality-of-
 sublimating²⁵ —³² <amplituding/formative–epistemicity>growth-or-

conflatedness¹ /scalarisation-as-to-rescalarisation-as-re-ontologisation}') which goes on to instill (beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) a social agency all of its own associated with inducing prospective desublimating and dereifying of socio-institutional conceptions/constructs/models. Such a ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—⁵⁶meaningfulness-and-teleology⁹⁹ -{as-perspective-lost-of-

'supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²¹ -of-notional~deprocrypticism-{in-dimensionality-of-sublimating²⁵ —³²<amplituding/formative-epistemicity>growth-or-conflatedness¹ /scalarisation-as-to-rescalarisation-as-re-ontologisation}') is manifested not only with regards to specific socio-institutional conceptions/constructs/models practices but englobes extended social institutions including the underpinning—suprasocial-construct, the genuine social intellectual—function/posture as well as the media; and in many ways is the enabler (as to its prompting of a supposedly imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-{as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) of a human rationalising closedness that structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying acceptability/seemliness’ of the given human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-{as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) imbued preconverging-de-

mentating/structuring/paradigming vices-and-impediments¹⁰⁵, and so as to dimensionality-of-desublimating-lack-of-~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~ (thus undermining the challenge of the double epistemic orientation to notional~deprocrpticism institutionalisation ‘unenframed/unbeholdening/bechancing~supererogation⁹⁶ parameterisation/reparameterisation-~~<reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality- numbing-traction-desublimation’>~~’-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation~and~aestheticisation-towards-ontology/⁵⁶meaningfulness-and-teleology⁹⁹ as highlighted above, and so with regards to superseding our positivism~procrpticism occlusivity). This ⁴⁷historicity-tracing—in-presencing~hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—⁵⁶meaningfulness-and-teleology⁹⁹-~~<as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²¹-of-notional~deprocrpticism-{in-dimensionality-of-sublimating — ³²<amplituding/formative-epistemicity>growth-or-conflatedness /scalarisation-as-to-rescalarisation-as-re-ontologisation}>~~’} reflects the implications of the ‘effectively underlying human beholdening—inching,-apprehending,-and-taming~drive or aestheticising—⁹⁷surrealising/supererogating~drive for ~~<postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>~~-existentialising—framing/imprinting-~~<as-to-prospective-⁴historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~’ (as to manifestly cultivated/beholdening-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹,-ultimately-construed-

as-habit/practice/belief/culture so-reflected as <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), and so
 with regards to human Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-
 development—as-to-social-function-development and living-development—as-to-personality-
 development) and speaks to the fact that the overall development of human ⁵⁶meaningfulness-
 and-teleology⁹⁹ 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 ⁸³reference-
 of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and
⁸³reference-of-thought-⁸⁴devolving/devolved—axiomatising-conjugations (holding-forth for
 human existential-instantiations ⁵⁶meaningfulness-and-teleology⁹⁹)’, as to the sublimating
 dynamics of ‘human re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting as of prospective nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁷—reference-of-thought-⁸⁴devolving> reflecting immanent-existence’s
 ontological-contiguity⁶⁷ (so-epistemically underscored by the ⁸³reference-of-thought-and-its-
 devolving) as knowledge-reification—gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ⁸³ in {preconverging disentanglement by} postconverging entailment>’ in then
holding-forth for prospective human ⁵⁶ meaningfulness-and-teleology⁹⁹ existential-instantiations
by aposteriorising/logicising/deriving/intelligising/measuring; with the ‘epistemic entwining of
⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
and ⁸³ reference-of-thought-⁸⁴ devolving/devolved-axiomatising-conjugations (holding-forth for
human existential-instantiations ⁵⁶ meaningfulness-and-teleology⁹⁹)’ reflecting the fact that (as
to ⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—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-completeness ⁸⁷ - ⁸³ reference-of-thought-
devolving> reflecting immanent-existence’s ontological-contiguity⁶⁷, so-epistemically
underscored by the ⁸³ reference-of-thought-and-its-devolving, as knowledge-reification-
gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-
ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness ⁸³ in {preconverging disentanglement by} postconverging entailment>’)

prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
rather implies first the ‘prospective nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness ⁸⁷ - ⁸³ reference-of-thought-
devolving>’ which then ultimately usher in the ⁸³ reference-of-thought/grandest-axiomatic-
construct—as-to-referencing/registering/decisioning own’s prospective sublimation, but then
with the paradox that the ‘prospective nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness ⁸⁷ - ⁸³ reference-of-thought-

'devolving>' have to be existentially referenced/registered/decisioned as from the available desublimating prior ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective sublimation at which point ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when the 'prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>' decisively point to a prospective change/sublimation of the existentially referencing/registering/decisioning ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (at which point ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is manifested), so-arising as of the ultimately/eventually perceived referencing coherence/contiguity of the 'prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>'. 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-completeness – reference-of-thought- devolving> positivistic/rational-empiricism conceptions (as reflected with Newton's interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes' underlying deistic interest in association with his incipient positivistic mathesis ¹⁰³universalis schema/disseminative metaphoricity⁵⁷ explicited with his thinking proposition and scepticism

exercise engendering as to its dimensionality-of-sublimating²⁵ |
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /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-sublimating²⁵ |
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) ¹⁰³universalising-idealisation instigation were in many ways rather
 beholdening to a pre-¹⁰³universalising Delphian spirituality conception (as so-reflected
 particularly by the Delphian motto know thyself) with regards to their ¹⁰³universalising-
 idealisation approach mostly emphasising human and social virtue (as underlined with
 Socrates' maieutics and Plato's theory of Forms) and so very much in contrast to the latter
 Aristotelian approach in an all-expansive perspective of ¹⁰³universalising-idealisation
 particularly so by its emphasis on overall ¹⁰³universalising-idealisation pragmatic knowledge
 including practical and natural phenomena ¹⁰³universalising-idealisation implications. This
 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-
 imbued-ontological-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-supererogation⁹⁶) is effectively what epistemically
 underlies the inherent ontological-veracity of the 'postconverging/dialectical-thinking²¹ of
⁸³reference-of-thought sublimating as to the implied ontological-normalcy/postconvergence of

notional~deprocrpticism’ over the inherent ontological-flaw of the ‘preconverging/dementing²⁰ of ⁸³reference-of-thought in desublimation-as-presublimating as to the implied epistemic-abnormalcy of notional~procrpticism’; as to the fact that the ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning speaks of the referencing projective-insights psychologically and apriorisingly underlying the prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-³⁴devolving> as to their operant predicative-insights. Insightfully (as to its deneuterising¹⁷—referentialism construed as of ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, notional~deprocrpticism enabled fundamental ontology-driven ‘postconverging-or-dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, and so superseding a naïve metaphysics-of-presence-<implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴> 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 ¹⁰³universal import but rather manifesting our positivism~procrpticism ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>), the conception of human socio-institutional conceptions/constructs/models is rather as of ‘a supererogatory psychologistic protraction of human relevantly induced notional~asceticism⁴ (as to its skirting/peripheral initiation within a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition) to constructively enable the veridical expression of its ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’) in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ as of originariness-parrhesia,—as-spontaneity-of-aestheticisation—supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation—and-aestheticisation-towards-ontology and inconsistently echoed in modern-day deonto-professional institutional practices); and so unlike any given ‘naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-~~as-to-~~ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) perspectiveless-and-soulless blinded adherence to prior methods/methodologies/approaches’ whether of ancient-sophistry, medieval-scholasticism or of modern-day disjointing/disparateness/disentailing notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>~~totalising~in-relative-ontological-completeness). The further implication is that ours cannot pretend to be the human generation that shuts-off from prospective knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ the analysis and criticism of its methodologising/mutualising/organising/institutionalising as of its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness- <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (as to ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ without grasping the ontological-veracity of overall human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶ meaningfulness-and-teleology⁹⁵ and so as to human inherently embodied-vitality/survival/subsistence in existential becoming with regards to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development as so-defining the social or human-social-potency’). This is necessary for fundamental ontology speaking of notional~deprocrpticism enabled fundamental ontology-driven ‘postconverging-or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ for inducing prospective human ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. Basically, notional~asceticism⁴ is ever always associated with the successive relative-ontological-completeness⁸⁷ registry-worldviews/dimensions possibility for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to arise (as to the notional~asceticism⁴ instigating originariness-parrhesia,-as-spontaneity-of-aestheticisation—supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation

induced methodologising/mutualising/organising/institutionalising), and so because all the
 ‘existential and contemplative internal adequation’ available for any given relative-ontological-
 incompleteness⁸⁸ registry-worldview/dimension is as of its inherent
 apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic,-as-derived-
 from—transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-
 and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> that is
 not postconvergently–de-mentated/structured/paradigmed to recognise the prospective
 sublimating relative-ontological-completeness⁸⁷ registry-worldview/dimension
 apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic,-as-derived-
 from—transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-
 and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> (with
 only the crossgenerational positive-opportunism—of-social-functioning-and-accordance⁷⁵
 arising from the relative-ontological-completeness⁸⁷ comprehensively induced sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that then
 elicits the ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷>,
 untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking¹¹–
 apriorising-psychologism> of the relative-ontological-completeness⁸⁷
 apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic,-as-derived-
 from—transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-
 and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹>). But
 then with such notional~asceticism⁴ associated with notional~deprocrpticism factoring in that
 the projective-insights ‘out of thin air’ (as of reasoning-through/messianic-reasoning) that go on
 to contemplate of prospective relative-ontological-completeness⁸⁷ sublimation is potentially a

¹⁰³universal human capacity as of discretionary human disposition (as to when relative-
 ontological-completeness⁸⁷ is-educed-and-avails-and-re-avails) for opting for sublimating
 ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰
 or opting for desublimating ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-
 mentating/structuring/paradigming⁶⁵, 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~deprocrpticism projected human-subpotency
 profound-and-complete mentation-capacity ontological implications’; given that to avoid being
 merely a complexification of positivism~procrpticism as of the possibility for disjointedness-
 as-of-⁸³reference-of-thought notional~deprocrpticism warrants the requisite human organic-
 disposition as of notional~deprocrpticism 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~procrpticism complexification
 as of <amplituding/formative>⁸ wooden-language-<imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹>
 as to human incapacity to psychically project the overall existential dimensionality-of-
 sublimating²⁵ -<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-sublimating²⁵

(<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)) about the notional~deprocrpticism reflected in the overall
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ explains why the
¹⁰³universalising-idealisation of the Socratic-philosophers is not a ‘disengaged articulation but
 subverts’ non-universalising sophistry, why budding-positivism is not a ‘disengaged
 articulation but subverts’ non-positivising medieval-scholasticism and prospectively why
 postmodern-thought and herein notional~deprocrpticism is not a ‘disengaged articulation but
 subverts’ present-day disjointing/disparateness/disentailing
 notional~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) of thought; and so further reflected as to the fact that base-institutionalisation,
¹⁰³universalisation, positivism and prospectively notional~deprocrpticism (as of their
 respective prospective Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹) are
 respectively subversions of the aporeticism overcoming/unovercoming of recurrent-utter-
 uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰³universalisation–non-
 positivism/medievalism and positivism–procrpticism. 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-supererogation⁹⁶; such that human

knowledge-reification–gesturing-<in-
 prospective Psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging disentanglement by} postconverging entailment> is
 effectively in reality about addressing and superseding human aporeticism
 overcoming/unovercoming (human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
 normalcy/postconvergence>’–existentialism-form-factor) as surpassing epistemic-constructs of
 sublimation-over-desublimation so-implied with dimensionality-of-sublimating²⁵—
 <<amplifying/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation) (as to Being-development/ontological-framework-expansion–as-to-
 depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology ,
 institutional-development–as-to-social-function-development and living-development–as-to-
 personality-development). 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-
 completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶) with regards to human epistemic aestheticisation–and–aestheticisation-
 towards-ontology of the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality; reflected in the fact that all such epistemic-constructs as knowledge-reification–
 gesturing-<in-prospective Psychologismic~apriorising/axiomatising/referencing- {of-attendant–
 ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—

conflatedness ³ ~~in {preconverging disentanglement by} postconverging entailment~~ (as
 referencing any ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁷ as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶) speak to an
 underlying human ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>~~ as to the possibility for prospective sublimation-over-desublimation (so-
 implied with the self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality with respect to social-
 stake-contention-or-confliction underlying human ontological-commitment⁶⁶ ~~<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~). In this regards, we
 can appreciate that the successive human registry-worldviews/dimensions speak to successive
 human aporeticism overcoming/unovercoming of prospective Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human ~~<amplifying/formative-
 epistemicity>~~totalising~purview-of-construal’, with the implication that human epistemic limits
 arising due to human limited-mentation-capacity at the uninstitutionalised-threshold¹⁰²
 respectively of recurrent-utter-uninstitutionalisation, base-institutionalisation-
 ununiversalisation, ¹⁰³universalisation–non-positivism/medievalism, and positivism-
 procrypticism as to their ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>~~-existentialising—
 enframing/imprintedness-~~(as-to- historicity-tracing—in-presencing-
 hyperrealisation/hyperreal-transposition)~~, do not speak of limits to prospective human
 knowledge-reification–gesturing-~~<in-~~

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment> (as
 epistemic-constructs referencing prospective ontological-contiguity⁶⁷ conception of relative-
 ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶) respectively as of base-institutionalisation,¹⁰³ universalisation,
 positivism and prospectively deprocrypticism. But then with regards to the uninstitutionalised-
 threshold¹⁰² of all registry-worldviews/dimensions in their⁷⁹ presencing—absolutising-
 identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴, the fact is that their socio-institutional
 decisional-construct for responding to their own given prospective aporeticism-
 overcoming/unovercoming take up a notional~pedantising/muddling/formulaic-hollowing-
 out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) and institutional self-preservation nature that falsely turns around
 (breaks with ‘prospective ontological-contiguity⁶⁷ conception of relative-ontological-
 completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶’ for knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment>) to
 undermine prospective human knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment>, by wrongly

implying any such prospective construal of ‘prospective ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (as of dimensionality-of-sublimating²⁵ | <amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)) is about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness⁸⁷ <amplifying/formative>entailment—as-to-totalising-contiguous/coherent-factuality-of-variability)’ and so in order to falsely nullify/undermine the subverting epistemic implications of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (of prospective human epistemic aestheticisation—and-aestheticisation-towards-ontology of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality) as to the ‘anything goes orientation’ of totalisingly-disentailing—discretion/whim-of-thought projection that allows for notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) and institutional self-preservation over addressing their respective prospective aporeticism-overcoming/unovercoming. In this regards, as to their ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-teleology⁹⁹ (with strategically flawed interpretations of prospective

human aporeticism overcoming/unovercoming to falsely enable totalisingly-disentailing—
 discretion/whim-of-thought projection and so over prospective ontological-veracity implied
 relative-ontological-completeness⁸⁷ <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-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ for knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸ -in {preconverging-disentailment by} postconverging-entailment>’ wrongly
 construing ‘the subverting epistemic implications of relative-ontological-completeness⁸⁷ as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ of the
¹⁰³universalising-idealisation of Socratic-philosophers’ as being about ‘a framework of
 metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought
 (rather than truly being a framework of ontological-veracity implied relative-ontological-
 completeness⁸⁷ <amplituding/formative>entailment—as-to-totalising-contiguous/coherent-
 factuality-of-variability)’ to then falsely justify their non-universalising
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸ } and institutional self-preservation and so over addressing their prospective
 aporeticism-overcoming/unovercoming necessarily warranting prospective ¹⁰³universalising-
 idealisation; likewise the medieval-scholastics adopted ‘a non-positivising break with
 prospective ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁷ as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for

knowledge-reification-gesturing-<in-
 prospective Psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment>’ wrongly
 construing ‘the subverting epistemic implications of relative-ontological-completeness⁸⁷ as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ of budding-
 positivism’ as being about ‘a framework of metaphysical/ideological advocacy as of
 totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of
 ontological-veracity implied relative-ontological-completeness⁸⁷
 <amplifying/formative>entailment—as-to-totalising-contiguous/coherent-factuality-of-
 variability)’ to then falsely justify their scholastic non-positivising pedanticising and
 institutional self-preservation and so over addressing their prospective aporeticism-
 overcoming/unovercoming necessarily warranting prospective positivism/rational-empiricism;
 and likewise it is herein contended that modern-day disjointing/disparateness/disentailing
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation- {blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷ } adopts ‘a disjointing/disparateness/disentailing break with prospective
 ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁷ as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification-
 gesturing-<in-prospective Psychologism~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment> (as to a
 strategically flawed anti-relativism interpretation that then overlooks and ignores ‘relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

<sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹ /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—psychologism⁸⁹ as of our
 modern-day⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-
 and-apriorising/axiomatising/referencing’—imbuing>-existentialising—
 enframing/imprintedness-<as-to-¹ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) as to social-vestedness/normativity-<discretely-
 implied-functionalism>, with such a flawed anti-relativism interpretation a technical
 impossibility as it confuses/muddles non-universalising with relativism as to the fact that
 postmodern-thought like deconstruction and genealogy knowledge-reification—gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹ -in {preconverging-disentailment by} postconverging-entailment> implied
 relativism is of¹⁰³ universal import of relative-ontological-completeness⁸⁷ as of dimensionality-
 of-sublimating²⁵ -(<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-
 or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation))’ wrongly construing ‘the subverting epistemic implications of
 relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ of many a postmodern-thought herein construed as⁴⁸ human-
 subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-
 <as-to-the-nondisjointedness/entailment-of-prospective-⁹¹ nonpresencing>⁹² as being about ‘a
 framework of metaphysical/ideological advocacy as of totalisingly-disentailing—
 discretion/whim-of-thought (rather than truly being a framework of ontological-veracity

implied relative-ontological-completeness⁸⁷ <amplituding/formative>entailment—as-to-
 totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify its
 disjointing/disparateness/disentailing notional~pedantising/muddling/formulaic-hollowing-
 out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷⟩ notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷⟩ and institutional self-preservation and so over addressing its prospective
 aporeticism-overcoming/unovercoming necessarily warranting prospective
 <amplituding/formative>nondisjointing/nondisparate implications as of ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 ⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness⁸⁷/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–psychologism⁸⁹ herein
 articulated as to ‘notional~deprocrypticism <amplituding/formative-
 epistemicity>causality⁹⁰~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-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-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-

existential-reality> that protensively strives to explain everything as of
 notional~deprocrpticism <amplituding/formative>entailment—as-to-totalising-
 contiguous/coherent–factuality-of-variability (with such a postmodern-thought conception as
⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²
 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 <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-
 <as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> necessarily
 subject to ontological-bad-faith/inauthenticity⁶⁴ as of the modern’s take prospective
 uninstitutionalised-threshold¹⁰² of procrpticism or disjointedness—as-of-⁸³reference-of-
 thought in many ways explaining the difficulties of Derrida and Foucault in effectively
 qualifying their thought postures (when each was asked whether they were poststructuralist)
 underlied/organised respectively by messianicity and parrhesia, with such messianicity and
 parrhesia herein articulated and elaborated as to the supererogatory~unbeholdening-
 conflatedness¹³ of nascent–human-decisionality-induced-sublimation-<of-blinded-relative-
 ontological-completeness⁸⁷-imbued,-supererogatory~⁸³reference-of-thought/grandest-

axiomatic-construct—as-to-referencing/registering/decisioning> so-construed as
‘prospective/nascent relative-ontological-completeness⁸⁷ ⁸³reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning supererogatory~unbeholdening-
conflatedness¹³ projective-insights as of notional~deprocrpticism’ as underlying the overall:
human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-
potency ~sublimating~nascence,-disclosed-from-prospective-epistemic-digression in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
human-institutionalisation-process’. But rather postmodern-thought is of a prospective
‘relative-ontological-completeness⁸⁷ re-originary-as-unenframed/unbeholdening/outlier-
conceptualisation-<imbued-postconverging/dialectical-thinking³ -‘projective-
insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrpticism-prospective-
sublimation²⁰ appraisal of human narratives as to dimensionality-of-sublimating²⁵ -
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation)’ thus implying rather a notional~deprocrpticism institutionalisation
‘unenframed/unbeholdening/bechancing~supererogation⁹⁶ parameterisation/reparameterisation-
<reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality~numbing-traction-
desublimation’>-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-
ontologisation’. In other words, the uninstitutionalised-threshold⁰² of the
<cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-
worldviews/dimensions show a decadent wariness to ‘break with prospective ontological-
contiguity⁶⁷ conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification~gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness⁸⁷ -in {preconverging-disentailment by} postconverging-entailment>’ as to the necessity for the prospective human aporeticism requisite ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-sublimation-(as-to-underlying,-ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality>)’ even as paradoxically when it comes to the prior registry-worldview’s/dimension’s aporeticism superseded by the given registry-worldview/dimension secondnatured ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-sublimation-(as-to-underlying,-ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality>)’ no such ‘break with prospective ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness⁸⁷ -in {preconverging-disentailment by} postconverging-entailment>’ is implied (as ancient-sophists do not find any metaphysical/ideological advocacy issues with rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism but for when it prospectively comes to ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’, medieval-scholastics do not find any metaphysical/ideological advocacy issues with ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism but for when it prospectively

comes to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and likewise modern-day disjointing/disparateness/disentailing notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷)~~ 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-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁹¹nonpresencing>⁹²~~ and as herein articulated with notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²~~<amplituding/formative-epistemicity>~~growth-or-conflatedness¹³/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-completeness⁸⁷—unenframed-conceptualisation of huma prospective sublimating-over-desublimation ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ (as to destructuring-threshold-
~~uninstitutionalised-threshold¹⁰²/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-teleology⁹⁹
 in terms of mundane reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation comprehensive construal of sublimating ⁵⁶meaningfulness-
 and-teleology⁹⁹ on presencing-distorted—meritocracy/totalising—sovereign-appropriation—of-
 human-ontological-performance⁷²-<including-virtue-as-ontology> terms—as-of-axiomatic-
 construct of ~~amplifying/formative~~>disposedness/psychologismic-construct-~~(as-to-
 orientation/value-construct/valuation—and-derived-parameterising)~~ and ontologisation’ as so-
 reflected by the underpinning—suprasocial-construct (historially involving ‘dominance/vested-
 interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct—of-
⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality’ as from
 blattant brutish conquest/subjugation conception of appropriation, dominion protection
 conception of appropriation, to the very natural-order-of-things conception of
 appropriation and to our subtle modern-day institutionally-distorted/disjointed conception of
 appropriation as 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/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-completeness⁸⁷-by-reification/contemplative-distension²⁷’). But then such a presencing-distorted—meritocracy/totalising—sovereign-appropriation—of-human-ontological-performance⁷²-<including-virtue-as-ontology> conception of sublimating ⁵⁶meaningfulness-and-teleology⁹⁹ as so-construed fundamentally as to the underpinning—suprasocial-construct conception that mostly defines human ⁵⁶meaningfulness-and-teleology⁹⁹ as of the constraint of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ positive-opportunism—of-social-functioning-and-accordance⁷⁵ of institutional-development—as-to-social-function-development and living-development—as-to-personality-development), is rather predisposed to overlook the supererogation⁹⁶-profundity~postconverging—de-mentating/structuring/paradigming (with regards to the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹) as to underlying ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-construed as to the ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)>⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—

enframing/imprintedness-~~as-to-⁴ historicity-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-completeness⁸⁷-by-
 reification/contemplative-distension²⁷’) 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-teleology⁹⁹ is mostly as of ‘prior ⁸³reference-of-
 thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
 presublimation-drivenness’ and thus implies a preconverging—de-
 mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness – ⁸reference-of-thought-
 devolving> around the ‘dominance/vested-interest structure in relative-ontological-
 incompleteness⁸⁸—presublimation-construct-of—⁵⁶meaningfulness-and-teleology⁹⁹
 desublimating~existentialising—decisionality’, thus rather de-
 mentatively/structurally/paradigmatically inducing an
 expropriating/estranging/constraining/limiting overall positive-opportunism—of-social-
 functioning-and-accordance⁷⁵ relation with the sublimation inducing supererogation⁹⁶-
 profundity~postconverging—de-mentating/structuring/paradigming without the requisite
 comprehensive abstract-appraisal of the de-mentative/structural/paradigmatic implications of
 the ‘supererogation⁹⁶-profundity~postconverging—de-mentating/structuring/paradigming of
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness ⁸⁷—⁸³reference-of-thought-⁸⁴devolving>’ as rather reflecting the

requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ for Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology⁹⁹ (and so as to an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed-conceptualisation conception that as of ‘prior ⁸³reference-of-thought/grandest-
 axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’
 rather references/registers prospective nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-
 devolving> as from the available desublimating prior ⁸³reference-of-thought/grandest-
 axiomatic-construct—as-to-referencing/registering/decisioning). The fact is (as to human
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology , institutional-development-
 as-to-social-function-development and living-development-as-to-personality-development),
 along the trail of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-
 their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> there is ever
 always a supererogation⁹⁶ element that is often underrated as well as a supposedly presencing-
 distorted-meritocracy/totalising-sovereign-appportioning—of-human-ontological-
 performance⁷²-<including-virtue-as-ontology> element that is often overrated with respect to
 the ‘prior ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning presublimation-drivenness’ underpinning-suprasocial-
 construct conception of ⁵⁶meaningfulness-and-teleology⁹⁹; with an ‘immediacy supposed
 absolute sublimating value and ontological-veracity disposition’ (historially involving
 ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-
 construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising~decisionality’ as
 from blantant brutish conquest/subjugation conception of apportioning, dominion protection

conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of apportioning) 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-thinking²¹ - ‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-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-completeness⁸⁷-by-reification/contemplative-distension²⁷’). It is the capacity for human self-reflexive questioning of how the ‘supererogation⁹⁶-profundity~postconverging—de-mentating/structuring/paradigmising of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³—reference-of-thought-⁸⁴ devolving>’ in reflection of the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (beyond ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ implied presencing-distorted—meritocracy/totalising—sovereign-apportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology> historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶ meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality’ as

from blatant brutish conquest/subjugation conception of apportioning, dominion protection
 conception of apportioning, to the very natural-order-of-things conception of
 apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of
 apportioning 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-completeness⁸⁷-
 by-reification/contemplative-distension²⁷’) developed (so-construed as to the ‘re-originary—as-
 unframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory
 rescalarisation of ontologisation and value-construction within any given registry-
 worldview/dimension ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-(as-to-⁴ historicity-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-completeness⁸⁷-by-
 reification/contemplative-distension²⁷’), that underlies the ontological-veracity of huma
 prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ and its implications for
 prospective institutional-development—as-to-social-function-development and living-
 development—as-to-personality-development (as of dimensionality-of-sublimating²⁵-
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation)). This fundamental ontological-deficiency of registry-worldviews/dimensions ‘prior ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ underpinning-suprasocial-construct conception of ⁵⁶meaningfulness-and-teleology⁹⁹ is reflected in the fact of their absconding/abandonment relationship with the possibility of their very own prospective aporeticism-overcoming/unovercoming as to the implications of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation⁹⁶-profundity~postconverging-de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹), so-construed as an imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework (in mere prospective wait for messianicity) while at the same time advancing that stances of shallow-supererogation⁹⁶ (as to presencing-distorted-meritocracy/totalising-sovereign-appportioning—of-human-ontological-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-supererogation⁹⁶ (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-incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising-decisionality’ as from blantant brutish conquest/subjugation conception of apportioning, dominion protection conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern-day

institutionally-distorted/disjointed conception of apportioning) of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰³universalisation–non-positivism/medievalism and positivism–procrysticism are preconvergently–dementated/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-supererogation⁹⁶ with respectively base-institutionalisation, ¹⁰³universalisation, positivism and prospective notional~deprocrysticism (so-enabled rather by supererogatory dimensionality-of-sublimating²⁵ -<amplifying/formative>supererogatory~dementativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to the ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³-of-notional~deprocrysticism-prospective-sublimation)′⁹⁰ intemporal-disposition supererogatory rescalarisaton of ontologisation and value-construction within any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-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-completeness⁸⁷-by-reification/contemplative-distension²⁷’); as left to the non-universalising ancient-sophists, non-positivising medieval-scholastics and our modern-day ⁸⁰procrysticism—or-disjointedness-as-of-⁸³reference-of-thought, the notion of any supererogation⁹⁶ as to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ (as advanced by Socratic-philosophers
¹⁰³universalising-idealisation, budding-positivists and postmodern-thought implications for
 prospective human construction-of-the-Self) is rather unintelligible/superfluous but for their
 respective ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) given
 presencing-distorted—meritocracy/totalising—sovereign-appropriation—of-human-
 ontological-performance⁷²-<including-virtue-as-ontology> (historially involving
 ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-
 construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality’ as
 from blantant brutish conquest/subjugation conception of appropriation, dominion protection
 conception of appropriation, to the very natural-order-of-things conception of
 appropriation and to our subtle modern-day institutionally-distorted/disjointed conception of
 appropriation). Again, as to the <cumulating/recomposuring—attendant-ontological-
 contiguity >-successive registry-worldviews/dimensions decadent wariness to ‘break-away
 from prospective ontological-contiguity⁶⁷ conception of relative-ontological-completeness⁸⁷ as
 to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for
 knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment by}—postconverging-entailment>’ (hence
 inducing a flawed
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable epistemic-projection perspective that undermines prospective re-
 ontologisation and value-construction) as to wrongly construing of any such prospective insight

as rather being of ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness⁸⁷ <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation-and-derived-parameterising) and <amplituding/formative>entailment—as-to-totalising-contiguous/coherent-factuality-of-variability)’; this registry-worldviews/dimensions decadently so-induced disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> at their prospective destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)-of-ontological-performance⁷²-<including-virtue-as-ontology> arises as to the notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) of their ontologically-flawed presublimating⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation-and-derived-parameterising) as supposedly entailing the prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ reference-of-thought⁸⁴ devolving> (whereas the latter is in want for its very own prospective sublimating⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in reflecting ontological-contiguity⁶⁷), and this notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) then fails the requisite ontological-veracity of⁵⁵ maximalising-recomposing-

for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation necessary for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ and its induced prospective institutional-development—as-to-social-function-development and living-development—as-to-personality-development. The implication here is that instead of an ontologically-veridical supererogatory~unbeholdening-conflatedness¹³ ‘supererogation⁹⁶-profundity~postconverging-de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ reference-of-thought-devolving>’ inducing of ‘prospective/nascent relative-ontological-completeness⁸⁷⁻⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning supererogatory~unbeholdening-conflatedness¹³ projective-insights as of notional~deprocrypticism’ as underlying the overall: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming , -over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-mentating/structuring/paradigming ’; the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as of their relative-ontological-incompleteness⁸⁸ destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology>

adopt their respective ‘relic/artifactual–beholdening-constitutedness¹⁴ ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>’ given presencing-distorted–meritocracy/totalising–sovereign-appropriation—of-human-ontological-performance⁷²-<including-virtue-as-ontology> (historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸–presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of appropriation, dominion protection conception of appropriation, to the very natural-order-of-things conception of appropriation and to our subtle modern-day institutionally-distorted/disjointed conception of appropriation as 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-completeness³⁷-by-reification/contemplative-distension²⁷’). 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-completeness³⁷-by-reification/contemplative-distension²⁷’) it is ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-

notional~deprocrpticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory
 rescalarisation of ontologisation and value-construction (within any given registry-
 worldview/dimension ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
 registry-worldview/dimension underpinning—suprasocial-construct prior conception of
 ontologisation and value-construction’ and so as to the underlying ‘tight-and-entwined
 relationship between the overall human ontological-commitment⁶⁶ -<implied—self-assuredness-
 of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-
 mentating/structuring/paradigming ⁷⁰-as-being-as-of-existential-reality> (across all registry-
 worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
 effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶ -<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-
 mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality>) inherent in the
 ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that
 such re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-
 postconverging/dialectical-thinking²¹ -‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹³’-of-notional~deprocrpticism-prospective-sublimation)⁹⁰ intemporal-
 disposition can induce, and with such ‘re-originary—as-unenframed/unbeholdening/outlier-
 conceptualisation-<imbued-postconverging/dialectical-thinking²¹ -‘projective-
 insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrpticism-prospective-
 sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and
 value-construction induced sublimation-over-desublimation ⁵⁶meaningfulness-and-teleology⁹⁹

infrastructure' de-mentatively/structurally/paradigmatically explaining the possibility for the
 <cumulating/recomposuring-attendant-ontological-contiguity >-succession of registry-
 worldviews/dimensions as to their induced institutional-development-as-to-social-function-
 development and living-development-as-to-personality-development social-stake-contention-
 or-confliction. Inherently, unlike the flawed intuitive human projection of ⁵⁶meaningfulness-
 and-teleology⁹⁹ in apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment terms inducing ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-
 presencing-hyperrealisation/hyperreal-transposition) distortion that seem to wrongly imply that
 human nature is of intemporal-disposition only without factoring the distorting implications on
 human ontological-performance⁷²-<including-virtue-as-ontology> of human temporal-
 dispositions with regards to social-stake-contention-or-confliction at uninstitutionalised-
 threshold¹⁰², in rather truly reflecting human ontological-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-threshold⁰² arises (as of the
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in {preconverging-
 disentanglement-by} postconverging-entailment of dimensionality-of-sublimating²⁵-
 <<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation⁹⁶ implications) and so involving ‘human ~~amplituding/formative-epistemicity~~totalising~thrownness-in-existence³⁵, -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-supererogation⁹⁶ implications in a narrowing-down selection of the intemporal-disposition as being of ontological-veracity thus reflecting its sublimating inducing supererogation⁹⁶-profundity~postconverging~de-mentating/structuring/paradigmizing, and as this in turn underlies the narrowing-down secondnaturing of the ~~cumulating/recomposuring—attendant-ontological-contiguity~~ >-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-performance~~⁷²-<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-teleology⁹⁹) is rather by the narrowing-down selectivity and secondnaturing of the intemporal-disposition at the utter exclusion of temporal-dispositions (that is, until the prospective destructuring-threshold-~~uninstitutionalised-~~

threshold¹⁰²/presublimating–desublimating-decisionality}~of-ontological-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-existence³⁵, -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-supererogation⁹⁶ for intemporal-disposition selectivity in

reflection of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-~~(imbued-~~

postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-

conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰. 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-thinking²¹-‘projective-insights’/‘epistemic-projection-in-

conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ 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-supererogation⁹⁶; wherein blurriness⁷ as to uninstitutionalised-threshold¹⁰² is an

epistemic-constraint undermining sublimation and inducing desublimation, and ¹⁰³universal-

transparency¹⁰⁴-~~(transparency-of-totalising-entailing,-as-to-entailing-~~amplituding/formative-~~~~

epistemicity>totalising~in-relative-ontological-completeness⁸ } as to induced prospective institutionalisation is an epistemic-constraint for undermining desublimation and inducing sublimation as such ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) is so-reflected in the succession of ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶—<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)’ as narrowing-down selectivity of the intemporal-disposition for prospectively secondnature institutionalisation. This disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> insight (as to the notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) of presublimating ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸—⁸¹reference-of-thought-⁸⁴devolving>) is equally reflected in the manifestation of postlogism⁷⁷ and social-postlogism⁷⁷ (arising from conjugated-postlogism⁷⁷ induced ⁵⁶meaningfulness-and-teleology⁹⁹) across the <cumulating/recompositing—attendant-ontological-contiguity >-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 postlogism⁷⁷ and social-postlogism⁷⁷ is fundamentally possible only as of the specific registry-worldview/dimension destructuring-threshold-

<uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality>~of-ontological-
 performance⁷²-<including-virtue-as-ontology> presublimating⁸³ reference-of-thought/grandest-
 axiomatic-construct—as-to-referencing/registering/decisioning imbued
 apriorising/axiomatising/referencing–psychologism ontological-deficiency whether as of
 recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or
⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought (notional~procrypticism). Such
 that the manifested postlogism⁷⁷-as-of-¹¹compulsing–nonconviction/madeupness/bottomlining-
 <‘decontextualising/de-existentialising~of-attendant-intradimensional–
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional–ontologising’-imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness> is directly related to the presublimating
⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
 <amplituding/formativ>disposedness/psychologismic-construct-<as-to-orientation/value-
 construct/valuation–and–derived-parameterising> to be cognisant-and-integrative in
 prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-
 intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> (construed as if of postconverging-or-dialectical-
 thinking²¹–apriorising-psychologism) of the same⁵⁶ meaningfulness-and-teleology⁹⁹ articulated
 as of postlogism⁷⁷ manifestation (articulated rather as preconverging-or-dementing²⁰–
 apriorising-psychologism) thus inducing the conjugated-postlogism⁷⁷; and so as to the fact that
 for instance a postlogism⁷⁷ manifestation grounded in a social-setup as of say an animistic
 social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism⁷⁸-as-
 of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-

intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> (as if of postconverging-or-dialectical-thinking³¹–
apriorising-psychologism) is susceptible to the postlogism⁷⁷ of notions-and-accusations-of-
sorcery ⁵⁶meaningfulness-and-teleology⁹⁹ (articulated rather as preconverging-or-dementing²⁰–
apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically
impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus
the idea of ‘prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> cognisance-and-integration in
presublimation ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning <amplifying/formative>disposedness/psychologismic-
construct-<as-to-orientation/value-construct/valuation–and–derived-parameterising>’ speaks to
the fact that more fundamentally postlogism⁷⁷ and social-postlogism⁷⁷ implications are
ontologically escalating beyond just any particular/specific existential manifestation of
postlogism⁷⁷ and that inherently a presublimating ⁸³reference-of-thought/grandest-axiomatic-
construct—as-to-referencing/registering/decisioning is rather de-
mentatively/structurally/paradigmatically an ontological-deficiency paradoxically in-wait for its
manifest postlogism⁷⁷ and social-postlogism⁷⁷ and such a presublimating ⁸³reference-of-
thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as to its
cognisance-and-integration of postlogism⁷⁷ is the more ontologically profound
conceptualisation as to systemic aetiologisation/ontological-escalation implications of social
pervasiveness of postlogism⁷⁷ and conjugated-postlogism⁷⁷. Ultimately as from the technical
ontological-veracity of originariness/origination-<so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of
notional~deprocrypticism, disparateness-of-conceptualisation-<unforegrounding-

disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> insight (as to the notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸>) of presublimating⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸—⁸³reference-of-thought-⁸⁴devolving>) projects an⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation that ‘undermines ontological-veracity as of⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’; and so as to the fact that the cognisance-and-integration of prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> as if of relative-ontological-incompleteness⁸⁸ presublimating⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholdening⁵⁶ meaningfulness-and-teleology⁹⁹ to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. The psychologistic and apriorising implications here is that with regards to say a God-of-plane

proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane
 involving any existential-instantiation
 aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup
 non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–
 for–conceptualisation, is de-mentatively/structurally/paradigmatically already validating the
 animistic social-setup non-positivistic
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
 conceptualisation as paradoxically valid for all instances of
 aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
 conceptualisation (thus inducing the animistic social-setup ⁵¹incrementalism-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation and its non-positivistic
 complexification); as to the fact that it is a positivistic
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
 conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-
 deriving/non-intelligising/non-measuring as from the non-positivistic
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
 conceptualisation of such an animistic social-setup God-of-plane non-positivistic proposition’
 that enables the possibility for ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation as bringing to the consciousness-awareness-
 teleology⁹⁹ of the animistic social-setup that the notion of plane implies an altogether
 superseding positivistic
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
 conceptualisation induced psychologism of ⁸³reference-of-thought (over their non-positivistic
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–

conceptualisation psychologism of ⁸³reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising. Furthermore, it is such ontologically-deficient ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation (as to its cognisant-and-integrative blending/incorporating of prospective ‘nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness⁸⁸ – reference-of-thought-⁸⁸ devolving>~~ as if of relative-ontological-incompleteness⁸⁸ presublimating ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in circularly beholdening ⁵⁶meaningfulness-and-teleology⁹⁹ to human-subpotency’) that is behind the development of all the ~~<cumulating/recomposuring—attendant-ontological-contiguity >~~-successive registry-worldviews/dimensions given ~~<amplituding/formative>~~ wooden-language-~~<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹>~~ so-construed as being of preconverging-or-dementing²⁰—apriorising-psychologism epistemic-abnormalcy/preconvergence³¹ (as so-reflected from the undermined ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging-or-dialectical-thinking²¹—apriorising-psychologism conception in ontological-normalcy/postconvergence epistemic-projection perspective). As of practical existential implications ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation means that the positivistic ~~<amplituding/formative>~~disposedness/psychologismic-construct-~~<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-teleology⁹⁹, as to a fundamental positivistic disavowal of its non-positivistic

<amplituding/formative>disposedness/psychologismic-construct-<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-completeness⁸⁷—unenframed-conceptualisation psychologistic and apriorising implications (so construed as from the technical ontological-veracity of originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional~deprocrypticism), speaks to the fact that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the respective registry-worldviews/dimensions in relative-ontological-completeness⁸⁷ (base-institutionalisation, ¹⁰³universalisation, positivism and deprocrypticismrespectively) are projected in disavowal of their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness⁸⁸ (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively) destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology> of ontological-performance⁷²-<including-virtue-as-ontology> as reflected by their <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation-and-derived-parameterising>, implying the latter are effectively non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of their respective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-conceptualisation). Thus, as to their respective ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, all relative-ontological-incompleteness⁸⁸

registry-worldviews/dimensions as of their preconverging-or-dementing²⁰—apriorising-psychologism pretend to articulate what ca 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-supererogation⁹⁶) with respect to all corresponding prospective relative-ontological-completeness⁸⁷ projective-insights implications of transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness⁸⁸ is exactly what renders their supposed determination of what ca prospectively be possible and impossible structurally/paradigmatic nonsensical but for the convenience of falling back (even when relative-ontological-completeness⁸⁷ is-educed—and-avails—and-re-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 preconverging—de-mentating/structuring/paradigming vices-and-impediments¹⁰⁵ (which mental-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶). In a further elucidation, the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-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-thinking²¹ - 'projective-insights'/'epistemic-projection-in-
 conflatedness¹ -of-notional~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-
 disposition supererogatory rescalarisation of ontologisation and value-construction (within any
 given registry-worldview/dimension⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>-existentialising—
 enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
 registry-worldview/dimension underpinning—suprasocial-construct prior conception of
 ontologisation and value-construction' reflects a spontaneous human incipient/seeding
 sublimation-construct which is underlined by both human-decisionality-<as-to-play-of-
 valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-
 sublimation/sublime. This spontaneous human incipient/seeding sublimation-construct
 (underlined as of human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
 sublimation/desublimation> and effectively-manifest-sublimation/sublime) is
 incipiently/seedingly reflected in human aestheticisation and aestheticisation-towards-ontology
 (as to artistic, the philosophical and the scientific/ontological orientations of human
⁵⁶meaningfulness-and-teleology⁹⁹) and as human aestheticisation—and-aestheticisation-towards-
 ontology translates into defining human Being-development/ontological-framework-expansion—
 as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-
 teleology , institutional-development—as-to-social-function-development and living-
 development—as-to-personality-development. 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 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development’), 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~conflatedness¹³ of ⁵⁶meaningfulness-and-teleology⁹⁹ involving ‘the epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in rede-mentating/restructuring/reparadigming intelligibility-<as-to-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplifying/formative-epistemicity>totalising~conceptualisation}’, and so-underscored by the ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving dynamics of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human ⁵⁶meaningfulness-and-teleology⁹⁹ with respect to ‘human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹’. Human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> as both incipiently/seedingly and comprehensively so-elucidated (as of human formativeness-<as-to-intersolipsism-of-

preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
 5 meaningfulness-and-teleology⁹⁵) is ‘effectively reflected subsumptively in human operative
 consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ as eliciting effectively-manifest-sublimation/sublime
 in existence’. But then this equally points out that human-decisionality-<as-to-play-of-
 valid/invalid-decisionality-imbued-sublimation/desublimation> is not inherently sublimation
 even as ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
 sublimation/desublimation> is as of a seemingly inseparable amalgamation with effectively-
 manifest-sublimation/sublime’ as to the fact that effectively-manifest-sublimation/sublime is as
 to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as rather
 unbeholding to human-subpotency imbued human-decisionality-<as-to-play-of-valid/invalid-
 decisionality-imbued-sublimation/desublimation> (even as when human-decisionality-<as-to-
 play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> in its sublimation-
 construct induces a convergence to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ for effectively-manifest-sublimation/sublime with regards to such
 appropriately induced human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
 sublimation/desublimation>). Insightfully thus, all the inherent sublimation-structure that
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ can
 reveal/divulge to human-subpotency is tautologically given as of inherent immanent-existence
 (as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplituding/formative-epistemicity>totalising~purview-of-construal) but then the
 effective potentiality for human-subpotency grasp of immanent-existence’s sublimation-
 structure (reflected by effectively-manifest-sublimation/sublime) is tied to human-decisionality-
 <as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity
 underlied by overall existential dimensionality-of-sublimating²⁵ |

<amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /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-thinking²¹- 'projective-insights'/'epistemic-projection-in-
 conflatedness¹ -of-notional~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-
 disposition supererogatory rescalarisaton of ontologisation and value-construction (within any
 given registry-worldview/dimension⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>-existentialising—
 enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
 registry-worldview/dimension underpinning—suprasocial-construct prior conception of
 ontologisation and value-construction'. But then human notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> (as to Being-development/ontological-framework-expansion—as-
 to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology ,
 institutional-development—as-to-social-function-development and living-development—as-to-
 personality-development) 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-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
 determinism'>~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-teleology⁹⁹-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-teleology⁹⁹’) and so beyond just
‘prior human historial existentially-instantiated aestheticisation–and–aestheticisation-towards-
ontology in their ~~amplifying~~/formative–epistemicity>totalising~renewing-realisation,-re-
perception,-re-thought-in-epistemic-conflatedness¹³’–epistemically-induced/constrained–
reproducibility-motif-of–⁵⁶meaningfulness-and-teleology⁹⁹’. Such that ‘human-decisionality-
<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality
is effectively construable as of ontological-normalcy/postconvergence and thus perspectively
reflected as to ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-
postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-
conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning–suprasocial-construct prior conception of

ontologisation and value-construction'. This elucidation of human-decisionality-<as-to-play-of-
 valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-
 sublimation/sublime as underlying human sublimation-construct is very much insightful for
 grasping-and-analysing the issues involved with prospective human aporeticism (human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint) as to prospective desublimation, so-reflected
 with the 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-
 referencing-imbued-ontological-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-completeness – reference-of-thought-
 devolving>) induced as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶, do not necessarily imply holding-forth referencing/registering/decisioning as
 from such nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-
 completeness⁸⁷-imbued,-supererogatory⁸³ reference-of-thought/grandest-axiomatic-construct—
 as-to-referencing/registering/decisioning> but are rather instigatively
 referenced/registered/decided by the overall underpinning–suprasocial-construct as to the
 (relative-ontological-incompleteness⁸⁸ presublimating ⁸³reference-of-thought/grandest-
 axiomatic-construct—as-to-referencing/registering/decisioning) presublimation–human-
 decisionality-induced-desublimation, and so as to a 'prospective ontologically-flawed
 presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for
 nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-
 completeness⁸⁷-imbued,-supererogatory⁸³ reference-of-thought/grandest-axiomatic-construct—
 as-to-referencing/registering/decisioning> in the overall prospective human sublimation-

construct' so-construed as ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed-conceptualisation (and so-reflected as of human Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—
 meaningfulness-and-teleology , institutional-development-as-to-social-function-
 development and living-development-as-to-personality-development) over ⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for
 effectively-manifest-sublimation/sublime of nascent—human-decisionality-induced-sublimation-
 <of-blinded-relative-ontological-completeness⁸⁷-imbued, supererogatory⁸³ 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-teleology⁹⁹ and its induced prospective
 institutional-development-as-to-social-function-development and living-development-as-to-
 personality-development as underlined in ontological-normalcy/postconvergence so-reflected as
 to 're-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹⁷-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-
 disposition supererogatory rescalarisation of ontologisation and value-construction (within any
 given registry-worldview/dimension ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
 registry-worldview/dimension underpinning—suprasocial-construct prior conception of
 ontologisation and value-construction'. This opened and unaccounted nature of nascent—
 human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-

imbued, ~~supererogatory~~⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning> as underlying effectively-manifest-sublimation/sublime as
 to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, implies
 that institutionalised human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
 sublimation/desublimation> is inevitably caught up with ‘(relative-ontological-
 incompleteness⁸⁸ presublimating ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning) presublimation–human-decisionality-induced-
 desublimation’ when it strives prospectively to be reflective of ‘effectively-manifest-
 sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶’; and so as to a ‘prospective ontologically-flawed presublimation–human-
 decisionality-induced-desublimation usurpation-of/substitution-for nascent–human-
 decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-
~~supererogatory~~⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation;
 reflected with the nascent–human-decisionality-induced-sublimation-<of-blinded-relative-
 ontological-completeness⁸⁷-imbued,~~supererogatory~~⁸³ 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-teleology⁹⁹—(as-perspective-lost-of-
‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking²¹-of-notional~deprocrypticism- {in-dimensionality-of-
sublimating²⁵ — ³²<amplituding/formative-epistemicity>growth-or-

conflatedness /scalarisation-as-to-rescalarisation-as-re-ontologisation}’)). Most fundamental to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality thus is the pretense to being as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in inducing prospective effectively-manifest-sublimation/sublime, and such a pretense is exactly what underlies overall human ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> as to the possibility for prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality>); 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/psychologismic-construct-(as-to-orientation/value-construct/valuation–and–derived-parameterising)’ and ontologisation’ as so-reflected by their underpinning–suprasocial-construct (historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸–presublimation-construct–of–⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of appropriationing, dominion protection conception of appropriationing, to the very natural-order-of-things conception of appropriationing and to our subtle modern-day institutionally-distorted/disjointed conception of appropriationing) are effectively obligated to their ‘self-assuredness-of-ontological-good-

faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality with respect to social-stake-contention-or-confliction underlying human
 ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality>’ in being epistemic-totalisingly³³–resubjectable to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for inducing prospective
 effectively-manifest-sublimation/sublime (thus explaining the possibility for prospective human
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of: human-
 subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process ’). However, human limited-mentation-capacity as it induces
 human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> with respect to human ontological-
 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
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ perspective in <amplitudinal/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’
 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-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>). 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~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-supererogation⁹⁶ (as can be so-constrained as of ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁴⁵foregrounding__entailment-<postconverging~narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷?;-as-operative-notional~deprocrypticism)’ so-reflecting <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplituding/formative>entailment-<as-to-totalising-contiguous/coherent-factuality-of-variability>), then ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-functionalism>, followed by dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, and finally generalised social apprehension of the possibility for prospective

re-ontologisation (however the merits of their underlying case); as to the fact that ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) over blurriness⁷ with regards to elucidated sublimating/emancipating implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’), have the effect of overcoming generalised social apprehension of the possibility for prospective re-ontologisation while undermining desublimating ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, noting however that such ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) elucidated sublimating/emancipating implications as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ is more precisely about the opening-up of ‘desublimating ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-

by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
 interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’ to
 prospective ontological-veracity as of re-ontologisation of ⁵⁶meaningfulness-and-teleology⁹⁹ to
 the extent that such ‘prior desublimating ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—enframing/imprintedness-<as-to- ⁴historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-¹implied-
 functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-
 by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
 interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’ de-
 mentatively/structurally/paradigmatically reflects ‘prospective ontologically-flawed
 presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for
 nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-
 completeness⁸⁷-imbued,-~~supererogatory~~-⁸³reference-of-thought/grandest-axiomatic-construct—
 as-to-referencing/registering/decisioning> in the overall prospective human sublimation-
 construct’ as ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation. Omnipotentiality as both incipiently/seedingly and comprehensively
 ‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness
 directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ as eliciting effectively-manifest-sublimation/sublime in existence’ (as of
 human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of- ¹meaningfulness-and-teleology , institutional-development-
 as-to-social-function-development and living-development—as-to-personality-development), is
 underlined by a psychological-disposition to ~~supererogatory~~-unbeholdening-conflatedness¹³
 (bound to a ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-

ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
 formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
 mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology⁹⁹ of intemporal-projection)
 over a psychological-disposition to relic/artifactual-beholdening-constitutedness¹⁴ (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-teleology⁹⁹ of destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/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-supererogation⁹⁶ as
 eliciting effectively-manifest-sublimation/sublime in existence’ is unbeholdening to ‘human
 psychological-disposition to relic/artifactual-beholdening-constitutedness¹⁴’ 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-conflatedness¹³’. But then the very
 ‘aestheticisation—and-aestheticisation-towards-ontology of human ontological-performance⁷²-
 <including-virtue-as-ontology>’ takes form as of ‘relic/artifactual-beholdening-
 constitutedness¹⁴ secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation’, speaking to the requisite projective
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—re-originariness/re-origination of
 ‘supererogatory~unbeholdening-conflatedness¹³ originariness-parrhesia,—as-spontaneity-of-
 aestheticisation’ as from prior ‘relic/artifactual-beholdening-constitutedness¹⁴ 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~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-constitutedness¹⁴ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵¹meaningfulness-and-teleology⁹⁵’ disconvergence with ‘the full-potency of existence ontological-normalcy/postconvergence construable as of ~~supererogatory~~~unbeholdening-conflatedness¹³ ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-recompositing in an aestheticisation—and-aestheticisation-towards-ontology relation to social-stake-contention-or-confliction (as of ~~supererogatory~~~unbeholdening-conflatedness¹³ ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> so-implied as of notional~deprocrypticism) capable of superseding prior human-subpotency ‘relic/artifactual—beholdening-constitutedness¹⁴ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-

transposition formativeness-<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology⁹⁹’ 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 ‘desublimating⁷⁹ presencing—absolutising-identitive-
constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implicit-
functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’. The
messianic and parrhesiastic ontological-veracity of human
<amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-
construct/valuation—and-derived-parameterising) (as to ‘prospective/nascent relative-
ontological-completeness⁸⁷ ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning supererogatory~unbeholdening-conflatedness¹³ projective-
insights as of notional~deprocrypticism’ underlying the overall: human-subpotency ‘fatedness-
of-sublimation-over-desublimation to existence-potency ~sublimating—nascence,-disclosed-
from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process ’), 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/psychologismic-construct-

<as-to-orientation/value-construct/valuation-and-derived-parameterising> and ontologisation’
 as so-reflected by their underpinning-suprasocial-construct (historially involving
 ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-
 construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality’ as
 from blantant brutish conquest/subjugation conception of apportioning, dominion protection
 conception of apportioning, to the very natural-order-of-things conception of
 apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of
 apportioning) are rather manifestations of ‘relic/artifactual—beholdening-constitutedness¹⁴
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’—imbuing>-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/psychologismic-construct-<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 sublimating/emancipating possibilities as to convergence towards
 omnipotentiality. Insightfully, we can thus construe of ‘our subtle modern-day institutionally-
 distorted/disjointed conception of apportioning human-decisionality-<as-to-play-of-
 valid/invalid-decisionality-imbued-sublimation/desublimation>’ (as of its ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>
 ‘relic/artifactual—beholdening-constitutedness¹⁴ ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-

'meaningfulness-and-teleology'⁹⁰) as the de-mentative/structural/paradigmatic impediment for prospective effectively-manifest-sublimation/sublime as of nascent-human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-supererogatory~⁸⁸ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning>; as reflected with modern-day defaulting institutional structures and processes (as 'prospectively distorting/undermining the equanimity/balance of human theoretical-conceptual-operant institutionalised-conceptualisations' inducing prospective 'desublimating ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>') and thus failing 'prospective/nascent relative-ontological-completeness⁸⁷ ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning supererogatory~unbeholdening-conflatedness¹³ projective-insights as of notional~deprocrypticism' as underlying the overall: human-subpotency 'fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process'. In this respect, an ontological-normalcy/postconvergence epistemic-projective perspective of omnipotentiality points to the relic/artifactual-beholdening-constitutedness¹⁴ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of modern-day human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>

preconvergently–de-mentated/structured/paradigmed as to its ricocheting beholdening all the way from the very ‘international overarching order of social-stakes-contention-or-confliction <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, ricocheting-with ‘nation-states overarching orders of social-stakes-contention-or-confliction <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, ricocheting-with ‘intrastatal/communal orders of social-stakes-contention-or-confliction <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, and as interspersed ricochettingly with ‘corporate/institutional orders of social-stakes-contention-or-confliction <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, (speaking to a relic/artifactual–beholdening-constitutedness¹⁴ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-IMPLIED-

functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-
 by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
 interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>'. This
 elucidation of omnipotentiality while highly abstract is effectively the 'epistemic-totalising³³
 unenframable conception for convergence towards omnipotentiality' as of a conceptualisation
 not caught up in ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ in order to articulate a
 fundamental framework for ontological-veracity elucidation; and so, as of ⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for
 effectively-manifest-sublimation/sublime of nascent—human-decisionality-induced-sublimation-
 <of-blinded-relative-ontological-completeness⁸⁷-imbued,-supererogatory~⁸³ reference-of-
 thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for
 prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ and its induced prospective
 institutional-development—as-to-social-function-development and living-development—as-to-
 personality-development as underlined in ontological-normalcy/postconvergence so-reflected as
 to 're-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-
 disposition supererogatory rescalarisation of ontologisation and value-construction (within any
 given registry-worldview/dimension ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-(as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
 registry-worldview/dimension underpinning—suprasocial-construct prior conception of

ontologisation and value-construction'. That said, human-subpotency reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³ -{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing- 'herein-specifically-relevant-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-constitutedness¹⁴ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition' lies with the human capacity for reframing (as of supererogatory~unbeholdening-conflatedness¹³ ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> so-implied as of notional~deprocrpticism) whether as to mere aestheticisation reframing or aestheticisation-and-aestheticisation-towards-ontology reframing (as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development). 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- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—re-originariness/re-origination impotence with frameworks-of-conceptualisation of overwhelming scale inducing increasing 'sovereign-deference with lack of ¹⁰³universal-transparency¹⁰⁴ -{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness }' and leading to direct/indirect dominance/vested-interest—

drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-
threshold-of-institutional-and-social-desublimation> de-mentative/structural/paradigmatic
domination/pre-eminence over social-stake-contention-or-confliction. The grander issue in this
regards (as to optimal human reframing capacity with regards to the equanimity/balance of
human theoretical-conceptual-operant institutionalised-conceptualisations) as of the present
thus has to do with ‘generalised-and-representative human appreciation of its reifying and
empowering reflexivity potential giving the perplexing/passivising modern-day scale of
organisationally and institutionally preconvergently–de-mentated/structured/paradigmed
⁵⁶meaningfulness-and-teleology⁹⁹’ as to the fact that modern-day organisational and
institutional structure and purposes (by their social-stakes-contention-or-confliction) in critical
ways render the sovereign human increasingly more of a mere cog within systems that as of
their technical, bureaucratic and socially-defining ⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-
existentialising—enframing/imprintedness-<as-to- ⁷⁹historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) purposes are already in many ways decisively de-
mentatively/structurally/paradigmatically predefined as
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable frameworks as not subject to prospective aporeticism-
overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-
representative human appreciation of deconstructive acuity and reappraisal (but for such
institutional and organisational predetermined distorted conception of paucity/deficiency as to
their very ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-
<as-to- ⁷⁹historicity-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-thinking²¹-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ engagement with
 existence as to all-encompassing <amplituding/formative-epistemicity>totalising~renewing-
 realisation,-re-perception,-re-thought-in-epistemic-conflatedness¹³ in the contemplation of
 omnipotentiality. Ultimately (as to human-subpotency ‘fatedness-of-sublimation-over-
 desublimation to existence-potency ~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process ’), omnipotentiality is ever
 always directly and truly contemplatable as from the ‘absolutely-disruptive hierarchical-order
 implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’ (as can be so-constrained as of ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating⁴⁵ foregrounding__entailment-
 <postconverging~narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷?’;-
 as-operative-notional~deprocrypticism)’ so-reflecting
 <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-
 construct/valuation-and-derived-parameterising) and <amplituding/formative>entailment-<as-
 to-totalising-contiguous/coherent-factuality-of-variability)). Such that in many ways the
 overarching reframing for convergence towards omnipotentiality is more profoundly and
 supersedingly about undermining/subverting disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷?’> (as to
 its notional~procrypticism or notional~disjointedness-as-of-⁸³reference-of-thought) so-
 associated with ‘prospective ontologically-flawed presublimation–human-decisionality-

induced-desublimation usurpation-of/substitution-for nascent-human-decisionality-induced-
 sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-
 supererogatory~⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation (since
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 ‘immanent-ontological-contiguity⁶⁷’> as of its flawed prior_knowledge-reification-gesturing-
 <in-prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 constitutedness⁴ <in-preconverging-entailment> fails to epistemically elucidate the ‘blinded
 ontological-contiguity⁶⁷ phenomenality so-construed as from ⁸³reference-of-thought/grandest-
 axiomatic-construct—as-to-referencing/registering/decisioning’ of nascent-human-
 decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-
 supererogatory~⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning>); and thus in lieu the overarching reframing for
 convergence towards omnipotentiality, construed as from the ‘absolutely-disruptive
 hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’ (as can be so-constrained as of
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
⁴⁵foregrounding__entailment-<postconverging-narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
 reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism)’ so-
 reflecting <amplituding/formative>disposedness/psychologismic-construct-<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-conflatedness¹³ (bound to a ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology⁹⁹ of intemporal-projection) and so while undermining a psychological-disposition to presublimating relic/artifactual-beholdening-constitutedness¹⁴ (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-teleology⁹⁹ of destructuring-threshold-(uninstitutionalised-threshold¹⁰²/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-conflatedness¹³’ and ‘presublimating relic/artifactual-beholdening-constitutedness¹⁴’: 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 <amplifying/formative-epistemicity>totalising~conflatedness¹³ of ⁵⁶meaningfulness-and-teleology⁹⁹ involving ‘the epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in rede-

mentating/restructuring/reparadigming intelligibility-⟨as-to-human-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting-process,-in-⟨amplifying/formative—
epistemicity⟩totalising~conceptualisation⟩; wherein ‘the epistemic-totalising³³~resubjecting or
totalising-entailing~reconstrual of motif-as-to-aestheticisation-⟨imbued-projective-
arbitrariness/waywardness⟩ to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶ in inducing aestheticisation-towards-ontology’ necessarily implies that
intelligibility itself is seedingly/incipiently encumbered with ‘presublimating relic/artifactual-
beholdening-constitutedness^{14 47} historicity-tracing—in-presencing-hyperrealisation/hyperreal-
transposition’ when it comes to eliciting ‘prospective/nascent sublimating
supererogatory~unbeholdening-conflatedness¹³ momentous⁴⁶ historicity/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩’, and so all along
from the very seeding/incipient aestheticisation—and-aestheticisation-towards-ontology and so
perpetuative as to human Being-development/ontological-framework-expansion-as-to-depth-
of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,
institutional-development-as-to-social-function-development and living-development-as-to-
personality-development), as to the fact that ‘intelligibility as the effectively-manifest-
sublimation/sublime arising from subjecting-and-resubjecting motif-as-to-aestheticisation-
⟨imbued-projective-arbitrariness/waywardness⟩ to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶’ speaks of ‘successions of aestheticising
apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-
entailment failing to factor in human limited-mentation-capacity’ and thus ‘inducing an
absolutising referencing/registering/decisioning (an absolutising construct—of-human-

decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>') that incidentally/parenthetically wrongly purport to reflect 'inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure'. It is this fundamental insight 'about the inherent absolutising referencing/registering/decisioning ontological-deficiency necessarily arising from human limited-mentation-capacity' (requiring 'projective-insights'/'epistemic-projection-in-conflatedness'¹³ as to human limited-mentation-capacity-deepening⁵³) that underlies the notion of human ¹⁵de-mentation-~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~ as factoring in the implications of human limited-mentation-capacity (by a 'psychological-disposition for ~~supererogatory~unbeholdening-conflatedness~~¹³ ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> of sublimating intelligibility' as to 'relevantly/appropriately subjecting-and-resubjecting motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' and so rather than a 'psychological-disposition for relic/artifactual~beholdening-constitutedness¹⁴ 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-supererogation⁹⁶' as underscored by the 'effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—⁹⁷surrealising/supererogating—drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>-existentialising—framing/imprinting-<as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-

determinism'>') for the requisite sublimating/emancipating omnipotentiality converging towards 'inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure' so-construed as of ontological-normalcy/postconvergence reflected 're-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking' -'projective-insights'/'epistemic-projection-in-conflatedness'¹³'-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning-suprasocial-construct prior conception of ontologisation and value-construction'. Interestingly, this seedingly/incipiently fundamental paradox of 'prospective/nascent sublimating supererogatory~unbeholdening-conflatedness¹³' and 'presublimating relic/artifactual-beholdening-constitutedness¹⁴' as to its perpetuative encumberment of human intelligibility, correspondingly highlights the inherent disambiguation of human ⁵⁶meaningfulness-and-teleology⁹⁹ 'as of the seeding/incipient encumberment of its momentous-unbeholdening-aestheticising-reflex with its merely-beholdening-aestheticising-reflex' (so-perpetuative as to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹, institutional-development-as-to-social-function-development and living-development-as-to-personality-development), 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-completeness⁸⁷-reference-of-thought-⁸ devolving>) as to their effectively-manifest-sublimation/sublime rather speak to an underlying veracity about immanent-existence 'beyond and unbeholding to any human merely-beholdening-aestheticising-reflex of ⁵⁶meaningfulness-and-teleology⁹⁹', and so for instance in the sense that human tools, other technical/material capabilities like electricity, etc. are rather of 'de-mentative/structural/paradigmatic momentous-unbeholding-aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' as to the inherent sublimating/emancipating possibilities accruable to all humans and societies as to their underlying ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigm⁷⁰-as-being-as-of-existential-reality> of ⁵⁶meaningfulness-and-teleology⁹⁹; so-reflecting the fact that overall human civilisation (notwithstanding any given societies/cultures of naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to presencing-distorted-meritocracy/totalising-sovereign-appropriation—of-human-ontological-performance⁷²-<including-virtue-as-ontology> 'merely-beholdening-aestheticising-reflex of ⁵⁶meaningfulness-and-teleology⁹⁹') could only be possible by the cumulating/recomposuring of all such 'de-mentative/structural/paradigmatic momentous-unbeholding-aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' manifested at various stages across all human societies/cultures and diffusible likewise across all human societies/cultures with the implications that such 'de-mentative/structural/paradigmatic momentous-unbeholding-aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-

prospective-supererogation⁹⁶ more fundamentally speak to ‘overall human momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’ (with such a truer ontological-veracity rather much more profound than the ‘merely-beholdening–aestheticising-reflex of ⁵⁶meaningfulness-and-teleology⁹⁹’ of various societies/cultures and as of such ontologically-flawed representation across various human historial epochs). In this respect the ontological-veracity of human institutional-cumulation/institutional-recomposure-**as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>** (as of the accruing effectively-manifest-sublimation/sublime from stone-age to bronze-age to iron-age involving the formation of agrarian societies and cities and subsequent development of ¹⁰³universalising societies and today’s positivising modern world) rather more aptly speaks of ‘overall human momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’; with the profound idea that the more momentous grasp of the notion of say the civilisations of Ancient Zimbabwe, Ancient Egypt, Ancient Greece, Ancient China, Ancient India or Ancient Aztec, etc. are rather as of a more profound point-of-departure as from a ‘human psychological-disposition for ~~supererogatory~~~unbeholdening-conflatedness¹³ ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of sublimating intelligibility’ divulging the underlying dynamism of human ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness¹⁴ ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of presublimating

intelligibility’ of ‘merely-beholdening–aestheticising-reflex of ⁵⁶meaningfulness-and-teleology⁹⁹’ caught up in complexes of ‘naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to presencing-distorted–meritocracy/totalising–sovereign-appropriation—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-supererogation⁹⁶’ as to the inherent sublimating/emancipating possibilities accruable to all humans and societies as to their underlying ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> of ⁵⁶meaningfulness-and-teleology⁹⁹, a ‘human psychological-disposition for ^{supererogatory~unbeholdening-conflatedness¹³ ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of sublimating intelligibility’ implies that the othernesses of human civilisations/cultures/societies carry a more profound ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ as to the inherent sublimating/emancipating 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-constitutedness¹⁴ ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of presublimating intelligibility’ (so-perpetuative as to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-}

meaningfulness-and-teleology , institutional-development-as-to-social-function-
 development and living-development-as-to-personality-development), is exactly what critically
 clouds prospective possibilities for ‘human psychological-disposition for
 supererogatory-unbeholdening-conflatedness¹³ ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of sublimating
 intelligibility’; so-construed as
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable frameworks of de-mentative/structural/paradigmatic limits to
 abstract ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
 sublimation/desublimation> omni-potential commensurability with inherent immanent-
 existence’s sublimation-structure’/omnipotentiality. This paradox is analysable as from the
 ‘critical pure-ontology’ elucidation of overall reifying-and-empowering-reflexivity-of-ecstatic-
 existence-as-panintelligibility⁷³-<imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective-aestheticising-
 re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation) so-underscored
 by ‘effectively underlying human beholdening—inching,-apprehending,-and-taming-drive or
 aestheticising—⁹⁷surrealising/supererogating-drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-<as-to-
 prospective-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ (as of inherent imbuelement of existence as of its ‘transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity and immanence differential
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism integral-difference’

reflecting human teleology⁹⁹ or ‘phenomenal/manifest perspective conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological’); wherein incipient/seeding ‘human supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential as of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

⟨sublimating~referencing/registering/decisioning,~as-self-becoming/self-conflatedness⁸¹ /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> insightfully reflects human sublimation/emancipation as to prospective ‘re-originary~as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking²¹ -‘projective-insights’/‘epistemic-projection-in-conflatedness⁸¹’-of-notional~deprocrypticism-prospective-sublimation)⟩⁹⁰ reconceptualisation of ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—⁹⁷surrealising/supererogating—drive for <postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-⟨as-to-prospective—historiality/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-⟨perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩’ with regards to effective convergence/advancement of ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality (and so as to Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development~as-to-social-function-development and living-development~as-to-personality-development).

De-mentatively/structurally/paradigmatically,

‘phenomenal/manifest~subpotencies-(in-transitive-conflatedness³-reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence)—in—<amplituding/formative—
 epistemicity>totalising~thrownness-in-existence³⁵,-<of-⁹⁷‘surrealistic-as-pseudoreal’—
 epistemic-abnormalcy> (including human-subpotency) are constrained in their ontological-
 performance⁷²-<including-virtue-as-ontology>/potentiation with respect to the backdrop-of-
 inherent-immanent-existence’s~sublimation-structure-<of-‘unsurrealistic-as-real’-ontological-
 normalcy/postconvergence>; and all phenomenal/manifest~subpotencies-(in-transitive-
 conflatedness³-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence) are
 defined by their basic de-mentative/structural/paradigmatic ‘effectively underlying
 beholdening—inching,-apprehending,-and-taming—drive or aestheticising—
⁹⁷surrealising/supererogating—drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-<as-to-
 prospective—⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ (so-underlying the ‘<amplituding/formative—
 epistemicity>totalising~thrownness-in-existence³⁵ re-aestheticising/re-motif-<in-
 postconverging—narrowing-down~‘sublimation-of-taste—
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-of-⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-procession/re-automatism—as-to-
 re-apriorising/re-axiomatising/re-referencing-<in-postconverging—narrowing-
 down~‘sublimation-of-apriorising/axiomatising/referencing—
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-of-⁴⁶historiality/ontological-

eventfulness /ontological-aestheticising-tracing',-as-to-existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶>) of their aestheticising—
⁹⁷surrealising/supererogating—drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-⟨as-to-
 prospective—⁹⁸historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ (as to their interlay/organicism/aestheticising-handle- {imbued-
 supererogatory~projective-arbitrariness/waywardness-
 of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
 ‘aestheticising-re-margining/re-edging/re-acuity—as-
 postconverging_circumscriptive/totalitative—restructuring’ }—educing—
 sublimation/desublimation> 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
 hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-
 tissue-of-social-emanance as to attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰’ as to overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-⟨imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant_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-teleology⁹⁹). A deepening of this critical pure-ontology discernment as from the above elucidation of ‘phenomenal/manifest~subpotencies-(in-transitive-conflatedness³-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence)—in—<amplituding/formative-epistemicity>totalising~thrownness-in-existence³,-<of-‘surrealistic-as-pseudoreal’-epistemic-abnormalcy> (including human-subpotency), ⁹⁷surrealisingly/supererogatorily discloses that existentialising–decisionality is de-mentatively/structurally/paradigmatically of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ while sublimating–nascence is de-mentatively/structurally/paradigmatically of ‘unbeholdening ontologising-depth as to backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’ (such that perspectively ‘to beholden-as-sovereignising is to underly/organise/decision existentialising subpotentiation’ and so potentially constrained as from perspective ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’); as to the fact that ⁹⁷surrealisingly/supererogatorily existentialising–decisionality is of ‘notional~⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ preconverging–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/epistemicity-relativism-determinism of both ‘existentialising–decisionality and sublimating–nascence’ with regards to induced sublimation/desublimation (beyond naïve ⁷⁹presencing—absolutising-identitive-

constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—enframing/imprintedness-(as-to- historicity-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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness /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—psychologism⁸⁹ (just as for
 instance the notion of length is already caught up in the notion of width in the ‘sublimating
 <amplifying/formative—epistemicity>totalising/circumscribing/delineating manifestation of a
 rectangle’ and so with regards to the fact that human aestheticisation—and-aestheticisation-
 towards-ontology of ⁵⁶meaningfulness-and-teleology⁹⁹ is ever always about ‘idealised-
 typification in epistemic-conflatedness¹³ sublimation or epistemic
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment/pseudoconflation desublimation/gimmickiness’ for eliciting
 sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-
 normalcy/postconvergence epistemic projection-perspective’). In other words, existentialising-
 decisionality and sublimating—nascence perspectively-reflect respectively
 ‘notional~⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-teleology⁹⁹’ as to the contrast between ‘blurriness⁷ in existentialising–decisionality’ and ‘¹⁰³universal-transparency¹⁰⁴ {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } of sublimating–nascence’; wherein ‘¹⁰³universal-transparency¹⁰⁴ {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } of sublimating–nascence’ (as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – ⁸³reference-of-thought-⁸⁴devolving>) is relatively bound to elicit individual and social positive-opportunism—of-social-functioning-and-accordance⁷⁵ deferential-formalisation-transference of existentialising–decisionality while ‘blurriness⁷ in existentialising–decisionality’ is relatively bound to undermine individual and social deferential-formalisation-transference as to relative-ontological-incompleteness⁸⁸–presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality (thus undermining the requisite relative-ontological-completeness⁸⁷ ‘⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating–nascence’ as of the sublimating–nascence teleological-inflection-<as-to-more-profound-nondisjointing-<amplituding/formative-epistemicity>totalising/circumscribing/delineating)). That is, the individual and social existentialising–decisionality is more readily defined by default in ‘beholdening as sovereighnising–imbued-subontologisation/subpotentiation’ and this is effectively the default

individual and social existentialising–decisionality psychological-disposition as to upholding/defending sovereignty, but then given human limited-mentation-capacity the individual and social are then secondarily predisposed to deferential-formalisation-transference existentialising–decisionality psychological-disposition as to the positive-opportunism—of-social-functioning-and-accordance⁷⁵ consequences of deferring to ‘¹⁰³universal-transparency¹⁰⁴’—~~transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~ } of sublimating–nascence’ (in delegating sovereignty ultimately as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶) with the lack of such ‘¹⁰³universal-transparency¹⁰⁴’—~~transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~ } of sublimating–nascence’ as to when ‘blurriness⁷ in existentialising–decisionality’ arises inducing defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality). The implications of this dual existentialising–decisionality psychological-dispositions is critical particularly with regards to the social-and-institutional-frameworks-of—referencing/registering/decisioning of human ⁵⁶meaningfulness-and-teleology⁹⁹ of ‘blurriness⁷ in existentialising–decisionality’ as rather poorly amenable to profound ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as it is relatively the case in the natural sciences (and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-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-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>

more readily makes ‘desublimating nonsense’ of human existentialising–decisionality
⁵⁶meaningfulness-and-teleology⁹⁹ failing ‘genuine knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in {preconverging disentanglement by} postconverging entailment> framework
involving an immediate potent detour to existence-potency³⁹ ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression while the relative ‘blurriness⁷ in existentialising–
decisionality’ of social-and-institutional-frameworks-of—referencing/registering/decisioning
induce a relative orientation in the social towards ⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism>
existentialising–decisionality ⁵⁶meaningfulness-and-teleology⁹⁹ (so-enabled by poor
direct/immediate potent constraining to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶). In this regards, many such social-and-institutional-frameworks-
of—referencing/registering/decisioning can be construed as ‘frameworks of relatively shallow-
ontologisation/subontologisation’ as to the existentialising–decisionality psychological-
disposition of defaulting individual and social ‘beholdening as sovereignising–imbued-
subontologisation/subpotentiation’ due to ‘blurriness⁷ in existentialising–decisionality’. It is
herein contended that the most fundamental issue with regards to huma prospective
comprehensive emancipation/sublimation (as promptly reflected with nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness – reference-of-thought- devolving> and requisite expansive relative-
ontological-completeness⁸⁷ ‘⁸³reference-of-thought–and–⁸³reference-of-thought-⁸⁴devolving–
⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating–nascence’
with regards to sublimating–nascence teleological-inflection-<as-to-more-profound-
nondisjointing–<amplituding/formative–epistemicity>totalising/circumscribing/delineating))

has to do with this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as to the fact that nascent-particular/incipient-and-material/technical-sublimations-
<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> are often of ‘restricted and directly transparent/potent existentialising–decisionality scope of sublimation for human deferential-formalisation-transference’ while the social-and-institutional-frameworks-of—referencing/registering/decisioning (as to ‘⁸³reference-of-thought—and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating–nascence’) imply a depth of appreciation which initially leads to ‘blurriness⁷ in existentialising–decisionality’ as of relative-ontological-incompleteness⁸⁸–presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality. We can for instance appreciate this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ say with regards to cultural-diffusion in a non-positivistic like animistic social-construct wherein positivistic technical and material nascent-sublimations can relatively be easily appreciated/grasped in a short timeframe by their immediate sublimating–nascence but the more profound notion of a positivistic registry-worldview/dimension (as to social-and-institutional-frameworks-of—referencing/registering/decisioning of positivistic ⁵⁶meaningfulness-and-teleology⁹⁹) reflecting a positivising referencing/registry/decisioning is more problematically conceptualisable and mostly arises as of crossgenerational appreciation/grasp (given the non-positivistic ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 ~~cumulating/recomposuring—attendant-ontological-contiguity~~ >-succession of registry-worldviews/dimensions with regards to the possibility for their prospective sublimation/emancipation. Along the same lines of disambiguating ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ just as ‘a God-of-plane non-positivistic proposition’ in an animistic social-setup implies priorly an ‘altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation induced psychologism of ⁸³reference-of-thought’ (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation psychologism of ⁸³reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising, and so as to the positivistic ⁵⁶meaningfulness-and-teleology⁹⁹ ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ with regards to sublimating—nascence teleological-inflection-(as-to-more-profound-nondisjointing—~~amplituding/formative—epistemicity>totalising/circumscribing/delineating~~)’, likewise prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations—~~blinded-to-their-relative-ontological-completeness~~ ^{87—83}reference-of-thought-⁸⁴devolving> as underlying many a technical and natural sciences it is ever always the ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality imbueement’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶

given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating–nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be considered as 7 m/s^2 for instance for one reason or another but for existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating–nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising–decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating–nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pre-eminence as to imprimatur and the dynamics of imprimatur (with regards to ‘blurriness⁷ in existentialising–decisionality’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as ‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself the very de-mentative/structural/paradigmatic desublimating undermining of the possibility of veridical social and institutional prospective sublimation/emancipation as to sublimating–nascence, and in that respect no mortal (including the one mortal making this articulation herein) can pretend to a status bigger than existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ to then imply that genuine knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-

contiguity ~educated–existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ cannot cross-it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-reification–gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ as to the de-mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification–gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ inducing sublimation/emancipation as to sublimating–nascence is more than just the specific knowledge-reification–gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—conflatedness ~~in {preconverging disentanglement by} postconverging~~

~~entailment~~ for sublimation but rather more critically overt articulation of the ‘veridical de-mentative/structural/paradigmatic intellectual underdevelopment underlying any such a mortal claim’ as to the fact that no human can claim that 2+2 is not equal to 4 because they are vexed for one reason or another (as it is that condition of our mortality that then provides the possibility for our self-surpassing in prospective construction-of-the-Self) so-reflected in the fact that the underlying existentialising–frame of knowledge is the very requisite condition for eliciting the true ⁵⁶meaningfulness-and-teleology⁹⁹ of any given specific knowledge-reification–gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ for
 sublimation (as for instance there is little point articulating any given positivistic
 existentialising–decisionality specific knowledge-reification–gesturing–~~in-~~
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ for
 sublimating–nascence as to positivistic nascent-particular/incipient-and-material/technical-
 sublimations–~~blinded-to-their-relative-ontological-completeness^{87–83} – reference-of-thought-~~
~~devolving~~ where the underlying registry-woprldview/dimension existentialising–frame of
 knowledge is of non-positivistic desublimating~existentialising–decisionality and is not
 addressed/dealt-with as the Galileos, Descartes, etc. understood with respect to non-positivising
 medieval-scholasticism desublimating~existentialising–decisionality or the ¹⁰³universalising-
 idealisation Socratic-philosophers sublimating~existentialising–decisionality understood with
 respect to non-universalising ancient-sophists desublimating~existentialising–decisionality and
 in both instances as of their prospective registry-worldviews/dimensions implied
 incipient/seeding ~~amplituding/formative–epistemicity~~totalising~thrownness-in-existence³⁵,-
 imbued-projective-arbitrariness/waywardness–~~as-to-the-human–projective/reprojective—~~
~~aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-~~
~~‘amplituding/formative–epistemicity’totalising~conceptualisation’)~~ as to sublimating–
 nascence epistemic-conflatedness¹³ 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-
 teleology⁹⁹ elucidates as to its ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-
⁸³reference-of-thought sublimating~existentialising–decisionality ‘the
 desublimating~existentialising–decisionality of such disjointing

notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-
 completeness⁸⟩~~ underlying existentialising–frame of knowledge as to fundamental misanalysis’
 as so-reflected also with ‘postmodern thinkers direct/indirect criticisms of ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴’ as the sublimating~existentialising–decisionality
 predefining condition for their specific knowledge articulation to more profoundly be
 grasped/comprehended/realised), with human knowledge-construal being an altogether level
 playing field only driven as of the sublimating potential as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (and in this regards theories and concepts
 cannot be articulated to imply that their subverting criticisms are rather personal/traditions
 attacks as is increasingly the case in todays institutional-being-and-craft
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-
 completeness⁸⟩~~ since the very first credo of the intellectual is for inherent knowledge above
 any given theories and concepts and traditions which are rather subordinate to the more
 profound purpose of the human knowledge-reification–gesturing-⟨in-
 prospective-psychologismic~apriorising/axiomatising/referencing-⟨of-attendant-ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity⟩—
 conflatedness⁹ in-⟨preconverging-disentailment-by⟩-postconverging-entailment 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 ‘the flawed prior_knowledge-reification-gesturing-<in-prior_psychologismic~apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising- contiguity }—constitutedness’ -in preconverging-entailment> as to its gesturing’ is as of ‘existentialising-decisionality that desublimatingly precedes prospective knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising- contiguity }—conflatedness’ -in {preconverging-disentailment by} postconverging-entailment>’ rather than veridically ‘knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological- contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness’ -in {preconverging-disentailment by} postconverging-entailment> 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 (as to its human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuative manifestations) 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 with regards to social-stake-contention-or-confliction wherein the ‘implicated sublimating~existentialising—decisionality’ underlying the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ associated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> (as reflected by the dedication/selflessness/disinterest/magnanimity underlying such existentialising—decisionality of sublimating—nascence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>) tend to be incoherently overlooked/ignored when it comes to ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ reconception of existentialising—decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning (with respect to such underlying nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>) poorly constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and ending up defaulting as of relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality (and so as to ‘blurriness⁷ in existentialising—decisionality’). In many ways social undertones of ⁵⁶meaningfulness-and-teleology⁹⁹ reflected as of <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-

of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>} imply that the requisite sublimating-nascence of social-and-institutional-frameworks-of—referencing/registering/decisioning tend to shallow-ontologisation/subontologisation/subpotentiation especially where such frameworks are not thoroughly conceptualised, envisioned/imagined and purposed as to aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism and so as to mediocre rationales of their very own ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ poorly projecting of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ (and rather constrained to their present prospectively desublimating institutional-development-as-to-social-function-development and living-development-as-to-personality-development); and especially as so-prodded with social and intellectual notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } dispositions which paradoxically as to their pretense-of-sublimation in defending such ‘beholdening as sovereignising-imbued-subontologisation/subpotentiation’ do not correspondingly contend that such lax/sloppy existentialising-decisionality should be the case with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-⁴devolving> (speaking rather of self-serving social-vestedness/normativity-<discretely-implied-functionalism> ‘institutionalised-wisdom-of-irresponsibility’, as so-manifested across the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions, as to when institutional frameworks in their underlying ontologically-

deficient underpinning—suprasocial-construct that poorly appreciate dimensionality-of-sublimating²⁵ -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁸ /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-teleology⁹⁹ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>’ and so ‘by the mere⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
{as-to-⁴historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} mystic of institutional pre-eminence whether intellectual or administrative/governmental’ as we can appreciate in such a case like Edward Snowden’s with a human desublimating~existentialising—decisionality of vague ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ of such ‘institutionalised-wisdom-of-irresponsibility’ while paradoxically there is now an emerging social clamouring for increasing social and online privacy as a requisite for prospective human sublimation/emancipation as to the positive-opportunism—of-social-functioning-and-accordance⁷⁵ sublimating~existentialising—decisionality of ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’). Ultimately, such preconverging—de-mentating/structuring/paradigming intellectual or administrative/governmental institutions desublimating~existentialising—decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning conception tend to align with their given⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
{as-to-⁴historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (as poorly subjected to the genuine social intellectual—

function/posture elucidation) in an expropriating/estranging/constraining/limiting exercise directly/indirectly enabling ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸–presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality’.

Thus the construal of sublimating~existentialising–decisionality as arising as of prospective ‘⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving–⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness⁸⁸–presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ in superseding any underpinning–suprasocial-construct defaulting relative-ontological-incompleteness⁸⁸–presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness⁸⁸–presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality (as to its underlying presencing-distorted–meritocracy/totalising–sovereign-apportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology> desublimating~existentialising–decisionality and so-historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸–presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of apportioning, dominion protection conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern-day institutionally-distorted/disjointed

conception of apportioning); and as any such ‘beholdening as sovereignising–imbued-
 subontologisation/subpotentiation’ given ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-
 existentialising—enframing/imprintedness-⟨as-to-¹⁷historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition) gesturing is inherently construed as superseding
 prospective ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of
 existence’ which ¹⁰³universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-
 entailing-⟨amplifying/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸⟩ (as herein articulated) is exactly what accounts for human-subpotency
 ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-
 disclosed-from-prospective-epistemic-digression in reflecting holographically-⟨conjugatively-
 and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁹,
 and so as to the possibility of ‘human-decisionality-⟨as-to-play-of-valid/invalid-decisionality-
 imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-
 existence’s sublimation-structure’/omnipotentiality. Whereas we can critically appreciate
 sublimating–nascence with regards to nascent-particular/incipient-and-material/technical-
 sublimations-⟨blinded-to-their-relative-ontological-completeness –⁸ reference-of-thought-
⁸ devolving> as to profound constraining to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶> as associated with technical and scientific contexts of
 sublimation/desublimation thus inherently inducing/eliciting a human deferential disposition
 when in ignorance/ineptitude/incompetence reflecting the naturally arising corresponding
 notional~self-distantiation-⟨imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/‘distantiation of contemplative existentialising–frame as to transversality-⟨for-
 sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ so-implicated with nascent-

particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸ – reference-of-thought⁸ devolving> but this human deferential disposition when in ignorance/ineptitude/incompetence often does not naturally arise with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘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-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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-opportunism—of-social-functioning-and-accordance⁷⁵ 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-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ as arising at destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology> is the very element particularly acted upon by social and intellectual notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-

entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness } as to ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸ —
 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-<for-
 sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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-teleology⁹⁹ in such a social-setup), and critically in this regards it principally involves
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness } as undermining the social-construct’s intellectually potent reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷⁵ -<imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant_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
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness } when assuming a coherent/consistent threshold of scepticism in want for
 elucidation) as well as surreptitiously acquiescing/accommodating argumentations, wherein in

both instances the inconsistency is bent on blurring/undermining ¹⁰³universal-transparency¹⁰⁴ <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness > 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-teleology⁹⁹’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶. Critically the ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-> devolving> is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ thus relatively undermining such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness⁷ in existentialising–decisionality’ (that is, where the latter does not extensively intrude into the former as for instance in determining-and-demarcating the framework of natural sciences research). Hence in many ways prospective knowledge cannot elude the aporeticism overcoming/unovercoming of such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing and so relatively to the given domain-of-study/domain-of-interest blurriness⁷, wherein blurriness⁷ is reflected with desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-

contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

conflatedness ¹ -in-{preconverging-disentailment by} postconverging-entailment> rather than

‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence

(implied as to the very inherent knowledge-reification–gesturing-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-

contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

conflatedness ¹ -in-{preconverging-disentailment by} postconverging-entailment> 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

<cumulating/recomposuring–attendant-ontological-contiguity >-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-

teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁶). Thus such

an aporeticism overcoming/unovercoming necessarily imply the integration of the analysis of

notional~pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-

as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-

completeness⁸⁷) as part and parcel of prospective knowledge-reification–gesturing-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-

contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

conflatedness ¹ -in-{preconverging-disentailment by} postconverging-entailment> as to

knowledge-notionalisation, and especially as so-manifested increasingly with ‘non-

ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-

knowledge/extra-knowledge frameworks' that on the baiting of imprimatur then switch on to propound 'non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge constructs out-of and implicitly obviating the veracity of the ¹⁰³universal-transparency¹⁰⁴-~~transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸)~~ of knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-~~{preconverging-disentailment-by}—postconverging-entailment>~~' (and so as to self-serving social-vestedness/normativity-<discretely-implied-functionalism>) and this must effectively be contested. Such lousiness and as broadly reflected in poor media editorialising in many ways increasingly turns media accessibility into intellectual pre-eminence as 'intellection is no longer about depth of contemplation and knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-~~{preconverging-disentailment-by}—postconverging-entailment>~~ 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 'blurriness⁷ in existentialising-decisionality' and as encouraged by dominance/vested-interest actors) such pop-intellectualism end up being elevated as the summum of intellection in the

social while overlooking the requisite depth of sublimating ¹⁰³universal-transparency¹⁰⁴—
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness } of critical importance for
 effective social-and-institutional-frameworks-of—referencing/registering/decisioning
 sublimating~existentialising—decisionality (and as the ‘mediatic framework of access and
 communication of sublimating thought’ is rather turned around into ‘a framework that
 supposedly inherently create sublimating thought by mere access and communication’
 especially as to naive social feel-good banalities as supposedly sublimation actually of
 desublimating <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-
 existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) as of vague impression-driven/good-
 naturedness/wishfulness ‘beholdening as sovereignising—imbued-
 subontologisation/subpotentiation’). But then the idea of knowledge driven as of totalising-
 entailing as so-demonstrable with say the momentous development of quantum physics with the
 physics totalising-entailing implications of argumentations of sublimating~existentialising—
 decisionality at critical moments moving from one physicist to the other as of ‘totalising-
 entailing pertinence of thought upheld/elevated above anyone person’ (whether Bohr, Einstein,
 Dirac, Schrodinger, etc.) without any non-ontologising/disontologising surreptitious
 knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge notion like
 reputation having any incidence (as in epistemic re-originariness/re-origination
 projective/reprojective cross-subjection of knowledge-reification—gesturing-<in-
 prospective Psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment by}—postconverging-entailment> as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ 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-meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶ as is relatively the case in the natural sciences (and so notwithstanding the relative blurriness⁷ of the social which can effectively be brought to exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> as to the requisite self-criticality overcoming as well as emotional-involvement overcoming rather than assuming a relatively false social and institutional pre-eminence driven relation to knowledge); with the further implication of such ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ being that the ‘knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant_ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment-by} postconverging-entailment> 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-supererogation⁹⁶’. In this regards, it is contended that the argumentation articulated herein are strictly striving towards

aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism in reflection of ‘abstract human intemporal individuative ontological-
performane (as to the backdrop of the notionalisation/notional-conception/amplituding of
knowledge in reflection of human notional~firstnaturedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>)
while striving for totalising-entailing pertinence of thought’ and so projecting beyond any
implications of personalising/particularising import but rather turning towards ‘ontological
elucidation import as it then reifyingly-and-empoweringly enables human sublimation as to
prospective operationalising construals’ and so-reflected in the idea that the fundamental stakes
of prospective knowledge-reification—gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
conflatedness -in {preconverging-disentailment-by}—postconverging-entailment> is about
prospective social-stake-contention-or-confliction and not prior social-stake-contention-or-
confliction (as for instance prospective positivistic ⁵⁶meaningfulness-and-teleology⁹⁹ is not
developed to go about articulating/relating-to ⁵⁶meaningfulness-and-teleology⁹⁹ as to the prior
social-stake-contention-or-confliction of non-positivistic ⁵⁶meaningfulness-and-teleology⁹⁹),
and so by the mere implications of dimensionality-of-sublimating²⁵ -
<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) (even as such prospective ⁵⁶meaningfulness-and-teleology⁹⁹ tend to be
rather desublimatingly related to as of dimensionality-of-desublimating-lack-of²⁶ -
<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) by the prior ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴

<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⟩). But then as well the fact remains that the reality of
 human knowledge-reification-gesturing-⟨in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-⟨preconverging-disentailment-by⟩-postconverging-entailment> especially
 (as speaking to prospective human destructuring-threshold-⟨uninstitutionalised-
 threshold¹⁰²/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-reification-gesturing-⟨in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-⟨preconverging-disentailment-by⟩-postconverging-entailment>’ with such
 frameworks projecting their⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⟩ conception of the ‘overall possibility of human
 existentialising—decisionality as to catchmenting-by-rejection’. In this respect, it is important to
 grasp that knowledge-reification-gesturing-⟨in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-⟨preconverging-disentailment-by⟩-postconverging-entailment> then

desublimatingly becomes an issue of more than just rightness or wrongness but involves a striving for interest/advantage/ascendancy/head-start with respect to existentialising–decisionality of prospective knowledge-reification–gesturing–~~in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging disentanglement by} postconverging entailment~~, 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-supererogation⁹⁶—to—profound-supererogation⁹⁶ conception of social-stake-contention-or-confliction’ with respect to prospective knowledge-reification–gesturing–~~in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging disentanglement by} postconverging entailment~~. In many ways recent history of human thought has shown that ‘social-and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven motives of desublimating~existentialising–decisionality going beyond just neutral knowledge-reification–gesturing–~~in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging disentanglement by} postconverging entailment~~’ that cannot be ignored as to intellectually decadent practices of scepticism and blurring underlied by cynical reframing of thought at later moments (which had been related to sceptically and in blurriness⁷ at previous moments), and so as to shallow-supererogation⁹⁶ desublimating~existentialising–decisionality driven by mere institutional-ascendency. In many ways thus the conceptualisation herein ‘is not caught-up/constrained to any such fooleries’ (as

to the history of such ploy against postmodern thought) and is consciously articulated as to the profound-supererogation⁹⁶ motive of human sublimation beyond/and-not-subjected-to the <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuings>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of any shallow-supererogation⁹⁶ social-and-institutional-frameworks-of—referencing/registering/decisioning as to the 8.5 billion humans on planet Earth and as any party of interest of profound-supererogation⁹⁶ may find useful or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnatureness and derived secondnature⁹⁶ness positive-opportunism—of-social-functioning-and-accordance⁷⁵’ required for human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency⁹⁹ ~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-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ before secondnaturing positive-opportunism—of-social-functioning-and-accordance⁷⁵ institutionalisation, as so-reflecting Derridean messianicity wherein even when the messiah comes they still have to come (inevitably-so given prospective human notional~firstnature⁹⁶ness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> to whatever induced supererogation⁹⁶/messianicity of originariness-parrhesia,-as-spontaneity-of-aestheticisation so-associated with human dimensionality-of-desublimating-lack-of²⁶ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)). It is this fact that explains why no underpinning—suprasocial-

construct is able to coherently explain human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process ’ since it will always be caught-up in its ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-⟨as-to- historicity-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 huma prospective sublimation’ (as to sublimating~existentialising–decisionality) lies with the firstnatured intemporal individuation relation to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ and the positive-opportunism—of-social-functioning-and-accordance⁷⁵ arising thereof (as of a minimum) for human secondnaturing institutionalisation; and so as to the fact that the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, 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 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development implications) and in that regards the triteness of human notional~pedantising/muddling/formulaic-hollowing-

out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷⟩ in ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and ⟨amplituding/formative⟩⁸ wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications⟩⟩ patently doesn't count (given the latter associated temporal desublimating~existentialising–decisionality in preconverging-existential-extrication-as-of-existential-unthought that fails aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism); and this is the case fundamentally since such intemporal disposition projected prospective sublimating–nascence engages human ontological-commitment⁶⁶-⟨implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality⟩ as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁶-⟨implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality⟩). 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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-

completeness⁸ } vague proceduralism (beyond-the-consciousness-awareness-teleology⁹⁹-<in-
preconverging-existential-extrication-as-of-existential-unthought>') as to the simple fact that
human prospective destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-
desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology>
means that human⁵⁶ meaningfulness-and-teleology⁹⁹ is ever always caught up prospectively
between intellectualism sublimating~existentialising~decisionality and
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness } desublimating~existentialising~decisionality. This is the case given the
requisite condition for the very basic human sublimating~existentialising~decisionality as so-
underlied by existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-
ontological-normalcy/postconvergence-implied-'prospective-aporeticism-
overcoming/unovercoming'> (reflecting the ever always present challenge for intellectualism
over notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation); so-underscored by the ever always present challenge for
human dimensionality-of-sublimating²⁵-<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} as to
requisite epistemic-conflatedness¹³ implied projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing induced 'projective-insights for predicative-
insight'. In this respect, notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-

completeness⁸ } poor appreciation of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame as to transversality-<for-sublimating—existential-eventuating/denouement>-of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ (with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development implications), is reflected in the ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ when it claims to co-opt/supersede prospective sublimating knowledge-reification—gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging-disentailment by} postconverging-entailment> (on the basis of desublimating prior apriorising/axiomatising/referencing—psychologism in epistemic-abnormalcy/preconvergence³¹) failing to grasp the underlying dimensionality-of-sublimating²⁵ -<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} of the said prospective sublimating knowledge-reification—gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging-disentailment by} postconverging-entailment>; as to imply that (say with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹) it is supposedly possible to understand the veracity of any specific positivistic ⁵⁶meaningfulness-

and-teleology⁹⁹ while remaining of non-positivistic mindset, which inevitably induces a relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality. This ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ when it claims to co-opt/supersede prospective sublimating knowledge-reification—gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging-disentailment-by}—postconverging-entailment> can be further elucidated along the same lines (with regards to institutional-development—as-to-social-function-development and living-development—as-to-personality-development) wherein for instance the notion of say genius is supposed to imply the ‘supposed genius’ is exceptional/abnormal (by their ‘specifically given sublimating elucidation’ so-enabled as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶). But then actually the ‘supposed genius’ cannot be exceptional/abnormal for the simple reason that ‘existence (so sublimatingly elucidated) is nothing but just normal as to its ontological-normalcy/postconvergence’ reflecting the fact that the social-construct ⁵⁶meaningfulness-and-teleology⁹⁹ as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence³¹, with the notion of ‘supposed genius’ serving as to human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness- {as-to-⁹⁹ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence³¹ of the social-construct ⁵⁶meaningfulness-and-teleology⁹⁹ that the

‘supposed genius’ is pointing out as ‘the very issue at stake warranting the social-construct’s prospective dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ and is of no inherent prospective issue in that respect. Such that in fact such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is surreptitiously (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) about substituting a different and desublimating~existentialising–decisionality (whether of pedantic incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation or <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) and particularly so in relatively blurry domains-of-study/domains-of-interest (as we can appreciate that such a ‘technically wrong⁷⁰ presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) deficient notion of genius’ in spheres of inherently sublimating–nascence as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸ – reference-of-thought- devolving> is practically of ‘insignificant import though technical ontological-impertinence’ and so ‘as to their very knowledge-reification–gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness³ -in- {preconverging disentanglement by} postconverging entailment> as

determining sublimating~existentialising–decisionality’ since the immediate/direct potency as
to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ will be

highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-

sublimating~existentialising–decisionality in lieu of the truly apt/of-

sublimating~existentialising–decisionality technician/scientist, and so unlike

desublimating~existentialising–decisionality taking precedence over prospective knowledge-

reification-gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing-

{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-

contiguity }—conflatedness³ -in- {preconverging disentanglement by} postconverging-

entailment> arising relatively in blurry domains-of-study/domains-of-interest where such

‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation implied

pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking

precedence over inherent prospective knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness³ -in- {preconverging disentanglement by} postconverging entailment>’ 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-<for-sublimating–existential-eventuating/denouement>~of-

affirmative-and-unaffirmative–disambiguated-‘motif-and-

apriorising/axiomatising/referencing’¹⁰¹ (as of Being-development/ontological-framework-

expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-

and-teleology⁹⁹ and institutional-development-as-to-social-function-development and living-development-as-to-personality-development), and so overriding any beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶, the blunt fact of the matter is that the very de-mentative/structural/paradigmatic possibility of human ontological-performance⁷²-<including-virtue-as-ontology> is ‘more veridically construed as of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> as to the ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ over the ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁵⁵ as so-reflected with the <cumulating/recomposuring-attendant-ontological-contiguity >-succession of registry-worldviews/dimensions re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰’; thus ‘making nonsensical the social-vestedness/normativity-<discretely-implied-functionalism> pretenses of all ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ as rather failing the prospective possibility for ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality (with such a criticism of social-vestedness/normativity-<discretely-implied-functionalism> here not articulated as from naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-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-organariness/re-origination availing with regards to 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷'

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness /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-psychologism⁸⁹ along the

same lines as the conception of both reproducibility—mathesis/motif/throwness-disposition,-

as-reproducibility-of-aestheticisation and originariness-parrhesia,-as-spontaneity-of-

aestheticisation in the sense that the one notion is already caught up in the other notion in the

sublimating/desublimating

<amplituding/formative-

epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation-and-

aestheticisation-towards-ontology as of 'relative-ontological-incompleteness⁸⁸/relative-

ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-

becoming/self-conflatedness /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-psychologism⁸⁹ 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-teleology⁹⁹ is ever always about 'idealised-

typification in epistemic-conflatedness¹³ sublimation or epistemic

apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment/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-impediments¹⁰⁵ manifested
 in any registry-worldview/dimension are more decisively explained by the given registry-
 worldview’s/dimension’s ‘destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> dynamics of notional~firstnaturedness—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-
 normalcy/postconvergence>’ (with the grandest deeds of ontological-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-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-
 performance⁷²-<including-virtue-as-ontology> as to prospective human
 ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹³/formative-
 supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>’ rather
 than any nombrilistic ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-constitutedness¹⁴-<in-
 perspective-epistemic-abnormalcy/preconvergence³¹>’). All the more profound and truer

notion of ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/etc. rather
 lies with prospective dimensionality-of-sublimating²⁵
 (<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹/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-incompleteness⁸⁸—enframed-conceptualisation and
 associated <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)). Put
 simply as of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> (in so-
 reflecting human limited-mentation-capacity-deepening⁷³), the vices-and-impediments¹⁰⁵ of the
 <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-institutionalisation-
 ununiversalisation, ¹⁰³universalisation-non-positivism/medievalism and our positivism-
 procrypticism at their respective destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> de-mentatively/structurally/paradigmatically speak to their
 requisite prospective dimensionality-of-sublimating²⁵
 (<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹/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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴

conceptual naiveties of ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/etc. This ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ is exactly what underlies the flawed circular manifestation of ‘human⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ in relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality’ and warranting prospective crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; and so as reflecting the difference between a conception of knowledge as of mechanical-knowledge and knowledge as of organic-knowledge as to the latter more profound and genuine knowledge conception implication for prospective dimensionality-of-sublimating²⁵-<amplituding/formative>supererogatory~dementativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) in reflection of profound-supererogation⁹⁶ with regards to human ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹³/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-of²⁶-<amplituding/formative>supererogatory~dementativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to dementative/structural/paradigmatic flawed ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹⁴-<in-perspective—epistemic-abnormalcy/preconvergence³¹>’).

Critically, in many ways the ‘projection that the social is necessarily/solely a framework of knowledge as to knowledge-driven existentialising–decisionality’ is ontologically flawed given human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> to arrive at desublimating~existentialising–decisionality/sublimating~existentialising–decisionality overlooking organic-knowledge implications (whether by ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation’ implied ‘pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }— conflatedness -in {preconverging disentanglement by} postconverging entailment>’ or ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ implied ‘as to the very inherent knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }— conflatedness -in {preconverging disentanglement by} postconverging entailment> as determining sublimating~existentialising–decisionality’). Thus as to critical pure-ontology (underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and- {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant_human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation)) the fact is rather that inherent to human temporality⁹⁸ is its ‘ephemeral purpose beholdening’ that ‘do not truly know-of/carry a ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-

entailing-~~amplituding/formative-epistemicity~~>totalising~in-relative-ontological-
 completeness⁸) project' as to its beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 preconverging-existential-extrication-as-of-existential-unthought>⁶ existentialising-frame. This
 prospect of human temporality⁹⁸ induced increasing incoherence (as to Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
 function-development and living-development-as-to-personality-development) is a
 fundamental factor to be taken into consideration for 'intemporal unbehaldening sublimating-
 nascence ontologising-depth of the full-potency of existence (implied as to the very inherent
 knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment> as
 determining sublimating~existentialising-decisionality)' in overcoming/superseding 'temporal
 beholdening as sovereignising-imbued-subontologisation/subpotentiation (implied pretense-of-
 sublimation as to desublimating~existentialising-decisionality supposedly taking precedence
 over inherent prospective knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment>)', 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-teleology⁹⁹ (given the more profound
 'germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing'
 / 'taxingness-of-originariness,-imbued-sublimating-by-desublimating-amplituding as to the

backdrop-of-inherent-immanent-existence's-sublimation-structure-<of-'unsurrealistic-as-real'-
ontological-normalcy/postconvergence>'); and as so-reflected with human-subpotency
'fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating-nascence,-
disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-
and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process'.
This critical pure-ontology analysis point out that ⁵⁶meaningfulness-and-teleology⁹⁹ cannot be
profoundly construed as being about mere-manipulable formulaicity but rather contrastively as
being about 'profound supererogatory appraisal-and-reappraisal that supersedes mere-
manipulable formulaicity' (and as to the fact that knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment by} postconverging-entailment>
ends/should-not aspire to any 'convincing' of ontological-bad-
faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ as the latter is
nothing but a circular process that only ends up degrading knowledge into falsehoods as
individual supererogatory-shalowness 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 'non-ontologising/disontologising surreptitious knowledge-
without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox' of social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality
proned to ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~'motif-and-
apriorising/axiomatising/referencing'—imbuing>-existentialising—enframing/imprintedness-
(as-to-⁷¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) needs to

be critically brought to the consciousness-awareness-teleology⁹⁹ of the ‘genuinely aspiring student of society and human-and-social-constructs’ (given a social-domain relatively undermined by ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment>’), and so as the requisite aporeticism overcoming/unovercoming ‘for effectively conceptualising anything near a veridical ontology of the social’ along the same lines in the natural sciences (with ‘the very inherent knowledge-reification–gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment> as determining sublimating~existentialising–decisionality’). Critically in this regards, human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (as to reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³ -{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation)) can thus de-mentatively/structurally/paradigmatically be construed as of ‘notionalisation/notional-conception/amplituding of knowledge’, wherein existence as to its very panintelligibility⁷³—effusing/ecstatic–inlining is the very aloofness/detachment upon which human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism can supererogatorily

act/react in sublimation or desublimation from whence knowledge as to organic-knowledge can arise so-construed as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶. Thus ‘notionalisation/notional-conception/amplituding of knowledge’ underlies inherent existence-exacted-sublimating~as-to-postconverging~de-mentating/structuring/paradigming or existence-exacted-desublimating~as-to-preconverging~de-mentating/structuring/paradigming so-exactable respectively as from human ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰ or ontological-bad-faith/inauthenticity⁶⁴~preconverging~de-mentating/structuring/paradigming⁶⁵ so-undergirded; 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-**invalidation**)** of human embodied-consciousness **motif-and-apriorising/axiomatising/referencing-**{of-attendant~ontological-contiguity ~educated~existentialising/contextualising/textualising-contiguity }**—elicited-incipience-of-existentialising~decisionality’**. It is thereafter (in the wake of ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰) that the veridical prospect of critical pure-ontology then arises. Critically, human existence-exacted-desublimating~as-to-preconverging~de-mentating/structuring/paradigming—by—existence-exacted-sublimating~as-to-postconverging~de-mentating/structuring/paradigming (as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’—**(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness /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~psychologism⁸⁹) 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-threshold¹⁰²/presublimating-desublimating-
 decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology> dynamics
 involving notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-
 from-perspective-ontological-normalcy/postconvergence>’ as so-associated with human
 <amplifying/formative>⁸ wooden-language-~~(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-
 teleology⁹⁰)~~). Rather human sublimation so-reflected in prospective 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 ~~(postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-(as-to-
 prospective—⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>)~~ of ordered human firstnatureness—deferentialism-imbuing and
 secondnaturedness—deferentialism-deriving as of underlying human ontological-commitment⁶⁶-
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶; 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 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-(as-to-prospective—⁴historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) of ordered human firstnatureness—deferentialism-imbuing and secondnatureddness—deferentialism-deriving as of underlying human ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ whether in firstnatureness—deferentialism-imbuing capacity or appropriate secondnatureddness—deferentialism-deriving capacity (as so-reflecting human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming). This points out why human knowledge is veridically a race-to-the-top-exercise/millipede-movement as to the very givenness of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective—ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> that is not subjected to human-subpotency in-effect absolution temporal-dispositions; as to the fact that it is only a human limited-mentation-capacity ⁵⁵maximalising-recomposuring-for-relative-ontological-

completeness⁸⁷—unenframed-conceptualisation relation with existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that can induce sublimation-over-desublimation. Such a veridical ontology (in relegating/doing-away-with/superseding the ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’) is critically all about ‘a coherent totalising-entailing knowledge-reification—gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment>’ exposed to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>;

with such a coherent totalising-entailing knowledge-reification—gesturing-<in- prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment> accounting for overall knowledge⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as to human limited-mentation-capacity-deepening⁵³ imbued

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (so-reflected in the ‘momentousness-driven coherence of knowledge-reification—gesturing-<in- prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment> as to entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-

completeness⁸⁷ so-associated with human limited-mentation-capacity-deepening⁵³). It is important to note in this regards that ‘knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in {preconverging-disentailment by} postconverging-entailment>⁴⁰historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ is the more profound conception of ontology and science (as to human dimensionality-of-sublimating²⁵-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³ /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-conflatedness¹³/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-supererogation⁹⁶ in the ‘invention/creation’ of true science and thus comes to relate to science as ‘off-the-shelf and made-to-measure contrivance of formulaicity devoid of profound-supererogation⁹⁶’ in a soulless ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ -in {preconverging-disentailment-by} -postconverging-entailment>’); with this
shallow-supererogation⁹⁶ explaining naivist interpretations of the Newtons, Galileos, Pasteurs,
etc. in their very formation and development of what we now call science. In many ways this
pedantic science-ideology construal of knowledge as of⁷⁹ presencing—absolutising-identitive-
constitutedness¹⁴ conception in desublimating~referenced/registered/decisioned self-
presence/self-constitutedness¹⁴ -<in-perspective-epistemic-abnormalcy/preconvergence³¹>

(without or poorly appreciating the profound-supererogation⁹⁶ involved in true science and
ontology as to ‘sublimating~referencing/registering/decisioning self-becoming/self-
conflatedness¹³/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 of⁴⁷ historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition with the accompanying social
disenfranchisement/swindling/corruption/dispossession. Such development as to ‘non-
ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-
knowledge/extra-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 notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
completeness⁸⁵) of genuine knowledge, in ‘temporal beholdening as sovereignising—imbued-

subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising~decisionality supposedly taking precedence over inherent prospective knowledge-reification~gesturing~in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness³ in {preconverging disentanglement by} postconverging entailment⁸)'. It is herein contended that in many ways as to human ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰, it is technically impossible to strategise against ontology (given existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ -<as-to-perspective~ontological-normalcy/postconvergence-implied- 'prospective-aporeticism-overcoming/unovercoming'⁷>), as to the fact that ontology is absolutely bound to its course come-what-may 'with such contrivances rather notionally integrated as herein into the elucidation of ontological-veracity as part-and-parcel of ontological-elucidation' that allows no room for any pedantic 'non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox' and not even when it elicits <amplifying/formative>⁸ wooden-language-(imbued—temporal~mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰ ~narratives—of-the-⁸ reference-of-thought~ categorical-imperatives/axioms/registry-teleology⁹⁹) as of shortsighted social and institutional 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-conflatedness¹³/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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-
 outside-knowledge/extra-knowledge paradox’, wherein political purpose supposedly supersedes
 human intellective potency is the very crème-de-la-crème de-mentative/structural/paradigmatic
 and defining basis for social-and-institutional-frameworks-of—
 referencing/registering/decisioning of desublimating~existentialising—decisionality as to
 ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation (implied
 pretense-of-sublimation as to desublimating~existentialising—decisionality supposedly taking
 precedence over inherent prospective knowledge-reification—gesturing-<in-
 prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness -in {preconverging-disentailment by} postconverging-entailment>’; so-
 reflected with dominion/statal-logic-<preconverging/shallow-supererogating-‘human-and-

social-expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>} ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness -in {preconverging-disentailment-by} postconverging-entailment>’. 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 unholdening sublimating—nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness -in {preconverging-disentailment-by} postconverging-entailment> 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 – reference-of-thought- devolving> subordinated to social-and-institutional-frameworks-of—referencing/registering/decisioning

existentialising–decisionality; as so-reflecting the overall dynamics of human
 <amplituding/formative> wooden-language-⟨imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought— categorical-imperatives/axioms/registry-
 teleology⁹⁹), social and intellectual pedantic ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation as well as dominance/vested-interest with this
 dynamic inducing ‘temporal beholdening as sovereignising—imbued-
 subontologisation/subpotentiation (implied pretense-of-sublimation as to
 desublimating~existentialising–decisionality supposedly taking precedence over inherent
 prospective knowledge-reification–gesturing-⟨in-
 prospective _psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging-disentailment-by} postconverging-entailment>’, and
 critically social sublimation/emancipation necessarily requires human aporeticism
 overcoming/unovercoming along these intimately-and-dynamically reinforcing
 existentialising—frames of human destructuring-threshold-⟨uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality⟩~of-ontological-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-reification–gesturing-⟨in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in {preconverging-disentailment-by} postconverging-entailment> as

determining sublimating~existentialising-decisionality’) following the social and industrial transformation occurring by the end of the th century very much underlies the ‘temporal beholdening as sovereignising-imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising-decisionality supposedly taking precedence over inherent prospective knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in {preconverging-disentailment-by} postconverging-entailment>’ 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 Being-development/ontological-framework-

expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-
 and-teleology , institutional-development-as-to-social-function-development and living-
 development-as-to-personality-development and so consciously/unconsciously as supposedly
 superseding pure-ontology); and so across all the various registry-worldviews/dimensions
 whether so manifested in say the recurrent religio-political induced instability in Ancient Egypt
 despite its advanced technical and organisational development, Ancient Athenian political
 decadence associated with the Socratic-philosophers aspiration for enlightening-renewal of the
 political process or the medieval establishment politico-religious excesses underlying the
 reformation and renaissance and its prolongation into the enlightenment genuine social
 intellectual-function/posture strive for science, ¹⁰³universal human rights and enlightened
 society and governance. Such a varying relation between the possibility for profound-
 supererogation⁹⁶ inducible as from genuine social intellectual-function/posture and
 dominion/statal-logic-⟨preconverging/shallow-supererogating-‘human-and-social-
 expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-
 specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-
 occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-
 as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ in many ways across
 human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of
 enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights
 of acute hegemonic strifes especially as associated with warfare come to be tempered with a
 genuine social intellectual-function/posture obverse/self-deprecatory to such hegemonic
 manifestations; more like symbolising a sense of failing a more critical human purposefulness
 usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this
 disillusionment arising from hegemonic strifes the very genuine social intellectual-
 function/posture (as to its abstract notional/epistemic possibilities for prospective

sublimation/emancipation so-undermined by dominion/statal-logic-⟨preconverging/shallow-
supererogating-‘human-and-social-expectations/anticipations—de-
mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-
beholdening-⟨whether-trepidatious-or-warped-or-preclusive-or-occlusive⟩—and-its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-⟨discretely-implied-functionalism⟩) tend to be paradoxically re-
construed (on the basis of dominion/statal-logic-⟨preconverging/shallow-supererogating-
‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-
psychologism’-as-to-its-specific-collateralising-beholdening-⟨whether-trepidatious-or-warped-
or-preclusive-or-occlusive⟩—and-its-consociated-dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩
79 presencing—absolutising-identitive-constitutedness¹⁴ ⟨amplituding/formative-
epistemicity⟩totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴)
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 pedantic⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
conceptualisation and a conception of the genuine social intellectual-function/posture as remote
and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception
of the genuine social intellectual-function/posture is supposedly justified across human history

on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all societies even in many a premodern society when the traditional order of the day is put in question with cultural diffusion as to when for instance witchdoctors carry covert misinformation campaign against the perceived threat of modern medicine) while paradoxically ignoring the hazardousness of such desublimating~existentialising~decisionality apparently implying ontological-veracity can be achieved without any relative-ontological-completeness⁸⁷ basis for such supposedly ontological insight so-critically provided by the veridical genuine social intellectual~function/posture. Critically, such dominion/statal~logic-
 <preconverging/shallow-supererogating-‘human-and-social~expectations/anticipations—de-
 mentating/structuring/paradigming~psychologism’-as-to-its-specific~collateralising-
 beholdening-<whether~trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implied-functionalism> } carry a ‘bogus reflex of
 attributing-and-blaming their socially cultivated <amplituding/formative>⁸ wooden-language-
 <imbued—temporal~mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought-
 categorical-imperatives/axioms/registry-teleology⁹ } as well as pedantic⁵¹ incrementalism-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation’ rather to the veridical
 genuine social intellectual~function/posture, and so in a Machiavellian perpetuation of
 dominion/statal~logic-<preconverging/shallow-supererogating-‘human-and-social-
 expectations/anticipations—de-mentating/structuring/paradigming~psychologism’-as-to-its-
 specific~collateralising-beholdening-<whether~trepidatious-or-warped-or-preclusive-or-
 occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-
 as-to-social-vestedness/normativity-<discretely-implied-functionalism> } which is in a ‘shallow
 relation with sublimating knowledge-reification~gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in {preconverging disentanglement by} postconverging entailment>

accountability’ as to a relative expropriating/estranging/constraining/limiting of public
sovereignty representation as to its ‘temporal beholdening as sovereignising-imbued-
subontologisation/subpotentiation (implied pretense-of-sublimation as to
desublimating~existentialising-decisionality supposedly taking precedence over inherent
prospective knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in {preconverging disentanglement by} postconverging entailment>’. The fact

remains that the genuine social intellectual-function/posture (even as to when it is undermined
with punctual notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-⟨amplifying/formative-epistemicity>totalising~in-relative-ontological-
completeness ⁸ ⟩ 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-incompleteness⁸⁸—
enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a
de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual
technical or scientific incompetence can be transformed into a de-
mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite
profound-supererogation⁹⁶ over say pseudoscience and/or ‘distorted institutional science’ (as
the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification-
gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-

ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ -in {preconverging-disentailment by} postconverging-entailment> tends to be
 notionally/epistemically caught up between a desublimation/gimmickiness and sublimation
 preconverging/postconverging-de-mentating/structuring/paradigming’ as reflected in the social
 reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous
 continuity between genuine-knowledge and chicanery, social/institutional intellectualism and
 social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry,
 quackery and medicine, technological-advancement and technical-mystification, flawed-
 industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications,
 etc.); and in many ways dominion/statal-logic-⟨preconverging/shallow-supererogating-‘human-
 and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-
 as-to-its-specific-collateralising-beholdening-⟨whether-trepidatious-or-warped-or-preclusive-
 or-occlusive⟩-and-its-consociated-dominance/vested-interest-subontologising-skewed-
 influence-as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩⟩ pursuit of
 such vague argumentations for subverting the genuine social intellectual-function/posture is
 rather all about the ruthless adoption of a perambulatory course for institutional and political
 ascendancy rather than a question of genuine preoccupation as to the requisite dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
 associated with veridically profound genuine social intellectual-function/posture and its
 sublimating implications of ‘intemporal unbeholdening sublimating-nascence ontologising-
 depth of the full-potency of existence (implied as to the very inherent knowledge-reification-
 gesturing-⟨in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ -in {preconverging-disentailment by} postconverging-entailment> 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
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) socio-econo-political social-stake-contention-or-

confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outletting rather than true policy solution) or decreasing participation in the democratic process, in many ways speaking to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual–function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning–suprasocial-construct <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development) 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ (however their de-mentative/structural/paradigmatic flaws). Critically (beyond just the present democratic crisis as it reflects upon prospective human socio-econo-political sublimation/desublimation), all human societies arrive at their desublimating~existentialising—decisionality destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-incompleteness⁸⁸—presublimation-construct–of–⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality’ as from blantant ‘brutish conquest/subjugation conception of apportioning as social-and-

institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–
 decisionality’, ‘dominion protection conception of apportioning as social-and-institutional-
 frameworks-of—referencing/registering/decisioning sublimating~existentialising–
 decisionality’, to ‘the very natural-order-of-things conception of apportioning as social-and-
 institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–
 decisionality’ and to ‘our subtle modern-day institutionally-distorted/disjointed conception of
 apportioning 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/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-completeness⁸⁷-by-reification/contemplative-
 distension²⁷’). In this respect dominion/statal-logic-**<preconverging/shallow-supererogating-
 ‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigm-ing-
 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-incompleteness⁸⁸—presublimation-
 construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality as
 so-manifested with ancient-sophists over prospective ¹⁰³universalising-idealisation, medieval-
 scholastics over prospective rational-empiricism/positivism, religio-political dominions across
 the history of all human societies as associated with the reformation and renaissance in

medieval Europe as well as the increasingly ‘locked-in/defaulting’ democratic process as to our
 positivism–procrysticism 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 unbeholding sublimating–nascence ontologising–depth of the
 full-potency of existence (implied as to the very inherent knowledge-reification–gesturing-~~in-~~
 prospective psychologism~apriorising/axiomatising/referencing-~~{of-attendant–ontological-
 contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-~~{preconverging-disentailment-by}~~-postconverging-entailment>
 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-completeness⁷ –reference-of-thought-⁸ devolving>~~) in profound-
 supererogation⁹⁶ as of prospective social-and-institutional-frameworks-of—
 referencing/registering/decisioning sublimating~existentialising–decisionality. Critically, all
 these instances of dominion/statal–logic-~~{preconverging/shallow-supererogating-‘human-and-
 social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-
 its-specific–collateralising-beholdening-~~<whether–trepidatious-or-warped-or-preclusive-or-
 occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
 as-to-social-vestedness/normativity-~~<discretely-implied-functionalism>~~~~~~ manifest an
 underlying human underpinning–suprasocial-construct ~~<preconverging~‘motif-and-
 apriorising/axiomatising/referencing’–imbuing>~~-existentialising—enframing/imprintedness-
 ~~<as-to-⁴ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>~~ (so
 existentialisingly—enframed/imprinted as to Being-development/ontological-framework-
 expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-~~

and-teleology , institutional-development-as-to-social-function-development and living-
 development-as-to-personality-development associated with vague notions of religiosity,
 nationalism, racialism, classism, meritocracy/approportioning, etc. of shallow-supererogation⁸⁶
 preconvergently-de-mentated/structured/paradigmed to human mental-colonisation as to
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition), subontologisation/subpotentiation and collateralising
 dehumanisation) which is desublimatingly secondnatured as to the overall social
 <amplifying/formative>⁸⁷ wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought—⁸⁴ categorical-imperatives/axioms/registry-teleology⁸⁹ }
 as well as pedantic ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation with both underlied as to dominance/vested-interest—drivenness-<as-to-its-
 direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-
 sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-
 desublimation>; the task to which the veridical genuine social intellectual—function/posture as
 to human social aporeticism overcoming/unovercoming needs to explicit as to the induced-
 entrapment of dominion/statal-logic-<preconverging/shallow-supererogating-‘human-and-
 social-expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-
 its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-
 occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-
 as-to-social-vestedness/normativity-<discretely-implied-functionalism>} as a conceptualising
 framework de-mentatively/structurally/paradigmatically voiding the ontological possibilities of
 ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
 sublimation/desublimation> omni-potential commensurability with inherent immanent-

existence's sublimation-structure'/omnipotentiality. In many ways, we can appreciate that the modern-day genuine social intellectual-function/posture as to its relatively genuine sublimating~existentialising-decisionality critically 'operates mostly in the wake of the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising-decisionality of dominion/statal-logic-⟨preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-⟨whether-trepidatious-or-warped-or-preclusive-or-occlusive⟩—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩⟩'; as to the fact that the critical aftereffects of political, economic, social and mediatic strategic policy orientations reflected in socio-econo-political and legal decision-making associated with various crises whether decadal economic crises, media and information crises, political accountability, etc. are effectively related by the genuine social intellectual-function/posture but very much after the facts (often decades after the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising-decisionality of dominion/statal-logic-⟨preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-⟨whether-trepidatious-or-warped-or-preclusive-or-occlusive⟩—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩⟩), and so as to the sublimating impotence of such genuine social intellectual-function/posture. Critically in this respect the very artifice available to modern-day democracy dominion/statal-logic-⟨preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-

beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implied-functionalism>} involves the ‘punctual and
 surreptitious undermining of knowledge-driven sublimating~existentialising–decisionality at
 moments of decision’, and thereafter it doesn’t matter in effect whether the human sovereign–
 function/posture comes to think otherwise and disapprovingly of the given decisions, as better
 still so long as this rather plays the role of a psychological-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/paradigmising–psychologism’-as-to-its-
 specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-
 occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-
 as-to-social-vestedness/normativity-<discretely-implied-functionalism>} relation with the
 human sovereign–function/posture. Such a Machiavellianism riding-the-wave of the
 underpinning–suprasocial-construct <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 ⟨as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ of the
 human sovereign–function/posture thrives on social and intellectual pedantic ⁵¹incrementalism-
 in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation with the cultivation of
 disingenuous analysis as to strategies of misanalysis (so-reflected by the ‘propounding and
 enframing in ad-hocness and false-orthodoxy of policy issues so-underlied with catchphrases
 like deficit, public spending, etc. as to an aversion to consistent and long-term analysis pointing
 out the underlying inconsistency’ highlighting effectively that the political

disenfranchisement/swindling/corruption/dispossession purpose of such argumentations precede their ‘very inherent knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness ³ -in {preconverging-disentailment-by}—postconverging-entailment> as determining sublimating~existentialising–decisionality’ purpose as to Machiavellian instigated false public debates) to which human sovereign–function/postures gullibly get caught up in or which ultimately discourages public interest and participation or lead to protest votes; with such misanalysis typically characterised by false process/processive bothsidesism <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) reflex (bandied about as supposedly the very summum of democratic impartiality) relation to any sublimating ⁵⁶meaningfulness-and-teleology⁹⁹. Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity⁶⁴ (and as to the fact that knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness ³ -in {preconverging-disentailment-by}—postconverging-entailment> ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵ 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 supererogation⁹⁶/messianicity of originariness-parrhesia,—as—spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of²⁶—
 <<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), and so prospectively requiring human re-organariness/re-origination as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷—
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness /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—psychologism⁸⁹. In this regards the genuine social intellectual—function/posture is simply about projecting the ‘notionalisation/notional-conception/amplituding of knowledge’ underlying inherent existence-exacted-desublimating~as-to-preconverging—de-mentating/structuring/paradigming—by—existence-exacted-sublimating~as-to-postconverging—de-mentating/structuring/paradigming (as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷—
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness /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—psychologism⁸⁹), notionally eliciting the underlying human ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ or ontological-bad-faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵ preceding knowledge-reification—gesturing—<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-{preconverging-disentailment by}—postconverging-entailment>, 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-spanintelligibility⁷³-(imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant_human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation). Even then the pedantic ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation of dominion/statal—logic—{preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>} knows no limits for undermining genuine knowledge-reification—gesturing—<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

~~conflatedness in {preconverging disentanglement by} postconverging entailment~~
 sublimating~existentialising~decisionality, such that the knowledge-reifying-and-empowering
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued
 theoretical/conceptual/operant implications of human knowledge as herein implied and as
 applies with all human knowledge can easily be requalified sophisticatedly as to ‘the given human
~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—~~
 enframing/imprintedness-~~{as-to- historicity-tracing—in-presencing—~~
~~hyperrealisation/hyperreal-transposition)~~ elicitation’ in totalisingly-disentailing—
 discretion/whim-of-thought (as the state of inherent relative ignorance/disenfranchisement
 across all the ages of human history is cynically used against human sovereign-
 function/posture in need for its prospective genuine social intellectual–function/posture). Such
 catchphrases like deficits, public spending, social engineering, socialism, etc. already speak to
 subliminally induced ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’–~~
~~imbuing>-existentialising—enframing/imprintedness-~~{as-to- historicity-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-reification–gesturing-~~<in-~~
~~prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-~~
~~contiguity ~educed–existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness in {preconverging disentanglement by} postconverging entailment~~ as
 determining sublimating~existentialising~decisionality)’; and critically this ‘subliminally
 induced ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-~~
 existentialising—enframing/imprintedness-~~{as-to- historicity-tracing—in-presencing—~~
~~hyperrealisation/hyperreal-transposition)~~ reflex’ is a reflex that has ever always existed across

the <cumulating/recomposuring-attendant-ontological-contiguity >-succession of human registry-worldviews/dimensions notwithstanding the paradox of huma prospective sublimation/emancipation despite this reflex (thus speaking to the requisite crossgenerational dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification/contemplative-distension²⁷ underlying the genuine social intellectual-function/posture existentialising-frame as to human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications). Critically in this regards (as to underlying ‘epistemic/notional disquisitive enframed-conceptualisation-by-unenframed-conceptualisation knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness in {preconverging disentanglement by}—postconverging entailment> constructive conception’ projection of ‘reclamation/recovery of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁷—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/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ has ever always been an abstractive projection of convergence towards ‘scularity/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-completeness⁸⁷—

reference-of-thought-⁸⁴ devolving> sublimating~existentialising–decisionality (however the devolved/devoluted–referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality)’ and ‘⁸³reference-of-thought–and–⁸³reference-of-thought-⁸⁴ devolving–⁵⁶ meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating–nascence (over relative-ontological-incompleteness⁸⁸ –presublimation-construct-of–⁵⁶ meaningfulness-and-teleology⁹⁹) as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality’. Thus in the face of the enframed-conceptualisation associated with human dominion/statal–logic-⟨preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-⟨whether–trepidatious-or-warped-or-preclusive-or-occlusive⟩–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩⟩, pedantic ⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and ⟨amplituding/formative⟩⁸ wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³ reference-of-thought– categorical-imperatives/axioms/registery-teleology⁹⁹⟩, it is the genuine social intellectual–function/posture existentialising–frame that projects of the requisite ‘reclamation/recovery of ⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’ for the prospect of ‘human-decisionality-⟨as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation⟩ omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality; as so-underlied by the succession of relative ontologisation/ontological-veracity/aestheticisation-towards-ontology for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (as to Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
 function-development and living-development-as-to-personality-development); with respect to
 the fact that the logical-basis/logic,-as-derived-from—transversality-<for-sublimating-
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-
 and-apriorising/axiomatising/referencing’¹⁰¹> for all prospective sublimation/emancipation is
 rather as to the overall sublimation-induced human-and-social-expectations/anticipations—
 metaphoricity⁵⁷-as-rede-mentating/restructuring/reparadigmig-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
 ‘⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-
 teleology⁹⁹ comprehensiveness of prospective sublimating-nascence’ so-underlied as of ‘the
 very inherent knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness -in- {preconverging-disentailment by} postconverging-entailment> 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-organariness/re-
 origination as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness /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—psychologism⁸⁹. But then existence's inherent sublimating—nascence as to human-subpotency conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism bifurcates along 'immediately potent nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> sublimating~existentialising—decisionality (however the devolved/devoluted—referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality)' and 'immediately blurred⁷ ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating—nascence (over relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁶meaningfulness-and-teleology⁹⁹) as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality'. Such that the fundamental issue of human sublimating~existentialising—decisionality/desublimating~existentialising—decisionality thus has to do between human 'reference-of-thought—and—reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating—nascence sublimating~existentialising—decisionality' and 'relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality'; as the ⁸³reference-of-thought effectively reflects human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵, -imbued-projective-arbitrariness/waywardness-<as-to-the-human—projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-process-of—<amplituding/formative-epistemicity>totalising~conceptualisation'}) given 'postconverging~motif-and-apriorising/axiomatising/referencing'—imbuing>-existentialising—framing/imprinting-<as-to-prospective—⁸⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-

<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> for rendering ⁵⁶meaningfulness-and-teleology⁹⁹ upon inherent existence’s
 sublimating-nascence as to overall social-and-institutional-frameworks-of—
 referencing/registering/decisioning existentialising–decisionality’ (whether sublimatingly as of
 ‘⁸³reference-of-thought-and–⁸³reference-of-thought-⁸⁴devolving–⁵⁶meaningfulness-and-
 teleology⁹⁹ comprehensiveness of prospective sublimating-nascence’ or desublimatingly as of
 relative-ontological-incompleteness⁸⁸–presublimation-construct-of–⁵⁶meaningfulness-and-
 teleology⁹⁹). The implication here as well is that even nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸ –
 reference-of-thought-⁸⁴devolving> are necessarily referenced/registered/decided from the
⁸³reference-of-thought as to ⁸³reference-of-thought-⁸⁴devolving (however the
 devolved/devoluted–referencing-narrowness with respect to overall social-and-institutional-
 frameworks-of—referencing/registering/decisioning existentialising–decisionality) in the sense
 that for instance nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-
 their-relative-ontological-completeness⁸⁸ – reference-of-thought-⁸⁴devolving> as of a
 positivism/rational-empiricism ⁸³reference-of-thought apriorising/axiomatising/referencing–
 psychologism like plane technology is not necessarily fully contemplable/comprehensible to
 say a purely non-positivism or animistic ⁸³reference-of-thought
 apriorising/axiomatising/referencing–psychologism (as to the requisite overall sublimation-
 induced human-and-social-expectations/anticipations—metaphoricity⁵⁷–as-rede-
 mentating/restructuring/reparadigming–psychologism-<as-from-perspective-ontological-
 normalcy/postconvergence> of a positivism/rational-empiricism ⁸³reference-of-thought
 reflected as to the positivism/rational-empiricism overall social-and-institutional-frameworks-
 of—referencing/registering/decisioning sublimating~existentialising–decisionality). The bigger
 point here speaks to ‘human limited-mentation-capacity projective/reprojective—aestheticising-

re-motif-and-re-apriorising/re-axiomatising/re-referencing as of ⁸³reference-of-thought conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (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-teleology⁹⁹> 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-teleology⁹⁹, 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/epistemicity-relativism-determinism sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> upon the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> in perspective ontological-normalcy/postconvergence; with this 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> upon inherent existence's sublimating-nascence inducing of ontologisation/omnipotentiality' highlighting 'beholdening as sovereignising-imbued-subontologisation/subpotentiation' existentialising-decisionality psychological-disposition (as to relative-ontological-incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-

teleology⁹⁹ desublimating~existentialising~decisionality) in want for prospective ‘unbeholdening sublimating~nascence ontologising~depth of the full-potency of existence’ existentialising~decisionality psychological-disposition (as to ‘⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating~nascence’), thus speaking to the ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness⁸⁷/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~psychologism⁸⁹ with respect

to inherent existence’s sublimating~nascence (as to human Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-

meaningfulness-and-teleology , institutional-development-as-to-social-function-

development and living-development-as-to-personality-development). This ⁶¹nonpresencing-

<perspective~ontological-normalcy/postconvergence> epistemic conception of ‘human

sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-

and-teleology⁹⁹> upon inherent existence’s sublimating~nascence inducing of

ontologisation/omnipotentiality’ is effectively what holographically-<conjugatively-and-

transfusively> reflects the seedingness/incipience of human ⁵⁶meaningfulness-and-teleology⁹⁹

as of ‘sublimating aestheticisation~and~aestheticisation-towards-ontology (as to manifest

outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-

incrusting/plating/coating,-so-reflected-as-institutional-manifestations) underlying the

ontological-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 ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴ 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-teleology⁹⁹> 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-teleology⁹⁹> on the basis of its <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 rather as to its ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ 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-teleology⁹⁹> upon the full-
 potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ -<as-to-perspective-
 ontological-normalcy/postconvergence-implied-'prospective-aporeticism-
 overcoming/unovercoming'> in perspective ontological-normalcy/postconvergence as to
 underlying inherent existence's sublimating—nascence inducing of
 ontologisation/omnipotentiality. This latter point speaks to the very fundamental ontological-
 deficiency of knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ 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-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ and rather
 betrothed to a ‘functionalism projection and conception’ (to which the notion of prospective
 sublimation/desublimation as to the possibility for prospective knowledge-reification–
 gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ is inevitably
 bogged down to the <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ of our modern ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-
 functionalism> inducing of subontologisation/subpotentiation) as so-reflected in a
 psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness¹⁴ 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> conception and
 not naïve science-ideology ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-

transposition conception), as to foundational issues and point-of-departure of knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
contiguity }—conflatedness ³ -in-{preconverging-disentailment-by}-postconverging-
entailment>; wherein the Derridean quasi-transcendental deconstruction and Foucauldian
archaeology/genealogy postures (as of human knowledge-reifying-and-empowering
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued
theoretical/conceptual/operant implications in knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness ³ -in-{preconverging-disentailment-by}-postconverging-entailment>) strive to
supersede any social-vestedness/normativity inducing of subontologisation/subpotentiation in
the ‘implicated conceptualisation of a foundational point-of-departure of knowledge-reification-
gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-
ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness ³ -in-{preconverging-disentailment-by}-postconverging-entailment>’ and rather
‘implicit by their approach that human ⁵⁶meaningfulness-and-teleology⁹⁹ is as to its subjection
to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-
desublimation’ (as herein articulated as of the implications of human limited-mentation-
capacity-deepening⁵³ postconvergingly-de-mentating/structuring/paradigming-out the
ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ with regards to Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
function-development and living-development-as-to-personality-development). This

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism difference between
 ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-
⁵⁶meaningfulness-and-teleology⁹⁹> upon inherent existence’s sublimating–nascence inducing of
 ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation-<as-to-
 absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> 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-teleology⁹⁹> upon inherent
 existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ sublimating–
 existentialising-decisionality is bound to a knowledge-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness -in {preconverging disentanglement by} postconverging entailment> 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-

of⁵⁶ meaningfulness-and-teleology⁹⁹> 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 to their ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ shallow-supererogation⁹⁶ of manifest in-effect absolution-<as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness ¹⁴in-preconverging-entailment> inclinations) 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-supererogation⁹⁶ entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> implications of aporeticism overcoming/unovercoming'). This is effectively what practically underlies the postmodernism notion of human overcoming of metaphysics-of-presence-<implicated-'nondescript/ignorable-void⁶⁰'-as-to-⁷⁹presencing—absolutising-identitive-constitutedness ¹⁴> imbued ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-

<discretely-implied-functionalism> inducing of subontologisation/subpotentiation' (in a psychological-disposition to presublimating relic/artifactual-beholdening-constitutedness¹⁴ demotatively/structurally/paradigmatically bound to ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract 'mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of science as science-ideology', scientific methods, statistics and mathematics (as to totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation in failing to face up to foundational problematic aporeticism overcoming/unovercoming as required for fundamental ontology as to 'the very inherent knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment-by}—postconverging-entailment> 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-

relativism-determinism’> and ⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with respect to true knowledge-reification—gesturing—<in-prospective—psychologismic~apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness ¹ in {preconverging disentanglement by}—postconverging entailment> and overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality; as to the fact that ‘totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation’ and ‘profound-supererogation⁹⁶ entailing—<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷ sublimation’ can be easily passed for one another in a public debate critically fragile to pedantic disorientation even as in many ways the human sovereign—function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by such pedantic manipulation to which the genuine social intellectual—function/posture can effectively speak to. From the ⁶¹ nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic conception what fundamentally underlies this ‘human limited-mentation-capacity projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing as of ⁸³ reference-of-thought conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (on the one hand) upon inherent existence’s sublimating—nascence (on the other hand)’ so-translated as ‘human sublimating/desublimating—modalisation—<as-to-absolute-referencing-of—⁵⁶ meaningfulness-and-teleology⁹⁹> 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 <postconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—framing/imprinting—(as-to-prospective—⁴¹ historicity/ontological-

eventfulness /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ over ‘human
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism> inducing
 subontologisation/subpotentiation’ as so reflected in the ‘sublimating aestheticisation—and-
 aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-
 historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-
 institutional-manifestations)’ as to ‘fatedness-of-sublimation-over-desublimation to existence-
 potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process’. This is in contrast to an obviating ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ epistemic conception as of ‘discrete inherence of
 sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶ meaningfulness-
 and-teleology⁹⁹> on the basis of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-
 vestedness/normativity-<discretely-implied-functionalism> inducing of
 subontologisation/subpotentiation’ (in an absolutising <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-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-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ overriding of ‘beholdening as sovereignising-imbued-subontologisation/subpotentiation’ existentialising-decisionality psychological-disposition (as to relative-ontological-incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising-decisionality) in want for prospective ‘unbeholdening sublimating-nascence ontologising-depth of the full-potency of existence’ existentialising-decisionality psychological-disposition (as to ‘⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ is so-underlied by human ‘reframing/reimprinting of <postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-<as-to-prospective-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ as so-reflecting ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ with regards to human ‘reframing/reimprinting of <postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-<as-to-prospective-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-

determinism'>}' in reconstrual as to its 'effectively underlying beholdening—inching,-
apprehending,-and-taming—drive or aestheticising—⁹⁷surrealising/supererogating—drive for
<postconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>-
existentialising—framing/imprinting-(as-to-prospective-⁴historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>); (so-underlying
the 'amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁵ re-
aestheticising/re-motif-<in-postconverging—narrowing-down~'sublimation-of-taste—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of-⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-procession/re-automatism—as-to-
re-apriorising/re-axiomatising/re-referencing-<in-postconverging—narrowing-
down~'sublimation-of-apriorising/axiomatising/referencing—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of-⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶>) of human aestheticising—
⁹⁷surrealising/supererogating—drive for <postconverging~'motif-and-
apriorising/axiomatising/referencing'—imbuing>-existentialising—framing/imprinting-(as-to-
prospective-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism'>)' (as to interlay/organicism/aestheticising-handle-{imbued-
supererogatory~projective-arbitrariness/waywardness-
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-

'aestheticising-re-margining/re-edging/re-acuity—as-
 postconverging_circumscriptive/totalitative-restructuring'}—educing—
 sublimation/desublimation> 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
 hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-
 tissue-of-social-emanance as to attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰' as to overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein specifically-
 relevant_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-teleology⁹⁹). 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-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>' given the

constraint of human limited-mentation-capacity ‘de-mentatively/structurally/paradigmatically
 hinges on human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ as
 to human shallow-supererogation⁹⁶—to—profound-supererogation⁹⁶
 constraining/unconstraining existentialising—anxiety-imbued-beholdening-inducing,-
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-{as-to-⁴ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}’, and so notionally/epistemically reflected with the
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly})-educing-‘herein-specifically-
relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation) existentialising
 implications, (so-underlying the ‘<amplituding/formative-epistemicity>totalising~thrownness-
 in-existence³⁵ re-aestheticising/re-motif-<in-postconverging-narrowing-down~‘sublimation-of-
taste-hermeneutically/reprojectively/supererogatingly/zeroingly-educing-
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-of-
⁴ historicity/ontological-eventfulness³⁸/ontological-aestheticising-tracing’,-as-to-existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-procession/re-
automatism-as-to-re-apriorising/re-axiomatising/re-referencing-<in-postconverging—
narrowing-down~‘sublimation-of-apriorising/axiomatising/referencing—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of-⁴⁶ historicity/ontological-
eventfulness³⁸/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶>) of human aestheticising—
⁹⁷surrealising/supererogating-drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-{as-to-

prospective-⁶⁰historiality/ontological-eventfulness³⁵/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ (as to interlay/organicism/aestheticising-handle-⁵⁶{imbued-
 supererogatory~projective-arbitrariness/waywardness-
 of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
 ‘aestheticising-re-margining/re-edging/re-acuity—as-
 postconverging_circumscriptive/totalitative-restructuring’ }—educing-
 sublimation/desublimation> 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-nascent
 ontologising-depth of the full-potency of existence’ bifurcatingly with ‘nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁷—reference-of-thought-⁸⁸devolving> sublimating~existentialising—decisionality
 (however the devolved/devoluted—referencing-narrowness with respect to overall social-and-
 institutional-frameworks-of—referencing/registering/decisioning existentialising—
 decisionality)’ and ‘⁸³reference-of-thought—and-⁸³reference-of-thought-⁸⁴devolving-
⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating-nascent
 (over relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-
 and-teleology⁹⁹) as to overall social-and-institutional-frameworks-of—
 referencing/registering/decisioning sublimating~existentialising—decisionality’. In other words,
 ‘human supererogatory~aestheticising-<as-from-perspective-ontological-

normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness
 reflected as to human aestheticising—⁹⁷surrealising/supererogating—drive for
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—framing/imprinting-(as-to-prospective-⁴historiality/ontological-
 eventfulness³/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)’ basically speaks
 of the fact that the hermeneutically/reprojectively/supererogatingly/zeroingly-educing
 ‘reframing/reimprinting of <postconverging~‘motif-and-apriorising/axiomatising/referencing’-
 imbuing>-existentialising—framing/imprinting-(as-to-prospective-⁴⁶historiality/ontological-
 eventfulness³/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)’ underlies the
 rede-mentating/restructuring/reparadigming of human Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
 meaningfulness-and-teleology , institutional-development—as-to-social-function-
 development and living-development—as-to-personality-development as so-reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸; with ‘higher-renewal/not-aversed-to-profound-renewal of
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—framing/imprinting-(as-to-prospective-⁴historiality/ontological-
 eventfulness³/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)’ with regards to
 living-development—as-to-personality-development (so-associated with childhood personality-
 development) and ‘lesser-renewal/aversity-to-profound-renewal of <postconverging~‘motif-
 and-apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-(as-
 to-prospective-⁴⁶historiality/ontological-eventfulness³/ontological-aesthetic-tracing-

<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ with regards to Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of—⁵⁶ meaningfulness-and-teleology⁹⁹ (so-
 associated with the relative perennity of human language, cultures, institutions, etc. but rather
 relatively renewed as of cultural-diffusion), as so-tied to human shallow-supererogation⁹⁶—
 to—profound-supererogation⁹⁶ constraining/unconstraining existentialising—anxiety-imbued-
beholdening-inducing, -<preconverging~‘motif-and-apriorising/axiomatising/referencing’—
 imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition) (in want of prospective human
 aestheticising—⁹⁷ surrealising/supererogating—drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’—imbuing>-existentialising—framing/imprinting-(as-to-
 prospective—⁴ historicity/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>) imbued interlay/organicism/aestheticising-handle-{imbued-
 supererogatory~projective-arbitrariness/waywardness-
 of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
 ‘aestheticising—re-margining/re-edging/re-acuity—as-
 postconverging_circumscriptive/totalitative—restructuring’}—educing—
 sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-
 imbuing ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential
 ontological-performance⁷²-<including-virtue-as-ontology>/potentiation’ for prospective human
 aporeticism overcoming/unovercoming in reconstrual of ‘<amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁵ as to re-aestheticising/re-motif-<in-
 postconverging—narrowing-down~‘sublimation-of-taste—
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-

reflexivity/epistemicity-relativism-determinism-of-⁴⁶historiality/ontological-
 eventfulness³/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-procession/re-automatism—as-to-
 re-apriorising/re-axiomatising/re-referencing-<in-postconverging—narrowing-
 down~‘sublimation-of-apriorising/axiomatising/referencing—
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-of-⁴⁶historiality/ontological-
 eventfulness³/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶>). Critically (given existentialising—
 anxiety-imbued-beholdening-inducing,-<preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 (as-to-⁴historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)), human
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—framing/imprinting-(as-to-prospective-⁴historiality/ontological-
 eventfulness³/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)’ necessarily
 involves ‘existentially-decontextualised play/gaming/exercising of <postconverging~‘motif-
 and-apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-(as-
 to-prospective-⁴⁶historiality/ontological-eventfulness³/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ projected sublimating ontological-performance⁷²-<including-virtue-as-
 ontology> of ⁵⁶meaningfulness-and-teleology⁹⁹’ together with ‘effective existentially-
 contextualised instantiation/actualisation of <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-(as-to-

prospective—⁴⁶historicality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> projected sublimating/desublimating ontological-performance⁷²-<including-
 virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology⁹⁹’ (as to their separate-and-
 intermingling manifestation in <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-<as-to-
 prospective—⁴⁶historicality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>)), so-reflected in human Being-development/ontological-framework-expansion-
 as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-
 teleology , institutional-development-as-to-social-function-development and living-
 development-as-to-personality-development. This analysis (as to fundamental human
 existentialising—anxiety-imbued-beholdening-inducing,-<preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-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-teleology⁹⁹> on the basis of
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-
 <discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in an
 absolutising <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)) as so-associated with the ‘lesser-renewal/aversity-to-
 profound-renewal of <postconverging~‘motif-and-apriorising/axiomatising/referencing’-
 imbuing>-existentialising—framing/imprinting-<as-to-prospective—⁴⁶historicality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ (so-associated with the relative perennity of human language, cultures, institutions, etc. but rather relatively renewed as of cultural-diffusion); and so notwithstanding the ontological-veracity of the ontological-normalcy/postconvergence nature of existence rather misconstrued in epistemic-abnormalcy/preconvergence³¹ due to human limited-mentation-capacity for projection/reprojection. Consequently, besides the genuine social intellectual-function/posture as to absolute firstnatureness aspiration for ontologisation/omnipotentiality as postconverging-de-mentating/structuring/paradigming the possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, in many ways throughout history, human secondnatureedness 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-incompleteness⁸⁸—enframed-conceptualisation and ⟨amplifying/formative⟩ wooden-language-⟨imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought- categorical-imperatives/axioms/registry-teleology⁹⁹) rather speaks to a positive-opportunism—of-social-functioning-and-accordance⁷⁵ conception of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (herein construed as unsustainable for the possibility for prospective

deprocrpticism/preempting—disjointedness-as-of-⁸³reference-of-thought registry-
worldview/dimension). Ultimately, such a ‘discrete inherence of sublimating/desublimating—
modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> on the basis of
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-
<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ cannot-
see/is-blinded-to-seeing the human-subpotency ‘fatedness-of-sublimation-over-desublimation
to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—
of-the-human-institutionalisation-process ’ (as to an ontological-bad-
faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ that is
unaddressable as of a pretense of knowledge-reification-gesturing-<in-
prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in- {preconverging-disentailment-by} postconverging-entailment> exercise of
mutual logical-basis/logic,-as-derived-from—transversality-<for-sublimating-existential-
eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰¹>). Given the fact that any ⁷⁰presencing—absolutising-
identitive-constitutedness¹⁴ imbued ‘<amplituding/formative>disposedness/psychologismic-
construct-<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-drag³⁴ rather measuring-up
success/accomplishment/aspiration in shallow-supererogation⁹⁶ of manifest in-effect
absolution-<as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

constitutedness ⁴ ~~in pre-converging-entailment~~ as to the given registry-worldview/dimension
~~<pre-converging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—~~
enframing/imprintedness-~~(as-to-⁴ historicity-tracing—in-presencing—~~
hyperrealisation/hyperreal-transposition)’ (which is prospectively in relative-ontological-
incompleteness⁸⁸—presublimation-construct-of—⁵⁶ meaningfulness-and-teleology⁹⁹
desublimating~existentialising—decisionality, and so as from blatant brutish
conquest/subjugation conception associated with ‘measuring-up
success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation⁹⁶ of
manifest in-effect absolutio~~n-~~as-to-apriorising/axiomatising/referencing-~~{of-attendant-
ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~~~~~
constitutedness ⁴ ~~in pre-converging-entailment~~’, dominion protection conception associated
with ‘measuring-up success/accomplishment/aspiration in its paramountcy shallow-
supererogation⁹⁶ of manifest in-effect absolutio~~n-~~as-to-apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-
contiguity }—constitutedness ⁴ ~~in pre-converging-entailment~~~~~~’, to the very natural-order-of-
things conception associated with ‘measuring-up success/accomplishment/aspiration in its
patricianism/aristocratism shallow-supererogation⁹⁶ of manifest in-effect absolutio~~n-~~as-to-
apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—constitutedness ⁴ ~~in pre-converging-
entailment~~~~~~~~’ and to our subtle modern-day institutionally-distorted/disjointed conception
associated with ‘measuring-up success/accomplishment/aspiration in its presencing—
institutional-and-economic shallow-supererogation⁹⁶ of manifest in-effect absolutio~~n-~~as-to-
apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—constitutedness ⁴ ~~in pre-converging-
entailment~~~~~~~~’) all manifesting existentialising—~~anxiety-imbued-beholdening-inducing,-~~

<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) bound to fail ‘human sublimating/desublimating—
 modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> upon inherent
 existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’; and so by the
 mere token that on the basis of the punctual <amplituding/formative—
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 of each of the above ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ imbued
 ‘<amplituding/formative>disposedness/psychologismic-construct-<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-drag³⁴ 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-
⁵⁶meaningfulness-and-teleology⁹⁹> on the basis of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism> inducing of
 subontologisation/subpotentiation’ (as so-reflected by the fact that there is no logical-
 basis/logic,-as-derived-from—transversality-<for-sublimating—existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹> inherent to any relative-ontological-incompleteness⁸⁸
 registry-worldview/dimension validating its prospectively projected relative-ontological-
 completeness⁸⁷ registry-worldview/dimension but rather an ‘aporeticism—
 overcoming/unovercoming supererogating ontological-performance⁷²-<including-virtue-as-

ontology>’ as to projective-insights/epistemic-projection-in-conflatedness¹³ of apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

~~<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness /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—psychologism⁸⁹, and so reflected in the successive ⁴⁵foregrounding__entailment-~~(postconverging~narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁰’-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, ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of ¹⁰³universalisation—non-positivism/medievalism, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of positivism—procrypticism and preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative—epistemicity>growth-or-conflatedness¹³/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, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc.), speaks to the epistemic-projection reflection of the ontological-normalcy/postconvergence of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ underlying human limited-mentation-capacity-deepening⁵³; with the implication that the crassness of ‘supposed reified thoughts projecting our procrypticism/disjointedness-of-⁸³reference-of-thought’ as to our ‘occlusive discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> on the basis of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ is in many ways just reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸ as to the crassness of ‘supposed reified thoughts projecting the notional–procrypticism/notional–disjointedness-of-⁸³reference-of-thought’ of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions given human limited-mentation-capacity uninstitutionalised-threshold¹⁰² as associated with recurrent-utter-uninstitutionalisation crassness-of-thoughts, base-institutionalisation–ununiversalisation crassness-of-thoughts, ¹⁰³universalisation–non-positivism/medievalism crassness-of-thoughts, and our positivism–procrypticism crassness-of-thoughts in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴. That the genuine social intellectual–function/posture as to its implied ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming–out the ontological-contiguity⁵⁷—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-completeness⁸⁷ avails (as to ‘overall interceding human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigming—psychologism <postconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—framing/imprinting-⟨as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁵/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ of ordered human firstnatureness—differentialism-imbuing and secondnatureddness—differentialism-deriving as of underlying human ontological-commitment⁶⁶—⟨implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’) all such prospectively institutionalised registry-worldviews/dimensions come to reject the prior uninstitutionalised-threshold¹⁰² crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional-procrypticism/notional-disjointedness-of-⁸³reference-of-thought’ as to their ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> on the basis of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-threshold¹⁰² genuine social intellectual—function/posture as it provides ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure reflected as Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ for the given institutionalised registry-worldview/dimension to even have the possibility to exist (explaining why the the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. as to their

<postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> } outlived their
 eras uninstitutionalised-threshold¹⁰² ‘crassness-of-thoughts <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ with the
 same sublimation-over-desublimation consequence availing prospectively as to the requisite
 prospective¹⁸ deprocrypticism—or-preempting—disjointedness-as-of—³³reference-of-thought
 ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-
⁵⁶meaningfulness-and-teleology⁹⁹> upon inherent existence’s sublimating–nascence inducing of
 ontologisation/omnipotentiality’). Critically, it is the opening-up of prospective registry-
 worldviews/dimensions by the genuine social intellectual–function/posture in ‘relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’-
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹/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–psychologism⁸⁹ (underlied by
 dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)) that
 enables the secondnatured positive-opportunism—of-social-functioning-and-accordance⁷⁵ of
 ‘punctual <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ rather measuring-up

success/accomplishment/aspiration in shallow-supererogation⁹⁶ of manifest in-effect
 absolution-<as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness ⁴-in-preconverging-entailment> as to the given registry-worldview/dimension
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)>’ (prospectively projecting dimensionality-of-
 desublimating-lack-of²⁶-<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹³/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-conflict manifested in the <cumulating/recomposuring-
 attendant-ontological-contiguity >-successive registry-worldviews/dimensions of ‘punctual
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ rather measuring-up
 success/accomplishment/aspiration in shallow-supererogation⁹⁶ of manifest in-effect
 absolution-<as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness ⁴-in-preconverging-entailment>’. 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-<implicit-
 ‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁰ presencing—absolutising-identitive-constitutedness¹⁴) in
 all thought aspiring for the momentousness of sublimating ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> over
 desublimating⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), so
 because ‘the epistemic particularity of human-subpotency is limited-mentation-capacity’ and
 veridical sublimation-over-desublimation⁵⁶ meaningfulness-and-teleology⁹⁹ 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-conflatedness¹³ in re-originariness/re-origination’ as
 most profound in the construal of existence as to its sublimation-over-desublimation (and so as
 the epistemic-projection perspectives of relative profound-supererogation⁹⁶ is ‘not of
 desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹⁴-<in-
 perspective~epistemic-abnormalcy/preconvergence³¹>’ but rather ‘of
 sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹³/formative-
 supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’). While
 the positive-opportunism—of-social-functioning-and-accordance⁷⁵ underlying human
 secondnatureddness in many ways undermines prospective firstnatureness (as to the prospective
 ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-
⁵⁶meaningfulness-and-teleology⁹⁹> upon inherent existence’s sublimating–nascence inducing of
 ontologisation/omnipotentiality’) associated with the genuine social intellectual-
 function/posture, as exposing the latter⁵⁶ meaningfulness-and-teleology⁹⁹ to pedantic
⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as well
 as generalised <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-³³ reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹)
 both underlied by dominion/statal-logic-<preconverging/shallow-supererogating-‘human-and-

social-expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>}, the fact is somehow/someway the genuine social intellectual-function/posture have been able to drive huma 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-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> of all human⁵⁶meaningfulness-and-teleology⁹⁹ as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>) with both enabling the genuine social intellectual-function/posture to thrive eventually; as sublimating—nascence associated with ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³—reference-of-thought-⁸⁴devolving> sublimating~existentialising—decisionality (however the devolved/devoluted—referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality)’ ultimately translates into requisite ‘⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating—nascence (over relative-

ontological-incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹)
 as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning
 sublimating~existentialising—decisionality’ in preserving ‘human sublimating/desublimating—
 modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> upon inherent
 existence’s sublimating~nascence inducing of ontologisation/omnipotentiality’ (as to the
 projective/reprojective regenerativity of human ⁵⁶meaningfulness-and-teleology⁹⁹ in relative-
 ontological-completeness⁸⁷ operantly associated with prospective human aestheticising—
⁹⁷surrealising/supererogating—drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-<as-to-
 prospective-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>) imbued interlay/organicism/aestheticising-handle-{imbued-
 supererogatory~projective-arbitrariness/waywardness-
 of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
 ‘aestheticising~re-margining/re-edging/re-acuity—as-
 postconverging_circumscriptive/totalitative~restructuring’}—educing—
 sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-
 imbuing ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential
 ontological-performance⁷²-<including-virtue-as-ontology>/potentiation’ for prospective human
 aporeticism overcoming/unovercoming in reconstrual of ‘<amplitudinal/formative-
 epistemicity>totalising~thrownness-in-existence³⁵ as to re-aestheticising/re-motif-<in-
 postconverging~narrowing-down~‘sublimation-of-taste-
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-of-⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-procession/re-automatism-as-to-
 re-apriorising/re-axiomatising/re-referencing-<in-postconverging-narrowing-
 down~‘sublimation-of-apriorising/axiomatising/referencing-
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-of-⁶⁶historiality/ontological-
 eventfulness⁸⁸/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶>). Critically, the ‘punctual
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ rather measuring-up
 success/accomplishment/aspiration in shallow-supererogation⁹⁶ of manifest in-effect
 absolution-<as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness⁴ in-preconverging-entailment> as to the given registry-worldview/dimension
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)>’ is involved in a prospectively desublimating
 ontological-performance⁷²-<including-virtue-as-ontology> that confuses its ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-
 functionalism> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—enframing/imprintedness-<as-to-⁴historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)> ontologically-flawed construal of totalising-entailing’
 with ‘the prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—framing/imprinting-<as-to-prospective-⁴historiality/ontological-
 eventfulness⁸⁸/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} ontologically-
 veridical construal of entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷ implications’, and critically-so as human
 hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—framing/imprinting-<as-to-prospective-⁴historiality/ontological-
 eventfulness /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}’ (involving
 ‘existentially-decontextualised play/gaming/exercising of <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-<as-to-
 prospective-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>} projected sublimating ontological-performance⁷²-<including-virtue-as-
 ontology> of ⁵⁶meaningfulness-and-teleology⁹⁹’ together with ‘effective existentially-
 contextualised instantiation/actualisation of <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-<as-to-
 prospective-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>} projected sublimating/desublimating ontological-performance⁷²-<including-
 virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology⁹⁹’, as to their separate-and-
 intermingling manifestation in <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-<as-to-
 prospective-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>} as so-reflected in human Being-development/ontological-framework-

expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness- and-teleology , institutional-development-as-to-social-function-development and living- development-as-to-personality-development) is desublimatingly~referenced/registered/decisioned in the self-presence/self-constitutedness¹⁴- <in-perspective-epistemic-abnormalcy/preconvergence³¹> of the relative-ontological- incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising-decisionality as to social-and-institutional-frameworks-of- referencing/registering/decisioning existentialising-decisionality prone to ⁷⁹presencing— absolutising-identitive-constitutedness¹⁴ (as to the underlying mere-formulaicity-<as-to-mere- formulaic—methodologising/mutualising/organising/institutionalising> of secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation undermining prospective human-and-social-expectations/anticipations—metaphoricity⁵⁷—as- rede-mentating/restructuring/reparadigming—psychologism). This fundamental disparateness between ‘<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>- existentialising—enframing/imprintedness-<as-to-¹⁷historicity-tracing—in-presencing— hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’ and ‘<postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>- existentialising—framing/imprinting-<as-to-prospective-⁴¹historiality/ontological- eventfulness⁸⁷/ontological-aesthetic-tracing-<perspective-ontological- normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ ontologically- veridical construal of entailing-<amplifying/formative-epistemicity>totalising~in-relative- ontological-completeness⁸⁷ implications’ is what effectively underlies the ‘notional~asceticism⁴ for originariness-parrhesia,—as-spontaneity-of-aestheticisation— supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness’ in inducing prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-

development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as rather reflecting the intellectual-and-moral inadequacy of ‘⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁷¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> ontologically-flawed construal of totalising-entailing’ (as to a prospective projection of ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ of ⁵⁶meaningfulness-and-teleology⁹⁹—as-metaphoricity⁵⁷ superseding/overriding prior ⁸³reference-of-thought temporally ⁵⁸neuterising ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’ of ⁵⁶meaningfulness-and-teleology⁹⁹) with such a critical gesturing throughout human history rather reflecting ‘metaphoricity⁵⁷ as sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹³/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—
 ontological-normalcy/postconvergence>’ over ‘desublimating~referenced/registered/decided self-presence/self-constitutedness¹⁴-<in-perspective—epistemic-abnormalcy/preconvergence³¹> of prior ⁵⁶meaningfulness-and-teleology⁹⁹’; critically-so because of the requisite crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity for any prior registry-worldview/dimension in relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality to process/progress ⁵⁶meaningfulness-and-teleology⁹⁹ as of the prospective registry-worldview/dimension ‘⁸³reference-of-thought—and-⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating-nascence’, with notional~asceticism⁴ reflecting all the critical gesturing ‘keeping open the crossgenerational possibility for psychoanalytic-unshackling/memetic-reordering/institutional-recomposing induced re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-

intelligibilitysettingup/re-measuringinstrumenting’ for such prospective registry-worldview/dimension ⁵⁶meaningfulness-and-teleology⁹⁹. Such a prospective sublimating~existentialising–decisionality as arising as of prospective ⁸³reference-of-thought-and–⁸³reference-of-thought-⁸⁴devolving–⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness⁸⁸–presublimation-construct-of–⁵⁶meaningfulness-and-teleology⁹⁹ 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-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ in superseding any underpinning–suprasocial-construct defaulting relative-ontological-incompleteness⁸⁸–presublimation-construct-of–⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness⁸⁸–presublimation-construct-of–⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality; and we can get a sense of this underlying notional~asceticism⁴ with the sublimating–nascence of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸ – reference-of-thought- devolving> wherein notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ more-or-less imposes itself to the non-technical/non-scientific interlocutor (as to when immediate/direct potency as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ will be highly challenging to any

incompetent mind pretending to be technically/scientifically apt/of-
 sublimating~existentialising–decisionality in lieu of the truly apt/of-
 sublimating~existentialising–decisionality technician/scientist) so-translating in the blurriness⁷
 of human social-and-institutional-frameworks-of—referencing/registering/decisioning
 existentialising–decisionality as of a rather actively induced notional~self-distantiation-
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of
 contemplative existentialising–frame as to transversality-<for-sublimating–existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ in attaining the same candidity/candour-capacity for
 prospective sublimation (so-construed as notional~asceticism¹). 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-supererogation⁹⁶, in the sense that the ‘full ⁵⁶meaningfulness-and-
 teleology⁹⁹ perfectly avails as to the inherent immanency-of-existence’ but this presupposes
 absolute-mentation-capacity and not human limited-mentation-capacity with the consequence
 that prospective knowledge-reification–gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness -in {preconverging disentanglement by} postconverging entailment> is as of
 human hermeneutically/reprojectively/supererogatingly/zeroingly-educing
 ‘reframing/reimprinting of <postconverging~‘motif-and-apriorising/axiomatising/referencing’–
 imbuing>-existentialising—framing/imprinting-<as-to-prospective–¹⁶historiality/ontological-
 eventfulness⁸ /ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ in
 projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-

referencing so-articulated to ‘a human limited-mentation-capacity contradictorily operating punctually in-effect on the basis of absolute-mentation-capacity’ thus induces ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness- <as-to-⁷⁹ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of ⁵⁶meaningfulness-and-teleology⁹⁹’ in want for ‘prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> <postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-<as-to-prospective-⁶¹ historicity/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> > ⁵⁶meaningfulness-and-teleology⁹⁹-as-metaphoricity⁵⁷’. In the bigger scheme of things unlike it is falsely projected as to ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁷⁹ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’ implications of social-stake-contention-or-confliction, the ontological-veracity of the genuine social intellectual–function/posture ‘is not in a process/processive bothsidesism equivalence of contention’ with ‘punctual <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ rather measuring-up success/accomplishment/aspiration in shallow-supererogation⁹⁶ of manifest in-effect absolution-<as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in-preconverging-entailment> as to the given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—

enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)⟩; with the genuine social intellectual–function/posture
 prospective ‹postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-
 existentialising—framing/imprinting-⟨as-to-prospective-⁴ historicity/ontological-
 eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ ontologically-
 veridical construal of entailing-⟨amplifying/formative–epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷ 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-⟨for-sublimating–existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ with regards to the fundamental human ontological-
 commitment⁶⁶-⟨implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality> of all human ⁵⁶meaningfulness-and-teleology⁹⁹ as to prospective
 sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality with respect to social-stake-contention-or-confliction underlying human
 ontological-commitment⁶⁶-⟨implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality>) and the human sovereign–function/posture intuitive grasp of prospective
 human aporeticism overcoming/unovercoming, and as prospective relative-ontological-
 completeness⁸⁷ rather avails as to ‘overall interceding human-and-social-
 expectations/anticipations—metaphoricity⁵⁷–as-rede-mentating/restructuring/reparadigming–
 psychologism ‹postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-

existentialising—framing/imprinting-⟨as-to-prospective-⁴historiality/ontological-
 eventfulness /ontological-aesthetic-tracing-⟨perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ of ordered human
 firstnatureness—deferentialism-imbuing and secondnaturedness—deferentialism-deriving as of
 underlying human ontological-commitment⁶⁶-⟨implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigm⁷⁰-as-being-as-of-
 existential-reality⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ (and not the overrated notional~pedantising/muddling/formulaic-hollowing-
 out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-
 entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-
 ontological-completeness⁸⁷⟩ of ⁵⁶meaningfulness-and-teleology⁹⁹ arising when existence—as-
 the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶-⟨as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’⟩ is
 overlooked and supposedly superseded by human-subpotency). In many ways, such
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-
 completeness⁸⁷⟩ as it fails to address huma prospective human 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-supererogation⁹⁶ (as grasped by
 notional~asceticism⁴) and go on to adopt ‘discrete inherence of sublimating/desublimating—
 modalisation-⟨as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹⟩ on the basis of
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-

~~<discretely-implicit-functionalism>~~ inducing of subontologisation/subpotentiation' and qualifying such notional~asceticism⁴ as conspiratorial as to its 'punctual ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ rather measuring-up success/accomplishment/aspiration in shallow-supererogation⁹⁶ of manifest in-effect absolution-~~<as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness⁴ -in-preconverging-entailment>~~ as to the given registry-worldview/dimension ~~<preconverging~'motif-and-apriorising/axiomatising/referencing'-imbuing>~~-existentialising—enframing/imprintedness-~~<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>~~'. However, it is only a veridical ⁶¹nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~ epistemic-projection insight in relative-ontological-completeness⁸⁷ that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold-~~<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~~~of-ontological-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/preconvergence³¹) in many ways the criticisms of 'Socratic-philosophers projected ¹⁰³universalising-idealisation over non-universalising', 'budding-positivists projected rational-empiricism/positivism over non-positivism/medievalism' and 'prospective postmodern thought projected ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought or difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² of entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷ implications over modern-day~~

notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-
 completeness⁸⟩~~ 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-threshold¹⁰²/presublimating-desublimating-decisionality⟩~of-ontological-
 performance⁷²-⟨including-virtue-as-ontology⟩ is ‘conceptually a nondescript/ignorable-void⁶⁰
 of ⁵⁶meaningfulness-and-teleology⁹⁹’ in the contemplation of ‘punctual
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ rather measuring-up
 success/accomplishment/aspiration in shallow-supererogation⁹⁶ of manifest in-effect
 absolutism-⟨as-to-apriorising/axiomatising/referencing-⟨of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity⟩—
 constitutedness⁴-in-preconverging-entailment⟩ as to the given registry-worldview/dimension
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing⟩-existentialising—
 enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing-
 hyperrealisation/hyperreal-transposition)’, thus in many ways undermining/distracting from the
 direct addressing of prospective social-stake-contention-or-confliction aporeticism
 overcoming/unovercoming. Critically, such pedantism today in the face of the increasing
 subontologising/subpotentiation (associated with the modern-day underpinning—suprasocial-
 construct as to its underlying socio-econo-political subontologisation/ideology-over-ontology
 and as to technocratic and capitalistic motives and as relayed mediatically) across the decades
 comes up punctually during election cycles with vague disenfranchising/desublimation notions
 of no critical relevance to prospective social re-ontologisation as-associated with the strategic,

inconsistent and skewed-peddling of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. as ‘strategically made-up imaginary threats and/or falsely construed as of the most-vital-and-preeminent-political-stakes to then falsely project such narratives as to a skewed and ontologically-flawed process/processive bothsidesism landscape of socio-econo-political social-stake-contention-or-confliction’ (critically meant to foil the ontological-veracity of the manifest existential-reality of a ‘desublimatingly/unemancipatingly skewed/masked/avoided/ignored/deflated socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming engagement’ as-so particularly associated with massive opportunity-and-income-inequality and public governance of shallow-supererogation⁹⁶ as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>), with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency ⁵⁶meaningfulness-and-teleology⁹⁹-infrastructure as to preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming—psychologism’ (as of ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁶meaningfulness-and-teleology⁹⁹> on the basis of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-teleology⁹⁹> 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-supererogation⁹⁶ as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-
implied-functionalism>’ (as to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media presentation of debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-and-income-inequality and public governance of shallow-supererogation⁹⁶ as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, as to media presentation psychological-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-¹⁰³universal-possibilities-and-opportunities>). While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual–function/posture criticism of such preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’ manipulation as rather patronising/condescending upon the human sovereign–function/posture’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming without a genuine social intellectual–

function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual-function/posture with regards to the sublimating/emancipative drives associated with say ¹⁰³universalising-idealisation, budding-positivism, social enlightenment thought, emancipation from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in many ways the human sovereign-function/posture is aversed to the ‘discomfort as to manifest existentialising—anxiety-imbued-beholdening-inducing,-<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> associated with prospective profound-supererogation⁹⁶ but for the threshold of punctual/immediate positive-opportunism—of-social-functioning-and-accordance⁷⁵’ (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 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-<as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of ordered human firstnatureness—differentialism-imbuing and secondnatureddness—differentialism-deriving as of underlying human ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ and not ‘of discrete isolated individuals sublimating/emancipative intellection’ as so-falsely implied pedantically as so-effectively exposing the human sovereign-function/posture to surreptitious/underhanded disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely

imply that it is such an aversed reflex that will naturally deal with the instigation of prospective human sublimation/emancipation without the accompanying genuine social intellectual-function/posture (whose existentialising-frame is the social harbinger of ‘unbeholdening sublimating-nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> projection) articulated prospective ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness⁸⁷/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-psychologism⁸⁹ (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-teleology⁹⁹> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ to then go on to concretely resolve socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming and rather disenfranchisingly interceded by a notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>’ 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-teleology⁹⁹> on the basis of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplitudinal/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⟩ 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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplitudinal/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⟩ of ⁵⁶meaningfulness-and-teleology⁹⁹’ as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity, and thus it is a discursivity of subpotency as to human-subpotency which doesn’t necessarily subject/supersede existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as warranted for prospective sublimation/emancipation (even

as human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising—decisionality by reflex tend to absolutise human discursivity as to ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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—**<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>**) and its consequent notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame as to transversality—**<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹** in superseding any underpinning—suprasocial-construct defaulting relative-ontological-incompleteness⁸⁸—presublimation-construct—of—⁵⁶meaningfulness-and-teleology⁹⁹ 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—**<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>** of mechanical-knowledge constrained to human-subpotency temporal inclinations’ and ‘organic-knowledge constrained to existence—**as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶**’ (with regards to **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-**

development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development) 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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ 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-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ (so-reflected across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions respectively as of dimensionality-of-desublimating-lack-of²⁶-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and dimensionality-of-sublimating²⁵-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /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-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ underlying the genuine social intellectual-function/posture is ultimately wholly ‘an aspirative projection beyond human mortal normative contemplative existential limitations of human-subpotency and rather so as to existence—as-

sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ implied re-
 ontologisation/omnipotentiality’, as so-reflecting ‘human sublimating/desublimating—
 modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> upon inherent
 existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ with respect to
 making-available/opening-up the full-potency of existence; and thus it is not truly by this most
 profound knowledge-reification-gesturing-<in-
 prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-{preconverging-disentailment-by} postconverging-entailment> in an
 equivalence relation (as to contention) with distractive-alignment-to-⁸³reference-of-thought-
 <of-apriorising/axiomatising/referencing>³⁰ of notional~pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁷ }, <amplituding/formative>⁸ wooden-language-(imbued—temporal-
 mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing³⁰ —
 narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 and sovereign-function/posture critically underlied by positive-opportunism—of-social-
 functioning-and-accordance⁷⁵ ‘ad-hocly tied to punctual/immediacy social-stake-contention-or-
 confliction interests in in-effect absolute terms of <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’. In this
 regards and counterintuitively to what avails with the secondnatured perception of registry-
 worldviews/dimensions as to their resultant secondnatured institutionalisation habituated
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴historicity-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-thinking²¹ - 'projective-insights'/ 'epistemic-projection-in-conflatedness¹³'-of-notional~deprocrypticism-prospective-sublimation)³⁰ in perspective ontological-normalcy/postconvergence beyond normativities' but when secondnaturedly habituated as to positive-opportunism—of-social-functioning-and-accordance⁷⁵ 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 presents⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity in distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰'. 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-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ as to knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness¹ in {preconverging-disentailment by} postconverging-entailment> is effectively disqualificative 'of human immediacy/punctual of social-stake-contention-or-confliction distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷' that enables/allows

accrual of sublimation-over-desublimation from existence itself as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (beyond human-subpotency
 mutualising). This ~~supererogatory~~~unbeholdening-conflatedness¹³ of the genuine social
 intellectual–function/posture implies that is not entrapped/beholdening to an equivalence
 relation with any given relative-ontological-incompleteness⁸⁸–presublimation-construct–of–
⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality (of
 underpinning–suprasocial-construct <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)) imbued
 distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰; 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-<for-sublimating–existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ 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-
 supererogation⁹⁶ of manifest in-effect absolution-<as-to–apriorising/axiomatising/referencing-
 {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
 contiguity }—constitutedness -in preconverging-entailment> imbued distractive-alignment-
 to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ just as the same can be
 said of budding-positivists science with medieval scholasticism or Socratic-philosophers
¹⁰³universalising-idealisation with non-universalising sophists or all such human emancipation

of profound-supererogation⁹⁶. In this regards, distractive-alignment-to-⁸³reference-of-thought-
<of-apriorising/axiomatising/referencing>³⁰ ever always involves a false elevation of
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-~~blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness⁸ }~~ to falsely imply a constrastive equivalence with veridical intellectual re-
ontologisation/omnipotentiality (as to imply a common framework of contemplation) in order
to then drag-down such veridical intellectual re-ontologisation/omnipotentiality to the
immediacy/punctual framework of human social-stake-contention-or-confliction underlied by
human limited-mentation-capacity manifest temporality⁹⁸ (as of the underpinning—suprasocial-
construct <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-
existentialising—enframing/imprintedness-~~as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)~~ with its manifest
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-~~blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness⁸ }~~ and <amplituding/formative>⁸ wooden-language-~~imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology⁹⁹)), 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-<for-
sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—
disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹; wherein the~~

habituatedness/mental-colonisation of the sovereign—function/posture to the ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity is cynically construed as
 enabling a social-stake-contention-or-confliction distractive-alignment-to-⁸³reference-of-
 thought-<of-apriorising/axiomatising/referencing>³⁰ notional~pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸ } exercise in undermining prospective human re-
 ontologisation/omnipotentiality. Critically, while the ‘unbeholdening sublimating—nascence
 ontologising-depth of the full-potency of existence’ for nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸—
 reference-of-thought-⁸⁴devolving> existentialising—decisionality in many ways is difficultly
 underminable to notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸ } distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰ inducing of subontologisation/subpotentiation the
 blurriness⁷ associated with social-and-institutional-frameworks-of—
 referencing/registering/decisioning existentialising—decisionality lends itself readily to such
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸ }. It is herein contended that besides the technical/knowledge capacity for
 elucidating the inherent blurriness⁷ in the social domain, in many ways
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-

as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness 8) distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ is the principal reason undermining the true scientific status of the social domain as to exposition to a (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁷)
notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness 8) associated with ⁷⁹presenting—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism> in failing the re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ for prospective social⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, and transforming many a subject-matter into ‘beholdening as sovereignising-imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition. Critically and contrary to a naïve conception of the genuine social intellectual–function/posture as to its conceptualisation of human profound-supererogation⁹⁶ (as to notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ superseding an equivalence with notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-

as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰), ‘human profound-supererogation⁹⁶ in-of-itself is the grander and more determinative element of contemplation/analysis as to when relative-ontological-completeness⁸⁷ is-educed-and-avails-and-re-avails with regards to prospective re-ontologisation/omnipotentiality’ over any given underpinning-suprasocial-construct <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) or their contrastive comparisons like capitalism/communism failing prospective human aporeticism overcoming/unovercoming, in the sense that any such underpinning-suprasocial-construct pretense-of-arrogation of human profound-supererogation⁹⁶ (as to their implied beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising) are not the absolution/absolute-possibility of human profound-supererogation⁹⁶ which is ever always subjectable to re-originary-as-unenframed/unbeholdening/outlier-conceptualisation- <imbued-postconverging/dialectical-thinking⁷¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²-of-notional~deprocrypticism-prospective-sublimation)>⁹⁰ (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 a attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ hermeneutic/reprojecting/supererogating/zeroing dynamics of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising-frame as to transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-

apriorising/axiomatising/referencing'¹⁰¹ (with regards to Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology , institutional-development-as-to-social-function-
 development and living-development-as-to-personality-development) and not just about
 isolated mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising>, wherein for instance we can starkly
 appreciate that it makes little sense articulating university-level knowledge as to university-
 level competence to say secondary-education level pupil or electronics knowledge as to
 electronic technician competence to an accountant as to the fact that in both instances there is
 associated existential hermeneutic/reprojecting/supererogating/zeroing development for the
 appropriate knowledge requiring the notional~self-distantiation-<imbued—re-motif-and-re-
 apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising-
 frame as to transversality-<for-sublimating-existential-eventuating/denouement>~of-
 affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ of the university-level competence and electronics
 technician competence (unless somehow say the secondary-education level pupil or accountant
 had pursued a qualifying complementary existential
 hermeneutic/reprojecting/supererogating/zeroing development for the appropriate university-
 level or electronics knowledge-discursivity-<in-determining-human-ontological-performance⁷²-
 <including-virtue-as-ontology>}) or otherwise the knowledge is articulated as to their relevant
 existential hermeneutic/reprojecting/supererogating/zeroing development appropriate
 deferential-formalisation-transference level of discursivity); but then distractive-alignment-to-
⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ beyond such palpable
 examples, in blurry domains of social-stake-contention-or-confliction undermines the true
 attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-

contiguity⁴⁰ hermeneutic/reprojecting/supererogating/zeroing dynamics of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame as to transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ (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-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ is effectively at the very core of human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced self-becoming/self-conflatedness¹³/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’, and so as to ‘human intellection exercise direct-or-elicited very own self-distantiation’ (involving appropriate ‘metaphoricity⁵⁷ as of hermeneutic/reprojecting/supererogating/zeroing <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹³⁷) and appropriate deferential-formanlisation-transference sense of distantiation over distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰. With regards to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹, ‘distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ translates in the overlooking of the effectively requisite social-stake-contention-or-confliction prospective human aporeticism overcoming/unovercoming’ (as to a threshold where subontologisation/subpotentiation supposedly takes over from re-ontologisation/omnipotentiality, and it is quite interesting to realise that there is hardly any distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ in posturing for limiting human re-ontologisation/omnipotentiality with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ - reference-of-thought- devolving> existentialising-decisionality that can so-arise as constrained to human temporal-and-immediate advantageously perceived positive-opportunism—of-social-functioning-and-accordance⁷⁵, whereas on the other hand notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,- as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness) distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ 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-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ is merely the translation of the perspective ontological-normalcy/postconvergence of inherent existence as to an impasse/break between relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ (with regards to their varying projection of <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplituding/formative>entailment-<as-to-totalising-contiguous/coherent—factuality-of-variability) as to ⁴⁵foregrounding__entailment-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism)). This can starkly be appreciated in the instance of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ wherein for instance the notion of God-of-plane in an animistic social-setup speaks of a fundamental re-mentating/restructuring/reparadigming notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame as to transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ as to the fact that the positivistic/rational-empiricist ⁵⁶meaningfulness-and-teleology⁹⁹ is of utter ‘<amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-

construct/valuation-and-derived-parameterising) and <amplifying/formative>entailment-(as-
 to-totalising-contiguous/coherent-factuality-of-variability)' break/impassé (with the animistic
 meta-conceptualisation scheme of ⁵⁶meaningfulness-and-teleology⁹⁹ as to its prospective
 uninstitutionalised-threshold¹⁰²) for inducing the appropriate perspective ontological-
 normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness¹³ of the
 animistic social-setup into a positivistic/rational-empiricist conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism); and this is effectively the critical posture of
 the genuine social intellectual-function/posture as to its prospective registry-
 worldview/dimension opening-up function as to perspective ontological-
 normalcy/postconvergence not constrained to the immediacy/punctual human social-stake-
 contention-or-confliction ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>-existentialising—
 enframing/imprintedness-(as-to-¹historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) for the possibility of re-
 ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity/epistemicity-
 relativism-determinism 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-conflatedness¹³/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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) and associated epistemic-decadence (but then the detachment and lesser ‘emotional-involvement’ with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ - reference-of-thought-devolving> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness¹⁴-<in-perspective-epistemic-abnormalcy/preconvergence³¹> of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality prone to ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴). Thus the genuine social intellectual—function/posture is ever always about emphasising the ontological-veracity of human knowledge rather constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) as this is exactly what makes-available/keeps-open prospective human sublimating—nascence (as a requisite sublimation-over-desublimation function/posture that is most important and cannot be allowed to be undermined by the immediacy-driven/nombrilistic positive-opportunism—of-social-functioning-and-accordance⁷⁵ of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-teleology⁹⁹ and the positive-opportunism—of-social-functioning-and-accordance⁷⁵ then arising with the corresponding institutional-development—as-to-social-function-development and living-development—as-to-personality-development. In this regards, the notion of dimensionality-of-sublimating²⁵ -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁸ /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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ implies that the very same instigative firstnatureddness intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated secondnaturedd institutionalisation as to their ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism>’, is the very same intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation that is warranted and ontologically-valid for prospective human emancipation/sublimation with the contention that claims from the ‘distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) 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 notional~pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-
completeness⁸⁷⟩ dimensionality-of-desublimating-lack-of²⁶-
⟨⟨amplituding/formative⟩supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹/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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
⟨preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing⟩-existentialising—
enframing/imprintedness-⟨as-to-¹historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)⟩ as to just contrastive and balancing-out/equanimity
conception of sublimation-over-desublimation as to the very same ⟨preconverging~‘motif-and-
apriorising/axiomatising/referencing’-imbuing⟩-existentialising—enframing/imprintedness-
⟨as-to-¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)⟩
psychological-complexes (as so-associated with fairness/equanimity advocacy) but projects of
an altogether renewed momentousness of ⟨postconverging~‘motif-and-
apriorising/axiomatising/referencing’-imbuing⟩-existentialising—framing/imprinting-⟨as-to-
prospective-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’>⟩ in re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-
⟨imbued-postconverging/dialectical-thinking³¹-‘projective-insights’/‘epistemic-projection-in-
conflatedness¹’-of-notional~deprocrypticism-prospective-sublimation)⟩⁹⁰; such that in effect (as
can be appreciated more candidly with the truly cumulative nature of the natural sciences as to
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) the genuine social intellectual–function/posture is of most profound-supererogation⁹⁶ about relaying a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for human re-ontologisation/omnipotentiality across the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating²⁵ | <&lituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness⁷ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (and we can appreciate that the <cumulating/recomposuring–attendant-ontological-contiguity >-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 ⁷⁸presencing—absolutising-identitive-constitutedness¹⁴ 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<&lituding/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 <&lituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> implications of
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness – reference-of-thought- devolving> are relatively readily
 appraised as to their relative-ontological-completeness while ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> implications of
 human social-and-institutional-frameworks-of—referencing/registering/decisioning
 existentialising–decisionality are rather prone to ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ are prone to relative-ontological-incompleteness⁸⁸ 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-supererogation⁹⁶ (as to human limited-
 mentation-capacity-deepening⁵³ implication of ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence>) and so ‘more than just a positive-opportunism—of-social-
 functioning-and-accordance⁷⁵ relation to ⁵⁶meaningfulness-and-teleology⁹⁹’ as of the registry-
 worldview/dimension station/locus of <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁵,-imbued-projective-
 arbitrariness/waywardness-<as-to-the-human-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-
 epistemicity>totalising~conceptualisation’> in preconverging-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-<for-
 sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ is critically ‘the
 manifestation of the very ontological-normalcy/postconvergence nature of existence but for the
 confusion of human limited-mentation-capacity induced ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴’. 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 of diagonal contrast with distractive-
 alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰), and so in the
 sense that existence as of its ontological-normalcy/postconvergence is unbeholding to human
 limited-mentation-capacity (as to its <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁵, -imbued-projective-
 arbitrariness/waywardness-<as-to-the-human—projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-
 epistemicity>totalising~conceptualisation’)) which beholding ‘wrongly projects a contrastive
 equivalence relation’ between notional~self-distantiation-<imbued—re-motif-and-re-
 apriorising/re-axiomatising/re-referencing> and distractive-alignment-to-⁸³reference-of-
 thought-<of-apriorising/axiomatising/referencing>³⁰; as rather notional~self-distantiation-
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is a ‘submission-to and
 making-up-to existence’s ontological-normalcy/postconvergence’ as to when relative-
 ontological-completeness⁸⁷ is-educed—and-avails—and-re-avails (and not a contrastive
 equivalence ‘submission-to and making-up-to human-subpotency epistemic-
 abnormalcy/preconvergence³¹’ in relative-ontological-incompleteness⁸⁸ as wrongly implied
 with ⁸³distractive-alignment-to-⁸³reference-of-thought-<of-

apriorising/axiomatising/referencing>³⁰), thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-potency³⁹~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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as to a human genuine social intellectual~function/posture (underlied by ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>) wherein without such a ‘submission-to 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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ as to a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence³¹’ in relative-ontological-incompleteness⁸⁸, 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-

incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ eliciting
 ontologically-flawed distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰ as of a contrastive equivalence ‘submission-to and
 making-up-to human-subpotency epistemic-abnormalcy/preconvergence³¹’ in relative-
 ontological-incompleteness⁸⁸) has tended to be relatively problematic inducing desublimating
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness)~~ as can be appreciated with the <cumulating/recomposing—attendant-
 ontological-contiguity >-successive registry-worldviews/dimensions ⁸³reference-of-thought
 aporeticism overcoming/unovercoming. Supererogation⁹⁶ as such (as so-underegarded by
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/‘distantiation of contemplative existentialising—frame as to transversality-<for-
 sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹) is actually the very
 essential epistemicity attribute of the full-potency of existence, and it is so underlined by the
 perspective ontological-normalcy/postconvergence veracity of existence as to
 phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness¹³—reflexivity,-in-the-full-
 potency-of-existence’s~sublimating—nascence)~~ supervening manifestations in notional-
 conflatedness¹³ (as to <amplituding/formative-epistemicity>causality⁶-~~as-to-projective-
 totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity)~~), 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 conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism of supervening/supererogating

~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-~~
~~existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in- {preconverging-~~
~~disentailment-by}—postconverging-entailment~~ 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 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of
 supervening/supererogating ~~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³ in- {preconverging-disentailment-by}—postconverging-entailment~~ 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 conceptivity/epistemic-reflexivity/epistemicity-relativism-
 determinism of supervening/supererogating ~~apriorising/axiomatising/referencing- {of-attendant-~~
~~ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³ in- {preconverging-disentailment-by}—postconverging-entailment~~ 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-conflatedness¹³ -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 postconverging–de-mentating/structuring/paradigming effective
 transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). For that matter in-
 effect all such subject-matters are actually for-human-studies/for-human-constructs of
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to ‘human
 consciousness point-of-departure for their knowledge-reification–gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment by} postconverging-entailment> 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/epistemicity-
 relativism-determinism); as to the fact that the enlightening ushered as of intemporal
 firstnatureddness across the <cumulating/recomposuring–attendant-ontological-contiguity >-
 successive registry-worldviews/dimensions and reflected sparingly/thinly with the Socrates,
 Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs,
 Lavoisiers, Teslas, Einsteins, etc. as to their <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-<as-to-
 prospective–historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>) (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- meaningfulness-and-teleology , institutional-
 development-as-to-social-function-development and living-development-as-to-personality-
 development induced human-subpotency ‘fatedness-of-sublimation-over-desublimation to
 existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-
 the-human-institutionalisation-process ’) are the more ‘decisively empirical reason’ for human
 sublimation-over-desublimation than any vague conceptions of inoperant and imaginary
 notional-constitutedness¹⁴ potency of shallow-supererogation⁹⁶ with the implication that our
 own self-conscious conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as
 herein implied (as of prospective ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-<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/reparadigmimg-psychologism⁸⁹) is the most
 critical supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness notion for
 prospective human sublimation-over-desublimation. Critically, supererogation⁹⁶ as to
 undergirding notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-
 axiomatising/re-referencing> imbued psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring self-becoming/self-conflatedness¹³/formative-
 supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> speaks to
 the more fundamental element of human-subpotency that is ‘human effecting’ (notionally
 construed as from perspective ontological-normalcy/postconvergence epistemic-projection), as
 herein notionally reflected ‘as to apriorising/axiomatising/referencing- {of-attendant-

ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ in preconverging entailment (effecting-parsimony-as-of-shoddiness-and-
 incompleteness-to⁵⁶ meaningfulness-and-teleology⁹⁹) and apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging-
 entailment (effecting-wholeness-as-of-profoundness-and-completeness-to⁵⁶ meaningfulness-
 and-teleology⁹⁹). The undergirding notional~self-distantiation-<imbued—re-motif-and-re-
 apriorising/re-axiomatising/re-referencing> derivation involved in supererogation⁹⁶ 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-teleology⁹⁹-
 <in-preconverging-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- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—relation-to-the-world
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ (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-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—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- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—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 ¹⁸deprocrpticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought protensive-consciousness’); as to the
 fact that a typical individual of a ‘psychosomatic reactivity positivistic
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—relation-to-the-world
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ 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- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—relation-to-the-world’ so-underlied
 by its unresponsiveness to the animistic social-setup motif-and-
 apriorising/axiomatising/referencing—psychologism imbued preconverging/dementing²⁰—qualia-
 schema’ (so-construed as from prospective positivism/rational-empiricism occlusive-
 consciousness motif-and-apriorising/axiomatising/referencing—psychologism imbued
 postconverging/dialectical-thinking²¹—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/formativ-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ (reflecting the ‘psychological placeboic-
 palliation practice as of an occlusive-consciousness mental-aestheticisation—architectonically-

consigning—aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing-
 {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-
 contiguity }—relation-to-the-world’) defining our positivism—procrypticism prospective
 uninstitutionalised-threshold¹⁰² in ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-
 thought as to its social-setup motif-and-apriorising/axiomatising/referencing—psychologism
 imbued preconverging/dementing²⁰—qualia-schema’ (as so-construed rather as from prospective
¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought protensive-
 consciousness motif-and-apriorising/axiomatising/referencing—psychologism imbued
 postconverging/dialectical-thinking²¹—qualia-schema’). In this regards, an elaborate
 grasp/understanding of our positivism—procrypticism modern-day ‘psychological science’ in its
 various institutional setups of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ purposes
 as to social-functioning-and-accordance—as-of-social-stake-contention-or-confliction like
 ‘occluding ⁸³reference-of-thought-⁸⁴devolving’ 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 ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> sublimating
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—relation-to-the-world) is critically
 about our positivism—procrypticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ occlusive-consciousness
 obliviousness to its prospective uninstitutionalised-threshold¹⁰² <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness-
 {as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}
 desublimating implications of human psychology; wherein supposed ‘psychological science’

projection in ‘stratagems of extricator solutions considered of sublimating—existentialising-
 decisionality’ involving abstract ‘mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising> of science as science-ideology’ and
 integrating scientific methods, statistics and mathematics but so-rather as to an ‘incipient
 positivism—procrypticism occlusivity ⁸³reference-of-thought-⁸⁴devolving of shallow
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness as to totalisingly-
 disentailing—discretion/whim-of-thought pretense-of-sublimation’ so-paradoxically ‘validate
 the very inherent manifest inherent preconverging—de-mentating/structuring/paradigming vices-
 and-impediments¹⁰⁵/limitations of our positivism—procrypticism registry-
 worldview’s/dimension’s (beyond-the-consciousness-awareness-teleology⁹⁹-<in-
~~preconverging~~-existential-extrication-as-of-existential-unthought>’ in want for prospective
 sublimation as to ‘incipient protensivity ⁸³reference-of-thought-⁸⁴devolving of profound
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness’ entailing-
 <amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷). In this
 instance, just as in the case with the ‘apparently sublimating ontologising-depth’ as from an
 animistic society perception in its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 institutional setups warped occultism ⁸³reference-of-thought-⁸⁴devolving
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—relation-to-the-world purposes as
 being of appropriate social-functioning-and-accordance—as-of—social-stake-contention-or-
 confliction, our positivism—procrypticism ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ institutional setups occlusive ⁸³reference-of-thought-⁸⁴devolving
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—relation-to-the-world purposes of
 appropriate social-functioning-and-accordance—as-of—social-stake-contention-or-confliction is

effectively enamoured to its psychological practices ‘apparently sublimating ontologising-depth’; such that in both cases, their fundamental ‘uninstitutionalised-threshold¹⁰² of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception’ (wherein arises ‘the dereification threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰ -apriorising-psychologism> mental-disposition as of ontologically-flawed relation with prospective institutionalisation knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness⁸ -in {preconverging-disentailment by} postconverging-entailment> <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’) is effectively what allows for the possibility and avenue of their respective ‘manifest existential and institutionalised desublimating notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸ } as well as generalised <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing⁷⁰ -narratives—of-the-⁸ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁶’) (and critically this is exactly what renders the logical-basis/logic,-as-derived-from—transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> of the respective ‘prior secondnatured⁵⁶ meaningfulness-and-teleology⁹⁹ percolation-channelling-<in-deferential-formalisation-transference>’ irrelevant for prospective firstnatured knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging-disentailment-by} -postconverging-entailment> renewed
 logical-basis/logic,-as-derived-from—transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹> so-undertaken by the genuine social intellectual-
 function/posture as to prospective⁶¹ nonpresencing-<perspective-ontological-
 normalcy/postconvergence> over the prior perspective epistemic-
 abnormalcy/preconvergence³¹, in reflection of human dimensionality-of-sublimating²⁵ |
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /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-teleology⁹⁹ 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/dimension⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition), with this
 constraining as of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression implying that it is the human placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ 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-by-institutional-by-social sovereign’s service’) explaining
 fundamentally the conceptualisation herein of¹⁵ de-mentation-

~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-~~
~~attributive-dialectics}~~ of human placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹ as to ⁸³reference-of-thought-
⁸⁴devolving ~~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—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 ⁸³reference-of-thought-⁸⁴devolving ~~apriorising/axiomatising/referencing- {of-~~
~~attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-~~
~~contiguity }—relation-to-the-world~~ and the prospective budding positivism/rational-
empiricism science ⁸³reference-of-thought-⁸⁴devolving ~~apriorising/axiomatising/referencing-~~
~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-~~
~~contiguity }—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-conflatedness¹³/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-teleology⁹⁹’ (as to superseding/transcending
the ‘uninstitutionalised-threshold¹⁰² of social-functioning-and-accordance—as-of-social-stake-
contention-or-confliction conception in preconverging/dementing²⁰—apriorising-psychologism’
as so-represented above with say ‘animistic warped occultism ⁸³reference-of-thought-
⁸⁴devolving’ or our ‘positivism-procrypticism occlusive ⁸³reference-of-thought-⁸⁴devolving

psychological science conception' or for that matter any given registry-worldview/dimension
 <preconverging~'motif-and-apriorising/axiomatising/referencing'~imbuing>-existentialising—
 enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)); in reflection of the fact that human 'social and
 individual consciousness is supererogatorily at the very driving seat of human psychology' as
 being about an altogether 'substantive
 hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-
 tissue-of-social-emanance as to attendant-ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰' (as to overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-{imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically-
 relevant_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-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²³ <amplituding/formative-epistemicity>causality⁹~as-to-projective-
 totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷' underlying the institutional-cumulation/institutional-recomposure-{as-to-
⁴ historicity/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}. The 'substantive
 hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-
 tissue-of-social-emanance as to attendant-ontological-contiguity⁶⁷~educed—

existentialising/contextualising/textualising-contiguity⁴⁰, so-arises as to successive
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—framing/imprinting-(as-to-prospective—⁴¹historiality/ontological-
 eventfulness⁸⁷/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> speaking to the
 more profoundly veridical conception of human psychology as ‘postconverging-or-dialectical-
 thinking²¹—psychology or psychology-of-mentation-dynamics or natural~psychological-
 dynamics’; as to ‘a prospective ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> sublimating apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 relation-to-the-world precedence in sublimatingly postconvergingly—de-
 mentating/structuring/paradigming human psychology’ rather than ‘a ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ desublimating apriorising/axiomatising/referencing-
 {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—relation-to-the-world precedence in desublimatingly/gimmickingly
 preconvergingly—de-mentating/structuring/paradigming human psychology as of placeboic-
 palliation’, failing to factor in the psychological centrality of human ‘epistemic-
 growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—
 inlining-as-⁴⁰historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
⁴¹historicity-tracing-{science-ideology/fashionability/distraction})} as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷, that is incipient-to—and-cultivating-in-supererogation⁹⁶
 the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly
 cumulated/recomposed abstract-tissue-of—social-emanance as to attendant—ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ reflecting the

‘momentous ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> of human Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-
 development-as-to-social-function-development and living-development-as-to-personality-
 development’. The overall insight here is that ‘the more profound
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—relation-to-the-world
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of human notional~self-
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as to
 <supererogatory~human-subpotency>—effecting across the <cumulating/recomposuring-
 attendant-ontological-contiguity >-successive registry-worldviews/dimensions (as from
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection
 perspective) is what veridically underlies human psychology as ‘postconverging-or-dialectical-
 thinking²¹—psychology or psychology-of-mentation-dynamics or natural~psychological-
 dynamics’ (as superseding by such an underlying ‘psychological ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of notional~self-
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ all the
 successive overarching registry-worldviews/dimensions uninstitutionalised-threshold¹⁰²
 notional~disjointedness of motif-and-apriorising/axiomatising/referencing-psychologism
 imbued preconverging/dementing²⁰—qualia-schema’ naively of their given
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ in their ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—

imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition)). This basically implies that
 <supererogatory~human-subpotency>-effecting (construed as from perspective ontological-
 normalcy/postconvergence epistemic-projection as to the disambiguation of
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment in preconverging-or-dementing²⁰-apriorising-psychologism and
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-
 disentanglement-by}-postconverging-entailment in postconverging-or-dialectical-thinking²¹-
 apriorising-psychologism) precedes-and-defines the occasioning/instantiation of human
 metaphoricity⁵⁷ and ⁵⁶meaningfulness-and-teleology⁹⁹ (given that ‘<supererogatory~human-
 subpotency>-effecting self-becoming/self-conflatedness¹³/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-teleology⁹⁹’ is what truly reflects
 notionally/underlyingly unbeholdening re-motif-and-re-procession/re-automatism
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> whereas
 ‘<supererogatory~human-subpotency>-effecting self-presence/self-constitutedness¹⁴-<in-
 perspective—epistemic-abnormalcy/preconvergence³¹> of human notional~self-distantiation-
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of
 metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology⁹⁹’ 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-existence³⁵,-imbued-projective-
 arbitrariness/waywardness-<as-to-the-human-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-
 epistemicity>totalising~conceptualisation’> implies that human-subpotency intelligibility can
 only arise as to ‘human ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging-de-mentating/structuring/paradigming ,—over-
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-
 mentating/structuring/paradigming ’ so-reflected notionally/underlyingly as to
 ‘<supererogatory~human-subpotency>—effecting imbued epistemic-totalising³³
 preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-
 spontaneity-of-aestheticisation’ before the incipience of metaphoricity⁵⁷ and then
⁵⁶meaningfulness-and-teleology⁹⁹ as to existentialising–frame (and so reflecting the ‘full
 incipient supererogating breadth of human intelligibility transmutation’ enabling the appraisal
 of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity that
 underlies the possibility for human sublimation-over-desublimation as to aporeticism
 overcoming/unovercoming), hence speaking to the truer unbeholdening,-as-to-re-originary
 backdrop of ‘human epistemic-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-

invalidation) of human embodied-consciousness motif-and-
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-
 existentialising–decisionality’ undergirding the ‘full incipient supererogating breadth of human
 intelligibility transmutation’ (as ‘<supererogatory~human-subpotency>—effecting imbued
 epistemic-totalising³³ preformulating/preframing/premeaningfulness of notional~originariness-
 parrhesia,—as-spontaneity-of-aestheticisation’ before the incipience of metaphoricity⁵⁷ and then
⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹) empowering<to-Self> and (formativeness-<as-to-
 intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
 deferentialism>-of-⁵⁶meaningfulness-and-teleology⁹⁹) 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 Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,
 institutional-development—as-to-social-function-development and living-development—as-to-

personality-development); and so as to the fact that human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ rather acts as existentialising-leeway-thresholding,-allowing-formatively-for-<disontologising-subontologisation/subpotentiation-in-order-to-enable-prospective-ontologising/re-ontologising-performance~of-sovereign-self-reflexive~instigative-eventuating> (given the two-sided epistemic-veracity of undergirding human ‘self-reflexive~instigative-eventuating-<as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation> of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-existentialising-decisionality’ so-reflected by the ‘supererogating/willing side’ and the ‘existence sublimating-validation/desublimating-invalidation side’ for sound human intelligibility to arise), speaking of human limited-mentation-capacity imbued ‘de-mentative/structural/paradigmatic formative-risk of disontologisation associated with the prospect for veridical human ontologising/re-ontologising’ for appropriate human sovereign ‘epistemic-growth/disquiet/discomfort-<induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-¹⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴historicity-tracing-{science-ideology/fashionability/distraction}> as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification/contemplative-distension²⁷’. This critically explains why the very same human limited-mentation-capacity-deepening⁵³ as <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹³ allowing for sublimating knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-

ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸ -in {preconverging-disentailment by} postconverging-entailment> (when the
 existentialising–leeway-thresholding,-allowing-formatively-for-<disontologising-
 subontologisation/subpotentiation-in-order-to-enable-prospective-ontologising/re-ontologising-
 performance~of-sovereign-self-reflexive~instigative-eventuating> ontologisingly
 overwhelms/enhances hermeneutically/reprojectively/supererogatingly/zeroingly as to
 prospective epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual of attendant–
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰-in-
 elucidation-or-reification for prospective ontologisation/re-ontologisation) is equally
 susceptible to desublimating notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-⟨amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⟩ as well as generalised ⟨amplituding/formative⟩⁸ wooden-language-⟨imbued—
 temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing²⁰–narratives—of-the-⁸³ reference-of-thought–⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁶⟩ (when the existentialising–leeway-thresholding,-
 allowing-formatively-for-<disontologising-subontologisation/subpotentiation-in-order-to-
 enable-prospective-ontologising/re-ontologising-performance~of-sovereign-self-
 reflexive~instigative-eventuating> disontologisingly underwhelms/disenhances
 hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective epistemic-
 totalising³³~resubjecting or totalising-entailing~reconstrual of attendant–ontological-
 contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-
 reification for prospective ontologisation/re-ontologisation); and so-illuminating with both
 instances respectively human social-functioning-and-accordance—as-of–social-stake-
 contention-or-confliction imbuing ‘existentialising–frame of ⟨postconverging~‘motif-and-

apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-⟨as-to-prospective-⁴⁰historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩’ and ‘existentialising—frame of ⟨preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-⟨as-to-⁴⁰historicity-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-teleology⁹⁹).

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-teleology⁹⁹’ 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/reprojecting/supererogating/zeroing prospective epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual of attendant-ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification 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/reparadigmimg—psychologism’ (so-catered as
 of the ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-
 becoming/self-conflatedness¹³/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-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—
 inlining-as-⁴⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
⁴historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷’) while undermining disontologisation from human
 individual, institutional and social numbing-traction—of-desublimating—⁵⁶meaningfulness-and-
 teleology⁹⁹—(as-perspective-lost-of-
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
 postconverging/dialectical-thinking²¹-of-notional~deprocrypticism-{in-dimensionality-of-
 sublimating²⁵—³³<amplituding/formative—epistemicity>growth-or-
 conflatedness¹/scalarisation-as-to-rescalarisation-as-re-ontologisation}’) (inducing
 desublimating notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation—<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing—<amplituding/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) as well as generalised <amplituding/formative>⁸ wooden-language—(imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁵)) caught up in
 ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹⁴-<in-

perspective–epistemic-abnormalcy/preconvergence³¹>’ (so-manifested in a mental-reflex of laxing, inattentiveness and unaccountability that wrongly construes of ‘the resultant mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of prior profound-supererogation⁹⁶/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 implicating a dispensation ‘from eliciting prospective profound-supererogation⁹⁶/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 human aporeticism overcoming/unovercoming in reconstrual of human ‘<amplituding/formative-epistemicity>totalising~throwness-in-existence³⁵ as to re-aestheticising/re-motif-<in-postconverging–narrowing-down~‘sublimation-of-taste—hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-of-⁴⁶historiality/ontological-eventfulness⁷⁸/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<in-postconverging–narrowing-down~‘sublimation-of-apriorising/axiomatising/referencing—hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-of-⁴⁶historiality/ontological-eventfulness⁷⁸/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>’). 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-completeness⁸⁷-by-reification/contemplative-distension³⁷’ (as of notional conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism ‘⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ as so-reflecting: the projective/reprojective regenerativity of human ⁵⁶meaningfulness-and-teleology⁹⁹ in relative-ontological-completeness⁸⁷ operantly associated with prospective human aestheticising—⁹⁷surrealising/supererogating—drive for <postconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-⟨as-to-prospective—⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ imbued interlay/organicism/aestheticising-handle- {imbued-supererogatory~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-‘aestheticising—re-margining/re-edging/re-acuity—as-postconverging_circumscriptive/totalitative—restructuring’}—educing—sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-performance⁷²-<including-virtue-as-ontology>/potentiation’ for prospective human aporeticism overcoming/unovercoming in reconstrual of ‘<amplifying/formative—

epistemicity>totalising~thrownness-in-existence³⁵ as to re-aestheticising/re-motif-<in-
postconverging~narrowing-down~‘sublimation-of-taste-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of-⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-procession/re-automatism—as-to-
re-apriorising/re-axiomatising/re-referencing-<in-postconverging~narrowing-
down~‘sublimation-of-apriorising/axiomatising/referencing-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of-⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶>). Such a conception of
<supererogatory~human-subpotency>-effecting is critically relevant in appraising that
‘technical/profound articulations are not made gratuitously’ (in contrast to a modern-day
unnecessary ‘social-and-media reflex of facility/convenience’ shunning technicity/profundity
which goes on it is herein argued to be at the ‘infrastructural/root source of the cultivation of
public and institutional discursive mediocrity’ as to ‘enculturating a practice of public
interestedness/profundity mediocrity and public awareness/accounting/decisioning mediocrity’
whereas the technicity/profundity of modern-day training and professions rather points to the
fact of a public potentially capable to handle more creatively profound/technical public analysis
and public debate rather than just ‘parsimonious/frugal ratings-driven defining conception of
intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance’) as to
the requisite social notional~self-distantiative contemplative technicity/profundity that inherent
existence sublimating~nascence warrants to make available appropriately sublimating
<supererogatory~human-subpotency>-effecting (whether as to direct knowledge acquisition or

appropriate percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign-function/posture ontologising-aptness). This poor appreciation of technicity/profundity in the public arises as of a poor projection of existence's sublimating-nascence to wrongly imply that the individual 'is perfect as they are' with supposed 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign's service', and critically wrongly implying that knowledge as to organic-knowledge can be acquired without the requisite 'epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-[†]historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-[†]historicity-tracing-{science-ideology/fashionability/distraction})} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷' 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-(induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-[†]historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-[†]historicity-tracing-{science-ideology/fashionability/distraction})} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷' 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-totalising³³ preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology⁹⁹ as to existentialising–frame) ‘that then permits hermeneutically/reprojectively/supererogatingly/zeroingly human sublimating-accessing/sublimating-relating-to’ existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (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-(induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-⁴⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴⁷historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷' implications of 'constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-commitment⁴⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁵ ~postconverging—de-mentating/structuring/paradigming¹⁰—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-by-institutional-by-social sovereign's service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-⁴⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴⁷historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷' that are closely attached-and-driven directly or indirectly by public ratings and/or sales/merchandising with little consideration for veridical/optimal existential sublimating/desublimating implications, even as it is herein argued

professional/technical/scientific abstraction-of-thought/principled-thought content mustn't necessarily generate less public interest but should primarily be motivated with inherent knowledge-reification-gesturing-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging-disentailment-by} postconverging-entailment~~

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/reprojecting/supererogating/zeroing potential. A lot of true learning, understanding and engagement (beyond attention-grabbing and simplification convenience) comes and expands hermeneutically/reprojectively/supererogatingly/zeroingly as to re-exposition to same and similar content for eliciting an active thought/contemplative engagement that is sufficiently challenging to people's true intellectual growth possibility as to creatively eliciting and developing true contemplative interest and not just passivity (however the habituation of a plainness that turns out to seem to be 'the popular choice' to which in reality all individuals can succumb to but which is as of their self-reflection actually subpotentiating with regards to the 'broad existential panoply of human epistemic-growth/disquiet/discomfort-<induced-sublimation,-as-from-existence's—effusing/ecstatic-inlining-as-¹historiality-

{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴¹ historicity-tracing-
 {science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
 necessary for prospective ontologisation/re-ontologisation as to epistemic-
 totalising³³~resubjecting or totalising-entailing~reconstrual of attendant-ontological-
 contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-
 reification). Such an attitude of ‘normalised/stereotyped/selfhelping/feel-good knowledge being
 brought at the individual-by-institutional-by-social sovereign’s service lacking in the
 underlying conception of epistemic-growth/disquiet/discomfort-~~{induced-sublimation,-as-from-
 existence’s—effusing/ecstatic—inlining-as-⁴⁶ historicity-{science/authenticity/nonextrication}-
 beyond-mere-formulaicity-as-⁴¹ historicity-tracing-{science-
 ideology/fashionability/distraction}}~~ as to construction-of-the-Self in dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
 to the education of children and young people can be particularly detrimental to critical thinking
 (while cultivating ‘an elicited mere-formulaic—
 conformity/trending/voguing/fashionability/resonance relation to ⁵⁶meaningfulness-and-
 teleology⁹⁹’) due to the overly denatured and insufficiently challenging—and-independence-
 eliciting existentialising-frame of ⁵⁶meaningfulness-and-teleology⁹⁹ (as to veridical
 hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active
 thought/contemplative engagement as of prospective epistemic-totalising³³~resubjecting or
 totalising-entailing~reconstrual of attendant-ontological-contiguity⁶⁷~duced-
 existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification 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-supererogation⁹⁶ and so rather than 'an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to ⁵⁶meaningfulness-and-teleology⁹⁹' with a poor sense of the prospective attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification of knowledge content as to epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual). Where the cultivated 'passive integration of schema of thinking/contemplation and engagement' is rather as of 'an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to ⁵⁶meaningfulness-and-teleology⁹⁹' over eliciting an active thought/contemplative engagement that is sufficiently challenging to the true human intellectual growth potential (as to veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification of knowledge content as to epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual) enabling appropriate social 'epistemic-growth/disquiet/discomfort-
 {induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-⁴historiality-
 {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴historicity-tracing-
 {science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷', 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-

⁸³reference-of-thought social ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ in its ⁷⁰presencing—absolutising-
identitive-constitutedness¹⁴ ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-
imbuing>~~-existentialising—enframing/imprintedness-~~(as-to-⁴ historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition)~~ (starkly reflected as to the temporal-
advantageousness and manifest in-effect absolution-~~<as-to-
apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-
entailment>~~ of ratings and/or sales/merchandising now permeating the rationale of basically all
institutions in their ~~numbing-traction—of-desublimating—⁵⁶ meaningfulness-and-teleology⁹⁹ -(as-
perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-
the-imbued-postconverging/dialectical-thinking²¹ -of-notional~deprocrypticism- {in-
dimensionality-of-sublimating²⁵ — ~~<amplituding/formative-epistemicity>~~growth-or-
conflatedness¹ /scalarisation-as-to-rescalarisation-as-re-ontologisation}’)~~ beyond-the-
consciousness-awareness-teleology⁹⁹ -~~in-preconverging-existential-extrication-as-of-
existential-unthought>~~⁶ as so-oblivious to the ‘profound
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ as to dimensionality-of-
sublimating²⁵ -~~(~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation)~~’ so-implied as of prospective ¹⁸deprocrypticism—~~or—preempting—
disjointedness-as-of-⁸³reference-of-thought~~ ⁶¹nonpresencing-<perspective—ontological-
normalcy/postconvergence> ~~sublimating~existentialising—decisionality
apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—relation-to-the-world).~~ Ultimately,
technicity/profundity is inescapable for achieving sublimating—nascence whether as more

readily appreciated with nascent-particular/incipient-and-material/technical-sublimations-
 <blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>
 existentialising–decisionality (as no normalised/stereotyped/selfhelping/feel-good knowledge is
 hardly of any help to the technician/practitioner/scientist in the face of constraining existential
 implications) or with the relative blurriness⁷ of social-and-institutional-frameworks-of—
 referencing/registering/decisioning existentialising–decisionality, and critically in many ways
 the cultivation of shallow technicity/profundity (as to poor ‘epistemic-
 growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—
 inlining-as-⁴historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
⁴historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ requiring appropriate notional~self-distantiation-
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>) in public spaces is not
 detached from ‘public interestedness/profundity mediocrity’ and ‘public
 awareness/accounting/decisioning mediocrity’. But then technicity/profundity as to the public
 discourse is all about cultivating the possibility for ‘a public formulative appraisal and
 habituation for an enlightened sovereign engagement with public decision-making policies and
 technicalities’; and in this regards it is herein contended that unlike it can naively be construed
 about human capacity for understanding, a lot of ‘human understanding is actually passive
 exposition to understanding of appropriately articulated/formulated knowledge-reification-
 gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-{preconverging-disentailment-by} postconverging-entailment> so-
 underlying <supererogatory~human-subpotency>—effecting as to the formative-and-enabling
 formulative backdrop for sovereignly appraising⁵⁶ meaningfulness-and-teleology⁹⁹

technicity/profundity' whether with regards to public education or even childhood-development education and/or formative institutional/professional education, as to the fact that formulative understanding (as of <supererogatory~human-subpotency>-effecting) is the sovereignty/independence giving possibility for human 'epistemic-growth/disquiet/discomfort-
 {induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-⁴historiality-
 {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴historicity-tracing-
 {science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷'
 relation with knowledge (as to conscious awareness existentialising—decisionality implications even if complete understanding as of complete ⁵⁶meaningfulness-and-teleology⁹⁹
 technicity/profundity is not achieved and thus rendering the public resilient to desublimating
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-~~<amplifying/formative-epistemicity>~~totalising~in-relative-ontological-
 completeness⁸ }~~) 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-~~{induced-
 sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-⁴historiality-
 {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴historicity-tracing-
 {science-ideology/fashionability/distraction}}~~ as to construction-of-the-Self in dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷'
 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-by-institutional-by-social sovereign's service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-~~{induced-sublimation,-as-from-existence's—~~ ~~effusing/ecstatic—inlining-as-⁴⁶historiality-{science/authenticity/nonextrication}-beyond-mere-~~ ~~formulaicity-as-⁴historicity-tracing-{science-ideology/fashionability/distraction}}~~ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification/contemplative-distension²⁷, as such a flawed conception is very much prone to disenfranchising public, media and institutionalised notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-~~ ~~totalising-entailing,-as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-~~ ~~ontological-completeness³⁷}~~ 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 educating 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~postconverging–de-mentating/structuring/paradigm⁷⁰–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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰

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-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-~~induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-~~ ⁴ ~~historiality-~~ ~~{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-~~ ⁴ ~~historicity-tracing-~~ ~~{science-ideology/fashionability/distraction}}~~ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’ (that ultimately undermines technicity/profundity which is inescapable for achieving sublimating–nascence whether as more readily appreciated with nascent-particular/incipient-and-material/technical-sublimations-~~blinded-to-their-relative-ontological-completeness~~ ⁷ – ~~reference-of-thought-~~ ⁸⁴ ~~devolving~~> 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-teleology⁹⁹—(as-perspective-lost-of-
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
 postconverging/dialectical-thinking²¹-of-notional~deprocrypticism-{in-dimensionality-of-
 sublimating — <amplituding/formative—epistemicity>growth-or-
 conflatedness /scalarisation-as-to-rescalarisation-as-re-ontologisation}’) wherein ‘an elicited
 mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to
⁵⁶meaningfulness-and-teleology⁹⁹’ undermines the individual’s and social ‘conscious-and-
 active epistemic-totalising³³ re-procession of the existentialising—frame re-apriorising/re-
 axiomatising/re-referencing of ⁵⁶meaningfulness-and-teleology⁹⁹’ while overemphasising rather
 a ‘subconscious-and-passive epistemic-totalising³³ re-automatism relation with the
 existentialising—frame re-apriorising/re-axiomatising/re-referencing of ⁵⁶meaningfulness-and-
 teleology⁹⁹ as elicited with notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-
 completeness’) 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/epistemicity-relativism-determinism 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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~blurring/undermining-of-prospective-totalising-entailing,- as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~) in a ‘framework of preconvergently~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~postconverging~de-mentating/structuring/paradigming⁷⁰—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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ 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-existence³⁵, ‘human ⁵⁶meaningfulness-and-teleology⁹⁹ is effectively of epistemic-totalising³³ consequence reflecting epistemic-totalising³³ growth/conflatedness¹³/postconverging as to attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening⁵³ (thus implying human ⁵⁶meaningfulness-and-teleology⁹⁹ profoundness/ontologising-depth is of notional~nondisjointedness/contiguity/coherence as of ‘<amplituding/formative>disposedness/psychologismic-construct-(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 ⁴⁵foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-

reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrpticism)); with the implication here that ‘institutional process/processiveness as of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> (while clearly inducing disontologising socio-econo-political outcomes)’ cannot be construed as the all-be-all of human institutions but rather ‘process/processiveness has to be associated with sublimating~existentialising–decisionality institutional socio-econo-political outcomes and purpose reappraisal reflected with the epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual of attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification’ as to profound supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness ontologising/re-ontologising conception of social-stake-contention-or-confliction to avoid their notional~pedantising skewing into numbing-traction—of-desublimating—⁵⁶meaningfulness-and-teleology⁹⁹-(as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²¹-of-notional~deprocrpticism-{in-dimensionality-of-sublimating²⁵—³²<amplituding/formative–epistemicity>growth-or-conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation}’). Thus the veracity/efficiency of social intellection is rather in terms of ‘the consequent sovereign-function/posture contemplative capacity/deferential-capacity in epistemic-totalising³³ growth/conflatedness¹³/postconverging as to attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening⁵³’ allowing for appropriate coherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation> with respect to public outcomes of social-stake-

contention-or-confliction' and so rather than the naive counterintuition of mere 'shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness¹⁴/preconvergence in an atmosphere of incoherence between concrete-social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete-social-reality-<as-to-manifest-sublimation/desublimation>' (and so as to the fact that 'existence as to ontological-veracity consequence of the social reality' so-underlined by manifest social-stake-contention-or-confliction issues should as to human epistemic-growth/conflatedness¹³/postconvergence instigatively drive public debates rather than 'the naivety that the balancing of human-subpotencies as of vague process/processive bothsidesism mental-reflex in **apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—** constitutedness¹⁴ ~~in-preconverging-entailment~~/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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-**⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplifying/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⟩** induced **distractive-alignment-to-⁸³reference-of-thought-⟨of-apriorising/axiomatising/referencing⟩³⁰** 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-constitutedness¹⁴/preconvergence in an atmosphere of incoherence between concrete-social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete-social-reality-<as-to-manifest-

sublimation/desublimation>’ is critically inadequate for ‘neutral sovereign–function/posture upholding’ as so particularly elicited with distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ issues. The fundamental point here is that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective–ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> 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-⁵¹meaningfulness-and-teleology⁹⁹ 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 preconverging-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/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications detour to existence-potency³⁹~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/poorly-reflexive 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-supererogation⁹⁶ notion of sovereignty associated with 'appropriately sublimating technicity/profundity capable of veridically responding to social and institutional aporeticism overcoming/unovercoming' as to social dynamics of veridical social knowledge percolation-channelling-<in-deferential-formalisation-transference>. The consequence of this mere process/processiveness induced deficiency is reflected in an entrenched dichotomy of the democratic process between the reality of recurrent narratives of disontologising socio-econo-political outcomes on the one hand and on the other hand a publicly cultivated <preconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>-existentialising—enframing/imprintedness- <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> political culture/discourse that by its self-drivenness/self-containment at critical moments of the

democratic process seem to bypass the relevance of such recurrent disontologising socio-economic political outcomes (even as the very same social themes are recurrently and superficially raised as to a numbing-traction—of-desublimating—⁵⁶ meaningfulness-and-teleology⁹⁹—(as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²¹-of-notional~deprocrypticism- {in-dimensionality-of-sublimating²⁵ — ³² <amplituding/formative-epistemicity>growth-or-conflatedness /scalarisation-as-to-rescalarisation-as-re-ontologisation}’} treatment); so-reflecting a ‘habituatedness/mental-colonisation of the sovereign-function/posture to the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity’ cynically construed as enabling a social-stake-contention-or-confliction distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness’ } exercise in undermining prospective human re-ontologisation/omnipotentiality. Basically the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory~human-subpotency>-effecting imbued epistemic-totalising³³ preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-spontaneity-of-aestheticisation’ before the incipience of metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology⁹⁹ as to existentialising-frame) speaks to the ‘epistemic-totalising³³ nonrecomposuring-cumulating/addending of human ⁵⁶meaningfulness-and-teleology⁹⁹ 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 sublimating⁵⁶ meaningfulness-and-
 teleology⁹⁹ into prospective notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸)~~ as to prospective social-stake-contention-or-confliction’ (so-reflected with
 regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-
 as-to-social-function-development and living-development—as-to-personality-development).
 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-sublimating²⁵-~~(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness⁹ /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-of²⁶-
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness⁹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation). Disontologisation thus arises at human destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-
 performance⁷²-<including-virtue-as-ontology> reflected as to numbing-traction—of-
 desublimating-⁵⁶ meaningfulness-and-teleology⁹⁹ -~~(as-perspective-lost-of-~~

‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
 postconverging/dialectical-thinking²¹-of-notional~deprocrysticism-{in-dimensionality-of-
 sublimating²⁵—³²<amplituding/formative-epistemicity>growth-or-
 conflatedness¹/scalarisation-as-to-rescalarisation-as-re-ontologisation}’). The bigger point
 here has to do with the requisite knowledge-reifying-and-empowering conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism 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-<for-sublimating-existential-eventuating/denouement>~of-
 affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ elicited ontological-normalcy/postconvergence
 recovery-of/making-available of prospective ontologising-depth of ⁵⁶meaningfulness-and-
 teleology⁹⁹ (in so-overriding sovereignising disposition for beholdening
 subontologisation/subpotentiation as associated with social and institutionalised
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸³) desublimating~existentialising-decisionality imbued distractive-alignment-to-
⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰) as to huma prospective re-
 ontologisation/omnipotentiality drive; and so-reflected with regards to Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
 function-development and living-development-as-to-personality-development.
 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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~) preconvergently–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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~) that in many ways openly-assert having nothing to do with present human and social aporeticism overcoming/unovercoming or superficially gloss over such human and social aporeticism overcoming/unovercoming in a confusion between advocacy/ministration/sermonising and intellection going on to trivialise and undermine the profound enlightening implications of true intellection (as to a fundamental dearth of knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness⁸ -in {preconverging-disentailment-by}—postconverging-entailment> however crude as knowledge becomes an issue of ‘personalised and free-floating mentioning’ incapable of true objectifying knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ as to
 ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-
 relativism-determinism imbued theoretical/conceptual/operant implications’ enabling the
 conceptualisation of momentous ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>), 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 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness } 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/epistemicity-relativism-determinism imbued
 theoretical/conceptual/operant implications’) as to its dereification 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-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—
 inlining-as-⁴⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
 historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ 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-totalising³³ consequence of human⁵⁶ meaningfulness-and-teleology⁹⁹) ‘incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>’. The implications of such dereification gesturing (as to its reflection of human self-referencing-syncretising relation with ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’) speaks to a degenerate conception of human self-referencing-syncretising that seem to imply surreptitiously that no relative-ontological-completeness⁸⁷ is pertinent (which it rather cynically qualifies as relativism) as to a cynical self-presence/self-constitutedness¹⁴-<in-perspective–epistemic-abnormalcy/preconvergence³¹> of⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>’ and very much explains why it fails to appreciate that without ‘relativism’ there is no progress since progress is relative to lack-of-progress with regards to human limited-mentation-capacity-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/authenticity⁹⁹ ~postconverging–de-mentating/structuring/paradigming⁷¹—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-<induced-sublimation,-as-from-existence’s—effusing/ecstatic—

inlining-as-⁸⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
 historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension⁷⁷ (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/epistemicity-
 relativism-determinism 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-
 potency³⁹~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-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰ (undermining such a sublimating/emancipating cogent
 percolation-channelling-<in-deferential-formalisation-transference> existentialising-frame
 imbued notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing> conception which is exactly what best defines and upholds human sovereign-
 function/posture as to appropriate coherence between concrete-social-reality-<as-to-manifest-
 sublimation/desublimation> and overall public perception of concrete-social-reality-<as-to-
 manifest-sublimation/desublimation> with respect to public outcomes of social-stake-
 contention-or-confliction). In this regards, a prevailing and counterintuitive naivety as to human

social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—
decisionality is that the mere communication of knowledge (without appropriate eliciting of
‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—
effusing/ecstatic—inlining-as-⁴⁶historiality- {science/authenticity/nonextrication}-beyond-mere-
formulaicity-as-⁴historicity-tracing- {science-ideology/fashionability/distraction}) as to
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-
by-reification/contemplative-distension²⁷’ as an exercise that is behind knowledge-production
in-the-very-first-place and is required for effective prospective attendant—ontological-
contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-
reification of knowledge content as to epistemic-totalising³³~resubjecting or totalising-
entailing~reconstrual) suffices without factoring that this is exactly what allows for
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-
completeness⁸) desublimation; as knowledge effectively requires a sound grasp-of and
referencing-to its sublimating/emancipating cogent percolation-channelling-<in-deferential-
formalisation-transference> existentialising—frame given human limited-mentation-capacity (as
to the fact that the ordinary citizen doesn’t need to be a physicists or astronomer or engineer or
a public policy expert as more directly relevant in the democratic process but rather needs to
have the appropriate fundamentals-and-distance as of capacity/deferential-capacity to be able to
sovereignly relate-to and reference-to the implications of such technicity/profundity
sublimating/emancipating knowledge-reification—gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment by}—postconverging-entailment>

hermeneutically/reprojectively/supererogatingly/zeroingly (with regards to effective
 prospective attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification of
 knowledge content as to epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual)
 and so while at the same time not subject-to/avoiding vague conceptualisations inducing
 disorientation, estrangement and trivialisation (of such technicity/profundity
 sublimating/emancipating knowledge-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸ -in {preconverging-disentailment by} postconverging-entailment>) failing to
 fulfil the veridical public outcomes of social-stake-contention-or-confliction aporeticism
 overcoming/unovercoming and rather inducing social numbing-traction—of-desublimating—
⁵⁶meaningfulness-and-teleology⁹⁹ -{as-perspective-lost-of-
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
 postconverging/dialectical-thinking²¹ -of-notional~deprocrpticism- {in-dimensionality-of-
 sublimating — ³²<amplituding/formative–epistemicity>growth-or-
 conflatedness /scalarisation-as-to-rescalarisation-as-re-ontologisation}’) as to ‘an elicited
 mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to
⁵⁶meaningfulness-and-teleology⁹⁹’). 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-completeness⁸ –
⁸³reference-of-thought-⁸⁴devolving> sublimating~existentialising–decisionality; and critically-

so as of a relation to momentous ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. Such a translating-insight (rather derived from the more potent ‘human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications detour to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression’ of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ – ⁸³reference-of-thought-⁸⁴devolving> as devolved axiomatic-constructs of the ⁸³reference-of-thought rather in their ‘excogitative-blanking of prospective institutionalisation attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification’), 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 ⁸³reference-of-thought sublimating-nascence so-instantiated as to overall ⁸³reference-of-thought-⁸⁴devolving 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-supererogation⁹⁰) has to do with human ‘epistemic-growth/disquiet/discomfort-~~{induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-⁴⁶historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴⁷historicity-tracing- {science-ideology/fashionability/distraction}}~~’ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’ for prospective Being-development/ontological-framework-expansion-as-to-depth-of-

ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/‘distantiation of contemplative existentialising—frame as to transversality-<for-
 sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ imbuing
⁴⁰historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. 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-completeness³⁷—
⁸¹reference-of-thought-⁸⁴devolving> 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-completeness³⁷—
⁸¹reference-of-thought-⁸⁴devolving> sublimating~existentialising—decisionality’ involved ‘a de-
 mentative/structural/paradigmatic claim of human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity as of prospective ⁸³reference-of-thought
 sublimating—nascence’ required for a ‘corresponding budding positivistic social-and-
 institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—
 decisionality’ as manifested socially by the Copernicuses, Galileos, Descartes, etc. inducing a
 social environment further reinforcing the possibility for the furthering of positivistic natural
 science and eventually bringing about positivistic social emancipation/enlightenment and social
 science (noting here that such ‘a de-mentative/structural/paradigmatic claim for human

transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of prospective
⁸³reference-of-thought sublimating~nascence' captures the ontological-veracity of the idea of
¹⁵de-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-contiguity⁵⁷—of-the-human-
institutionalisation-process⁶⁸ involving human limited-mentation-capacity-deepening⁵³ in the
succession of <postconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing>-
existentialising—framing/imprinting-(as-to-prospective—⁴historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective~ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) that speak of
‘postconverging-or-dialectical-thinking²¹—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-drag³⁴
of an intradimensional desublimating conception of its ⁸³reference-of-thought’, so-manifested
beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-
of-existential-unthought>⁶, as to its given manifest in-effect absolutio- <as-to-
apriorising/axiomatising/referencing- {of-attendant~ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in-preconverging-
entailment> registry-worldview/dimension <preconverging~‘motif-and-
apriorising/axiomatising/referencing’~imbuing>-existentialising—enframing/imprintedness-
<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> such as of
ideological capitalistic or communistic conceptualisation within our positivism~procrpticism
occlusiveness manifest in-effect absolutio- <as-to—apriorising/axiomatising/referencing- {of-
attendant~ontological-contiguity ~educed—existentialising/contextualising/textualising-

contiguity }—constitutedness¹⁴ ~~in pre-converging-entailment~~> 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-thinking²¹–
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-constitutedness¹⁴ in epistemic-
abnormalcy/preconvergence³¹ 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-performance⁷²-<including-virtue-as-ontology>’) for such a
translating-insight; herein construed as to prospective re-originariness/re-origination
‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism’ (in
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—conflatedness¹³ ~~in {preconverging-
disentailment-by} postconverging-entailment~~) epistemic-projection perspective reflection
upon a preconverging-or-dementing³⁰–apriorising-psychologism (in
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ ~~in pre-converging-
entailment~~), as recurrently manifested across the <cumulating/recomposuring–attendant-
ontological-contiguity >-succession of registry-worldviews/dimensions. Critically, human
<amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁵ educating
intelligibility, as of ‘full incipient supererogating breadth of human intelligibility transmutation’
(as ‘<supererogatory~human-subpotency>–effecting imbued epistemic-totalising³³
preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–

spontaneity-of-aestheticisation’ before the incipience of metaphoricity⁵⁷ and then⁵⁶ meaningfulness-and-teleology⁹⁹ 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-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹, is effectively the existentialising backdrop of human sublimating~existentialising–decisionality and desublimating~existentialising–decisionality (and so as to <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁵ ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰ –as-being-as-of-existential-reality>’ and ‘¹⁰³universal-transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’). It is within this ambits, that ‘prospective possibilities of sublimating~existentialising–decisionality’ can be contemplated as from the very depth of human ‘<supererogatory~human-subpotency>-effecting imbued epistemic-totalising³³ preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation’ for requisite ‘epistemic-growth/disquiet/discomfort-<induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-⁴ historicity-
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴ historicity-tracing-

{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷, and so as to individual and social subconscious and conscious educing 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 ⁸³reference-of-thought sublimating-nascence so-instantiated as to overall ⁸³reference-of-thought-⁸⁴devolving 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-totalising³³ preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-spontaneity-of-aestheticisation’ is exactly what is incipiently-and-notionally of undergirding ‘self-reflexive~instigative-eventuating-~~(as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)~~ of human embodied-consciousness ~~motif-and-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-existentialising-decisionality~~’ as to both ‘the consequent human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> 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-teleology⁹⁹> 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-totalising³³ 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 <amplituding/formative-epistemicity>totalising/circumscribing/delineating’ (with regards to constraining existentialising-decisionality taking/making), reflecting the fact that human intelligibility (individual and social) undergirding ‘self-reflexive~instigative-eventuating-{as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation} of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-existentialising-decisionality (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/corroborating/constraining for ontologising’ and/or ‘empowering/disempowering <self-reflexive>-willed-will as to disenancing unavailability/unelicitation-and-unnerving/undermining/contradiction/unconstraining for disontologising’) when it comes down to such manifest self-reflexive conceptualisation of both (in <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵) ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>’ and ‘¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-

completeness⁸) as available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-or-conflict conception of the given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’. This differing modalising (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development), speaks to the insight that: the logical-basis/logic,-as-derived-from—transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> of ‘secondnature⁵⁶ meaningfulness-and-teleology⁹⁹ as to prior percolation-channelling-<in-deferential-formalisation-transference>’ is irrelevant for prospective firstnature⁵⁶ knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-⟨preconverging-disentailment-by-⟨postconverging-entailment⟩ renewed logical-basis/logic,-as-derived-from—transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹>, and so as to the ‘fundamental ontologising/disontologising confliction’ re-arising across <cumulating/recomposing—attendant-ontological-contiguity >-successive registry-worldviews/dimensions but rather so-re-arising as to the successive/changing⁸³ reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹ 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-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ imbuing

⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. This

‘fundamental ontologising/disontologising confliction’ is disambiguatively reflected with ‘empowering/disempowering <self-reflexive>-willed–thought as to enhancing availability/elicitation–and–reassurance/reinforcement/corroboratorion/constraining for ontologising’ (as so-bound to the ‘supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹–apriorising-psychologism of prospective relative-ontological-completeness⁸⁷ ⁵⁶meaningfulness-and-teleology⁹⁹ as of knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-disentailment by} postconverging-entailment>’) 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-threshold¹⁰² imbued dereification threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰—apriorising-psychologism> mental-disposition of ontologically-flawed relation with the prospective institutionalisation knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-disentailment by} postconverging-entailment>): when it

comes down to such manifest self-reflexive conceptualisation of both (in ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵) ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~’ and ‘¹⁰³universal-transparency¹⁰⁴ ~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷’) as available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of the given registry-worldview/dimension ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>~~existentialising—enframing/imprintedness-~~<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~’. With the insight here that ‘human (individual and social) undergirding ‘self-reflexive~instigative-eventuating-~~<as-to-teleological-instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-
invalidation>~~ of human embodied-consciousness ~~motif-and-apriorising/axiomatising/referencing-
{of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }~~—elicited-incipience-of-existentialising—decisionality’ (for ontological-performance⁷²-~~<including-virtue-as-ontology>~~) is dynamically-and-discretely progressive/constructive upon availing/elicitable existence’s sublimating—nascence as to undergirding human ‘self-reflexive~instigative-eventuating-~~<as-to-teleological-instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-
invalidation>~~’ of human embodied-consciousness ~~motif-and-apriorising/axiomatising/referencing-
{of-attendant—~~

ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 elicited-incipience-of-existentialising-decisionality’ threshold-of~<self-reflexive>-willed-
 thought as so-associated relatively with unblurriness⁷ and retrogressive/degenerative upon
 lacking/unelicitable existence’s sublimating-nascence as to undergirding ‘self-
 reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient-
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
 human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 elicited-incipience-of-existentialising-decisionality’ threshold-of~<self-reflexive>-willed-will
 as so-associated relatively with blurriness⁷. This ‘fundamental ontologising/disontologising
 confliction’ reflected as to threshold-of~<self-reflexive>-willed-thought and threshold-
 of~<self-reflexive>-willed-will (as so-reflecting respectively dimensionality-of-sublimating²⁵-
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) and dimensionality-of-desublimating-lack-of²⁶-
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)) de-mentatively/structurally/paradigmatically arises/re-arises at
 prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> as
 to:

- human lack of visibility of prospective ontologising-depth and epistemic-totalising³³
 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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation),

- institutionalising percolation-channelling-<in-deferential-formalisation-transference> defaulting into a ‘subconscious-and-passive epistemic-totalising³³ re-automatism relation with the existentialising–frame re-apriorising/re-axiomatising/re-referencing of ⁵⁶meaningfulness-and-teleology⁹⁹’ (in shallow ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness) and so over ‘conscious-and-active epistemic-totalising³³ re-procession of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of ⁵⁶meaningfulness-and-teleology⁹⁹’ (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/preconvergence³¹ in relation to the already given ontological-normalcy/postconvergence nature of existence’ with the profoundness of existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ 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-supererogation⁹⁶ and so in

<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹³'), as to the fact that the veracity of
 knowledge is much more than 'a conception as of the self-presence/self-constitutedness¹⁴-<in-
 perspective-epistemic-abnormalcy/preconvergence³¹> of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~'motif-and-apriorising/axiomatising/referencing'-imbuing>-
 existentialising—enframing/imprintedness-<as-to-⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)' but rather as of prospective 'relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 <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'⁸⁹ (and as so-
 implied with the 'knowledge-notionalisation backdrop of entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷ of knowledge-reification-
 gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in-{preconverging-disentailment-by} postconverging-entailment> in reflecting
⁴⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>' whether as of a
 Derridean différance deconstruction knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in-{preconverging-disentailment-by} postconverging-entailment> or
 Foucauldian genealogy/archaeology knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in- {preconverging-disentailment-by} -postconverging-entailment> or as herein
in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—
of-the-human-institutionalisation-process⁶⁸ as to an explicit ontological-

normalcy/postconvergence epistemic-projection knowledge-reification-gesturing-<in-
prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in- {preconverging-disentailment-by} -postconverging-entailment> or for that
matter natural science and true scientific knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in- {preconverging-disentailment-by} -postconverging-entailment>, wherein the
knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ -in- {preconverging-disentailment-by} -postconverging-entailment> is
totalising-entailingly explicative of everything within its epistemic bounds as to reification and
dereification in the sense for instance that a physics/chemistry/biology principle is not
disentailing as it explains both predicative effectiveness and/or ineffectiveness as to the fact that
the same law of gravity can explain totalising-entailingly why a mechanical setup functions
well or doesn't function well as to the underlying knowledge-notionalisation)

- epistemic-projection perspective lost of instigative/incipient profound
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-

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

conceptualisation (in dimensionality-of-sublimating²⁵ -
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness⁸ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)) inducing 'nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ -⁸⁸ reference-of-thought-
⁸⁹ devolving> sublimating~existentialising-decisionality' lost to 'the prior overall relative-
 ontological-incompleteness⁸⁸ -presublimation-construct-of-⁵⁶ meaningfulness-and-teleology⁹⁹
 imbued social-and-institutional-frameworks-of—referencing/registering/decisioning
 desublimating~existentialising-decisionality' (as to a narrow-minded merely positive-
 opportunism—of-social-functioning-and-accordance⁷⁵ driven exploitation of such nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸ -⁸ reference-of-thought-⁸ devolving> sublimating~existentialising-
 decisionality), and so-critically eliciting <amplituding/formative>⁸ wooden-language-<imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing²⁰ -narratives—of-the-⁸⁸ reference-of-thought-⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁸) (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-completeness⁸⁷ weren't the occasion to put such technical and scientific
 progress like shipbuilding and other ocean voyage technologies at the service of the prior
 mediievally clouded immaterial/social overall relative-ontological-incompleteness⁸⁸-
 presublimation-construct-of-⁵⁶ meaningfulness-and-teleology⁹⁹ value-construct and shallow-
 supererogating methodologising/mutualising/organising/institutionalising
 <preconverging~'motif-and-apriorising/axiomatising/referencing'-imbuing>-existentialising—
 enframing/imprintedness-<as-to- historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition) but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival and just as well such scientists like Einstein realised implicitly/intuitively that their scientific breakthroughs with regards to say nuclear science effectively called for a renewed conceptualisation of humanity beyond a mentality of immediate immaterial/social dimension expediency that could arise with respect to nuclear weapons, with this fundamental translating insight about ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁷⁷-⁸³ reference-of-thought-⁸⁴ devolving> sublimating~existentialising–decisionality’ critically warranted not just with such starked cases but with respect to the comprehensive and more subtle overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as it can be appreciated for instance that the business driven and mere defaulting utilisation of say media technologies has hardly elicited ‘a comprehensive social self-reflexive questioning-and-contemplation’ of their appropriate sublimating~existentialising–decisionality conception but for ad-hoc insights and approaches poorly appreciative of their requisite aporeticism overcoming/unovercoming and particularly-so with creatively effective public communication and democratic enhancement as to sovereign knowledge/enlightenment, insight/acumen and participation/interest thus inducing in many ways inducing the present hyperreality–as-to-its-simulacrum implications pointed out by Baudrillard)

- prior relative-ontological-incompleteness⁸⁸—presublimation-construct—of—⁵⁶ meaningfulness-and-teleology⁹⁹ social-functioning-and-accordance—as-of—social-stake-contention-or-confliction disontologising emphasised desublimating~existentialising–decisionality as to mere utilisation/positive-opportunism—of-social-functioning-and-accordance⁷⁵ (in <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴) of prospective nascent-

particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸ – reference-of-thought-⁸ devolving> sublimating~existentialising–decisionality
 without translating into requisite undergirding ‘self-reflexive~instigative-eventuating-⟨as-to-
 teleological-instigative/incipient–
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation⟩ of
 human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-attendant–
 ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 elicited-incipience-of-existentialising–decisionality’ as to ‘epistemic-
 growth/disquiet/discomfort-⟨induced-sublimation,-as-from-existence’s—effusing/ecstatic–
 inlining-as-⁶ historicity- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
 historicity-tracing- {science-ideology/fashionability/distraction}⟩ as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷’ for overall ⁸³reference-of-thought sublimating–nascence
 so-instantiated as to ⁸³reference-of-thought-⁸⁴devolving sublimating–nascence (and so-reflected
 in prospective human social-and-institutional-frameworks-of—
 referencing/registering/decisioning sublimating~existentialising–decisionality)
 - the attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-
 contiguity⁴⁰ of human ⁵⁶meaningfulness-and-teleology⁹⁹ implies that prospective knowledge-
 reification–gesturing-⟨in-prospective _psychologismic~apriorising/axiomatising/referencing-
 {of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-
 contiguity }—conflatedness³ in-⟨preconverging disentanglement by⟩ postconverging-
 entailment> as to organic-knowledge is necessarily in an ‘existentialising–frame reflecting its
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-
 existentialising—framing/imprinting-⟨as-to-prospective–⁴ historicity/ontological-

eventfulness /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ 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 notional~pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷)~~ 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-opportunism—of-social-functioning-and-accordance⁷⁵
 that enables prospective human transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity’ while wrongly overlooking/ignoring relatively its so-enabling threshold-of~<self-
 reflexive>-willed-thought as to undergirding ‘self-reflexive~instigative-eventuating-~~(as-to-
 teleological-instigative/incipient-
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)~~ of
 human embodied-consciousness motif-and-apriorising/axiomatising/referencing-~~{of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~

elicited-incipience-of-existentialising–decisionality’ as to ‘epistemic-
 growth/disquiet/discomfort-~~(induced-sublimation,-as-from-existence’s—effusing/ecstatic—~~
~~inlining-as-⁴⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-~~
~~historicity-tracing-{science-ideology/fashionability/distraction}})~~ as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷’ as central to the attendant–ontological-
 contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ of such
⁵⁶meaningfulness-and-teleology⁹⁹ implied prospective knowledge-reification–gesturing-~~in-~~
~~prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-~~
~~contiguity ~duced–existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ in {preconverging-disentailment by}—postconverging-entailment>~~ as to
 organic-knowledge, with the consequence that a ‘flatmindedness’/banality/flimsiness relation
 with the same knowledge construed as of mere reproducibility—mathesis/motif/throwness-
 disposition,—as–reproducibility-of-aestheticisation imbued positive-opportunism—of-social-
 functioning-and-accordance⁷⁵ 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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-
 existentialising—enframing/imprintedness-~~(as-to-⁴⁷historicity-tracing—in-presencing—~~
~~hyperrealisation/hyperreal-transposition)~~’ as can arise with associated ‘generalised social
 <amplituding/formative>’ wooden-language-~~(imbued—temporal–mere-~~
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—~~
~~narratives—of-the-⁸³reference-of-thought– categorical-imperatives/axioms/registry-~~
~~teleology⁹⁰)’~~ and ‘more ruthlessly’ with associated dominance/vested-interest-subontologising-

skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) (such that the prospective¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension projection is of a ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—relation-to-the-world implying a human <self-reflexive>-willed-thought awareness of ‘originariness-parrhesia,—as-spontaneity-of-aestheticisation as to profound supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for-conceptualisation in reflection of human dimensionality-of-sublimating²⁵ -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /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 ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’ - a human ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ imbued ‘<amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation—and-derived-parameterising> and <amplituding/formative>entailment-<as-

to-totalising-contiguous/coherent-factuality-of-variability)’ of ‘punctual
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ rather measuring-up
 success/accomplishment/aspiration in shallow-supererogation⁹⁶ of manifest in-effect
 absoluteness-<as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 constitutedness ⁴-in-preconverging-entailment> as to the given registry-worldview/dimension
 <preconverging-‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)’ and so effectively oblivious and ‘lacking in conscious
 protensivity as of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>
 implications’ explaining the veracity of the manifest
 suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-
 supererogation⁹⁶ relative to ‘their abstractly conceivable profound- supererogation⁹⁶ 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-supererogation⁹⁶ of manifest in-effect absoluteness-<as-to-
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—constitutedness ⁴-in-preconverging-
 entailment>’ 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/epistemicity-relativism-determinism implications (when it comes down to such manifest self-reflexive conceptualisation of both (in ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵) ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigmig⁷⁰—as-being-as-of-existential-reality>~~’ and ‘¹⁰³universal-transparency¹⁰⁴ ~~-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of the given registry-worldview/dimension ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing>~~-existentialising—enframing/imprintedness-~~<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~’) in so-prompting the social-setup’s ‘lack of empowering <self-reflexive>-willed–thought as to enhancing availability/elicitation–and–reassurance/reinforcement/corroborator/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/epistemicity-relativism-determinism (but rather of ‘empowering <self-reflexive>-willed–thought as to enhancing availability/elicitation–and–reassurance/reinforcement/corroborator/constraining for

ontologising’ and ‘empowering <self-reflexive>-willed–will as to disenchanting
 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
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation’ (thus reflecting why for instance the democratic process is
 bound to ebb in suboptimisation/subontologisation/subpotentiation given the inherent overall
 disparity/incongruence of the actual manifestation of a social-setup’s self-reflexivity as to
 ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-
 of–social-stake-contention-or-confliction’ and the potential manifestation of the social-setup’s
 self-reflexivity as to perspective ‘re-ontologising/potentiating/optimisable sublimating–
 nascence ontologising-depth as of the full-potency of existence’); and it is critically the genuine
 social intellectual–function/posture imbuing knowledge-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness -in {preconverging disentanglement by} postconverging entailment> as of
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation as to aporeticism overcoming/unovercoming conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism 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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) 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/potentiated/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-teleology⁹⁹ as elaborately articulated above but equally translative as to ‘living-development—as-to-personality-development beholdening/unbeholdening existentialising–frame’ and ‘institutional-development—as-to-social-function-development beholdening/unbeholdening existentialising–frame’ (so-reflected overall de-mentative/structural/paradigmatic as to perspective ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ superseded/transcended with perspective ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ implications for prospective re-ontologisation’ so-underlying the dynamics of prospective human ‘epistemic-growth/disquiet/discomfort-<induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-¹⁶historicality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-¹⁷historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-

immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷).
 Ultimately, our human ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-~~(as-to-⁴ historicity-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-~~(induced-sublimation,-as-from-existence’s—effusing/ecstatic—
 inlining-as-⁴ historicity- {science/authenticity/nonextrication} -beyond-mere-formulaicity-as-
⁴ historicity-tracing- {science-ideology/fashionability/distraction})~~ as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷)’ 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 notional~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
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness >~~ 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 <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁹> 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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸> undermining of genuine knowledge-reification—gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness⁸ -in-{preconverging-disentailment by} postconverging-entailment> is their poor

appreciation and deriding of any such notion of the postconverging–de-mentating/structuring/paradigming possibility that makes-available worldview conceptualisation as herein implied as to ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ (so-construed as of prospective ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

~~⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-~~

~~conflatedness⁸⁷/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–psychologism⁸⁹); as to a

decadent immediate materialism that will not recognise that the ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of social and philosophical ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism 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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸ }, 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-constitutedness¹⁴ -<in-perspective-epistemic-abnormalcy/preconvergence³¹> of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-¹⁰historicity-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-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality> as to ontologising-depth in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (and it is in this regards that human history speaks of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking²¹ -‘projective-insights’/‘epistemic-projection-in-conflatedness¹’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ as to human-

subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process’). At the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ such a conceptualisation may seem frivolous but then the work/job of doing philosophy and thinking is not for those of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’; that is why such pettiness-of-minds cannot recognise true work/job when they see it and it is herein contended are better off elsewhere rather than ‘merely hanging to the thread of institutional prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought’ that fails prospective human re-ontologisation/omnipotentiality. The above insight provides a relevant backdrop for a truer appreciation of what is entailed by prospective ‘⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ since critically any registry-worldview/dimension imbued prior-institutionalisation-threshold-by-prospective-uninstitutionalised-threshold¹⁰² is rather of ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking²¹—apriorising-psychologism epistemic-projection of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> as to social-stake-contention-or-confliction’ such that it reflects of itself mainly as of postconverging-or-dialectical-thinking²¹—apriorising-psychologism while qualifying its prospective uninstitutionalised-threshold¹⁰² (as of preconverging-or-dementing²⁰—apriorising-psychologism) as nondescript/ignorable-void⁵⁰ and so in a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>. But then ontology/science being as of existence doesn’t kowtow—and-subject-to the ‘little human

mortal' thresholds about existence, and it is up to the human to undertake its 'epistemic-
 growth/disquiet/discomfort-(induced-sublimation,-as-from-existence's—effusing/ecstatic—
 inlining-as-⁴⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
⁴historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ for prospective Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of notional~self-distantiation-<imbued—re-motif-and-re-
 apriorising/re-axiomatising/re-referencing>/distantiation of contemplative existentialising-
 frame as to transversality-<for-sublimating—existential-eventuating/denouement>~of-
 affirmative-and-unaffirmative—disambiguated-'motif-and-
 apriorising/axiomatising/referencing'¹⁰¹ imbuing ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, and so rather than
 falsehood terms of 'contrastive equivalence' implied distractive-alignment-to-⁸³reference-of-
 thought-<of-apriorising/axiomatising/referencing>³⁰. This explains why (beyond the naïve
 functionalisms passed as knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness -in-{preconverging-disentailment by} postconverging-entailment> but rather in
 <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴) 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-
 conflatedness¹³/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-
 impediments¹⁰⁵ in want for prospective ‘⁶¹nonpresencing-<perspective–ontological-
 normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ are de-
 mentatively/structurally/paradigmatically tied to its uninstitutionalised-threshold¹⁰² distractive-
 alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰imbued lack of
 dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-
 reification/contemplative-distension²⁷ 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
⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought (failing ¹⁸deprocrypticism–or–
 preempting—disjointedness-as-of-⁸³reference-of-thought) are the truer underlying human
 <amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-
 prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ but for the narcissistic
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ speaking to the more fundamental human
 psychology as ‘postconverging-or-dialectical-thinking³¹–psychology or psychology-of-
 mentation-dynamics or natural~psychological-dynamics’ (as superseding by such an underlying
 ‘psychological ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-
 axiomatising/re-referencing>’ all the successive overarching registry-worldviews/dimensions
 uninstitutionalised-threshold¹⁰² notional~disjointedness of motif-and-

apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing²⁰–qualia-
 schema’ naively of their given <amplitudinal/formative–epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ in their ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). In this
 regards, the reality of human transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity however its crossgenerational and diffusionary nature is an ‘empirical fact’ that can
 be counted upon for prospective human 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~postconverging–de-mentating/structuring/paradigm⁷⁰–
 as-being-as-of-existential-reality> so-reflected as of social notional~self-distantiation-
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ when ‘merely hanging
 to the thread of institutional prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected
 in a predisposition for totalisingly-disentailing—discretion/whim-of-thought rather with regards
 to a conception of intersubjectivity–of-⁵⁶ meaningfulness-and-teleology⁹⁹ as beholdening to
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’ as to the fact that ‘the flawed
 prior_knowledge-reification–gesturing-<in-
 prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 constitutedness ⁴in-preconverging-entailment> is construed as not in epistemic re-
 originariness/re-origination projective/reprojective cross-subjection to existence—as
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ 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-
 59 meaningfulness-and-teleology (in 61 nonpresencing-<perspective—ontological-
 normalcy/postconvergence> epistemic-projection)’. Such institutionalised
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness } 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-83 reference-of-thought-<of-
 apriorising/axiomatising/referencing>30 ‘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/notional~knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness 83 in {preconverging-disentailment-by} postconverging-
 entailment>/<amplituding/formative-epistemicity>causality83~as-to-projective-totalitative-
 implications-of-prospective-61 nonpresencing,-for-explicating-ontological-contiguity67 (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 genius as to blandly cultivated popularity’ (rather than in epistemic re-originariness/re-origination of projective/reprojective cross-subjection of knowledge-reification—gesturing-<in-prospective-psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced~existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment by} postconverging-entailment> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ 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-teleology⁹⁹ 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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ imbuing ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development) 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 eventual³⁸-instigation notwithstanding ‘the

prospective negation of the-utopic by the self-presence/self-constitutedness¹⁴-<in-perspective-epistemic-abnormalcy/preconvergence³¹> of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴historicity-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/preconvergence³¹ so-reflected in the veracity of human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness¹³/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>). Thus, notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to epistemic-stretching is merely a reflection of requisite prospective human originariness-parrhesia,—as-spontaneity-of-aestheticisation as to supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation in reflection of human dimensionality-of-sublimating²⁵-<<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /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-teleology⁹⁹ 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 ~~<amplituding/formative-epistemicity>~~totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’ with notional~deprocrypticism as herein articulated accounting for overall human ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. Critically thus, the ‘knowledge-notionalisation backdrop of entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness³⁷ of knowledge-reification—gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging-disentailment-by}—postconverging-entailment> in reflecting ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ 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-supererogation⁹⁶ 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-completeness⁸—reference-of-thought-⁸⁴devolving> sublimating~existentialising—decisionality’ (given the very

ontological-normalcy/postconvergence nature of existence reflected as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶). 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 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’).

However, because of the high emotional-involvement in the social, the default posturing one way or the other is ever always to adopt a <self-reflexive>-willed–will ideological stance (integrating <amplifying/formative> wooden-language-<imbued—temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³reference-of-thought– categorical-imperatives/axioms/registry-teleology⁹⁹) 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 prior_knowledge-reification–gesturing-<in-prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness⁴ -in-preconverging-entailment> that poorly appreciates the two-sided

epistemic-veracity of undergirding human ‘self-reflexive~instigative-eventuating-~~(as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)~~ of human embodied-consciousness ~~motif-and-apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—elicited-incipience-of-existentialising–decisionality’~~ so-reflected by the ‘supererogating/willing side’ and the ‘existence sublimating-validation/desublimating-invalidation side’ for sound human intelligibility to arise (and critically the reality of a truly social scientific insight is one that necessarily has to take a considerable distance from the immediate/punctual high emotional-involvement as inherently manifested in the direct socio-econo-political processes of social-stake-contention-or-confliction and its associated directed ideologies with such a truly scientific endeavour not about notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)~~ 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-~~(induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-⁴historiality-~~{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴historicity-tracing-~~{science-ideology/fashionability/distractio~~n)}~~’ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’).~~

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 notional~pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-⟨amplifying/formative-epistemicity⟩totalising~in-relative-ontological-
completeness⁸⁷) of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-
vestedness/normativity-⟨discretely-implied-functionalism⟩ can be veridically
undermined/superseded by a ‘corresponding antipodal/diametrical compensatory
subontologisation’ (as manifested between the conflicting capitalistic and communistic
ideologies), rather than a true aspiration for a most profound prospective ontologisation/re-
ontologisation in-of-itself so-implied as of supererogatory-progressivity as to human
aporeticism overcoming/unovercoming in enabling prospective sublimating–nascence for
human social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating~existentialising–decisionality (even as the practicalities of the political
environment inevitably will elicit thresholds of disontologising as to non-
ontologising/subontologising conceptualisations); but then just as the natural scientist’s basic
research is to ‘open-up’/‘throw-up’/‘reveal’ sublimating avenues for ‘more and more profound
ontologising possibilities for engineering/technical practices’ likewise the genuine social
intellectual–function/posture has to be able to ‘open-up’/‘throw-up’/‘reveal’ ‘more and more
profound ontologising possibilities/avenues of contemplative sublimating for more and more
profound social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating~existentialising–decisionality’ notwithstanding ideological pretenses of mere-
formulaicity-⟨as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising⟩ as to mere-formulaic
capitalistic/communistic ideological methodologising/mutualising/organising/institutionalising
that seem to be utterly immuned from the ontological-veracity of huma prospective
‘originariness-parrhesia,—as-spontaneity-of-aestheticisation—
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-

of-sublimating²⁵-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (to the point where human progress is hardly contemplated re-originarily outside the direct and/or indirect gravitation of such all-enframing ideologies as to mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>) and in many ways such ideologically induced conscious-and-unconscious ‘habituatedness/mental-colonisation as to⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity’ stifles the true re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²-of-notional~deprocrypticism-prospective-sublimation>⁹⁰ potential for human prospective human aporeticism overcoming/unovercoming. 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<amplituding/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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸’) exercise’) is all about human candidity/candour-capacity for effectively tackling prospective human aporeticism overcoming/unovercoming as to profound

~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness eliciting of ‘epistemic-
 growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—
 inlining-as-⁶⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
⁴historicity-tracing-{science-ideology/fashionability/distraction}}) as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷’ 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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ but rather (notwithstanding the high emotional-involvement) appropriate
 human development as to psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposing 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-{of-attendant—ontological-contiguity ~educed—
 existentialising/contextualising/textualising-contiguity }~~—relation-to-the-world than just
 ‘⁵⁶meaningfulness-and-teleology⁹⁹’ within prior mere-formulaicity-<as-to-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-{of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }~~—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- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—relation-to-the-world wouldn't countenance-and-cultivate the true prospect of scientific knowledge requiring a positivism apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'⁰¹ imbuing⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> (as to the precedence of inherent existence possibility for sublimating-nascence to which human-subpotency subjects itself) and not conceptualisations of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ (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- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—relation-to-the-world (in the case of

prospective deprocrpticism involving the inducing/projection of an underlying nondisjoining
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—relation-to-the-world as of
 profound-supererogation⁹⁶ entailing-<amplituding/formative-epistemicity>totalising~in-
 relative-ontological-completeness⁹⁷ in undermining the totalisingly-disentailing—
 discretion/whim-of-thought of our ⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-of-
 thought increasingly underlied with dynamic, sophisticated and networking institutionalised
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation) that a prospective ¹⁸deprocrpticism-or-preempting—
 disjointedness-as-of-⁸³reference-of-thought imaginary (just as arose with the presently
 developed positivism/rational-empiricism imaginary over prior non-positivistic imaginaries)
 will drive a veridical ‘¹⁸deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-
 thought specific human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
 <exuding-hermeneutically/reprojectively/supererogatingly/zeroingly-in-
 <amplituding/formative-epistemicity>totalising-as-from-‘existence’s~effusing/ecstatic-
 inlining’;-as-‘interlay/organicalism/aestheticising-handle- {manifest-supererogatory-de-
 mentative-amplituding-or-mental-aestheticising-attuning}’,-in-supererogatory~projective-
 arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing—for-‘aestheticising-re-margining/re-edging/re-acuity—
 in-postconverging/preconverging_circumscriptive/totalitative-restructuring’—educing-
 sublimation/desublimation>’ with regards to the ¹⁸deprocrpticism-or-preempting—
 disjointedness-as-of-⁸³reference-of-thought implied ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷ -
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness⁹¹ /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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 ⁸⁰procrypticism—or-disjointedness-as-of-⁸⁸reference-of-thought increasingly underlied with dynamic, sophisticated and networking institutionalised notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentialisation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } 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-process⁶⁸ ‘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 absolutio-~~<as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment>~~ as to their given ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 absolutio-~~<as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment>~~ ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’ as a more coherent anti-relativism stance as so-expliciting the idea that human progress doesn’t/shouldn’t occur, even as paradoxically many such anti-relativism proponents seem to project progressive views without truly grasping the contradictory implications of progressivism and anti-relativism explaining their inclination to ‘disjointing totalisingly-disentailing—discretion/whim-of-thought’ whereas ‘true knowledge has to carry its sublimation within itself as to its notional~nondisjointing totalising-entailing’ for it to be socially potent and effective). We can appreciate in this regards that the ‘sublimating~existential-decisionality potency of a scientist thought is not in-and-about themselves’ as so-manifested in a ‘normalised/stereotyped/selfhelping/feel-good conception of knowledge’ but rather ‘their inherent coherent knowledge formulation technicity/profundity and elucidating elaboration’ which then has to avoid explicitated or implicitated contradictions with regards to the knowledge technicity/profundity ‘enhancement of the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference>

existentialising–frame of intellectualism’; as so-involving the illuminating genuine social intellectual–function/posture, the appraisal of the ‘overall social intellection-aptitude body’ as well as generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as of the full-potency of existence’. In other words, ‘existence imposes its sublimating rules to the human mortal subpotency’ as the very ‘fundamental meaning of science’ (notwithstanding vague human-subpotency self-important ‘methodologising/mutualising/organising/institutionalising’ anti-intellectual fooling-about and complotment); in a continual prospective relativistic process of human limited-mentation-capacity-deepening⁵³. 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-supererogation⁹⁶ entailing-~~amplituding/formative-epistemicity~~>totalising~in-relative-ontological-completeness⁸⁷ 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—⁵⁶meaningfulness-and-teleology⁹⁹-(as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²¹-of–notional~deprocrpticism-{in-dimensionality-of-

sublimating²⁵ — ~~<amplituding/formative-epistemicity>~~ growth-or-
 conflatedness /scalarisation-as-to-rescalarisation-as-re-ontologisation}’)). Such ‘strategic and
 cynical institutionalised notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation’ it is herein contended is much more potently effective in
 preconvergently~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
 human aporeticism overcoming/unovercoming as to profound
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness eliciting of human
 ‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—
 effusing/ecstatic~inlining-as-⁴⁶historiality-{science/authenticity/nonextrication}-beyond-mere-
 formulaicity-as-⁴historicity-tracing-{science-ideology/fashionability/distraction}) as to
 construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness³⁷-
 by-reification/contemplative-distension²⁷’. Basically, we can garner that ‘the very epistemic
 condition inherent to human limited-mentation-capacity in contrastive relation to the
⁶¹nonpresencing-<perspective~ontological-normalcy/postconvergence> of inherent existence
 sublimating~nascence’, induces (as of human ~~<amplituding/formative-
 epistemicity>~~totalising~thrownness-in-existence³⁵) a ‘huma 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-of²⁶

<<amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation); so-underlying 'human ontological-performance⁷²-<including-virtue-
 as-ontology> degrades into prospective epistemic-abnormalcy/preconvergence³¹' with respect
 to human 'social-functioning-and-accordance—as-of-social-stake-contention-or-confliction
 imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising' which
 rather ever is in want for prospective human limited-mentation-capacity-deepening⁵³ (so-
 undergirded as of human dimensionality-of-sublimating²⁵-
 <<amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /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-
 potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process' (as to Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-
 and-teleology , institutional-development-as-to-social-function-development and living-
 development-as-to-personality-development); 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—⁵⁶meaningfulness-and-teleology⁹⁹-(as-
 perspective-lost-of-'supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-
 the-imbued-postconverging/dialectical-thinking²¹-of-notional~deprocrpticism-{in-

dimensionality-of-sublimating — ³⁷ <amplifying/formative-epistemicity>growth-or-
 conflatedness /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 'huma prospective regressive-shift in ontological-normalcy/postconvergence
 conceptualisation' into 'epistemic-abnormalcy/preconvergence³¹ 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-(induced-sublimation,-as-from-existence's—
 effusing/ecstatic-inlining-as-¹⁶ historicity-{science/authenticity/nonextrication}-beyond-mere-
 formulaicity-as-⁴ historicity-tracing-{science-ideology/fashionability/distraction}) as to
 construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness³⁷-
 by-reification/contemplative-distension²⁷', and as so-undergirded by human 'self-
 reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient—
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
 preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation) of
 human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 elicited-incipience-of-existentialising—decisionality'). It is herein contended that 'the veridical
 prospect of human intelligibility for ontologisation' is of necessity (given human limited-

mentation-capacity) ‘epistemic-totalisingly³³ educating as from human profound-
 supererogation⁹⁶’; so-reflected as to the very incipient ‘<supererogatory~human-subpotency>-
 effecting (as to ontological-good-faith/authenticity⁶⁹ or ontological-bad-faith/inauthenticity⁶⁴)
 imbued epistemic-totalising³³ preformulating/preframing/premeaningfulness of
 notional~originariness-parrhesia,~as~spontaneity-of-aestheticisation’ as of undergirding human
 ‘self-reflexive~instigative-eventuating-~~(as-to-teleological-instigative/incipient-
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)~~ of
 human embodied-consciousness ~~motif-and-apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~duced~existentialising/contextualising/textualising-contiguity }—
 elicited-incipience-of-existentialising—decisionality’.~~ The implication here is that a human
 mental-reflex of ‘mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising> of ruling and rule-making as to
 apriorising/axiomatising/referencing’ is ever always of wanting ontological-veracity in need for
 ‘corrective human profound-supererogation⁹⁶ imbuing human limited-mentation-capacity-
 deepening⁵³’. In other words human ‘potential of profound-supererogation⁹⁶’ (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 educating mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising> which rather induces ‘huma
 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-supererogation⁹⁶ or relatively profound-
 supererogation⁹⁶ (as to ~~Being-development/ontological-framework-expansion-as-to-depth-of-~~

ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-
 development-as-to-social-function-development and living-development-as-to-personality-
 development) 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 <preconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>-
 existentialising—enframing/imprintedness-(as-to- historicity-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-
 potency³⁹~sublimating—nascence ascendance driven self-referencing-syncretising human-
 existential-tautology as to sublimating derivation of intelligibility'. Hence registry-
 worldviews/dimensions imbued prior-institutionalisation-threshold-by—prospective-
 uninstitutionalised-threshold¹⁰² 'self-referencing-syncretising forward-facing postconverging-
 or-dialectical-thinking²¹—apriorising-psychologism epistemic-projection of mere-formulaicity-
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>' 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 'huma prospective regressive-shift in ontological-normalcy/postconvergence
 conceptualisation' is inevitably given as to a mere-formulaicity-<as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising> relation to intelligibility, thus requiring a deprocrpticism ‘rehabilitated conceptualisation of human purposeful profound-supererogation⁹⁶’ together with ‘rehabilitated conscious reflexion about the inherent prospective deficiency in mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of human intelligibility’ (rather than a convenience-seeking defaulting individual and social mental-reflex into mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰). 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-completeness⁸⁷⁻⁸³—reference-of-thought-⁸⁴devolving> existentialising—

decisionality and social-and-institutional-frameworks-of—referencing/registering/decisioning
 existentialising–decisionality) and manifest a disontologising disposition at prospective
 uninstitutionalised-threshold¹⁰², and so even as ‘counterintuitively we may think as from our
 positivism/rational-empiricism registry-worldview/dimension that we are naturally predisposed
 to relate to the postconverging–de-mentating/structuring/paradigming implications of
 prospective true knowledge in terms of their veridical entailing-~~amplituding/formative-
 epistemicity~~>totalising~in-relative-ontological-completeness⁸⁷’ 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-teleology⁹⁹) arises effectively as of ‘a prospective
⁶¹nonpresencing-~~perspective–ontological-normalcy/postconvergence~~> change in knowledge-
 reification–gesturing-~~in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
 contiguity }—conflatedness³ in {preconverging-disentailment by} postconverging-
 entailment~~> in ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 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-~~amplituding/formative-
 epistemicity~~>totalising~in-relative-ontological-completeness⁸⁷ but for the prospective base-
 institutionalisation change in knowledge-reification–gesturing-~~in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment by} postconverging-entailment~~> for
 prospective ontologisation/re-ontologisation in ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation as to rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism which highlighted the uninstitutionalised-
 threshold¹⁰² of recurrent-utter-uninstitutionalisation at which point it is of a disontologising
 disposition of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation, and this ‘prospective ⁶¹nonpresencing-<perspective–ontological-
 normalcy/postconvergence> changing in knowledge-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness ¹³-in {preconverging disentanglement by}—postconverging entailment> for
 prospective ontologisation/re-ontologisation in ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation’ as to the
 <cumulating/recomposuring–attendant-ontological-contiguity >-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 ⁵¹incrementalism-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation) with respect to prospective
¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought ‘prospective
⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> changing in
 knowledge-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness ¹³-in {preconverging disentanglement by}—postconverging entailment> for
 prospective ontologisation/re-ontologisation in ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation’ as of preempting—disjointedness-
 as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative–epistemicity>growth-or-

conflatedness¹³/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
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷>~~ desublimation). The implication of this human ‘fundamental
 ontologising/disontologising confliction’ (with regards to ‘social-functioning-and-accordance—
 as-of-social-stake-contention-or-confliction imbuing existentialising-frame of
 disontologising/ontologising-and-re-ontologising’) is that the mental-reflex of ‘a mutual logical
 coherent engagement’ is only as pertinent when speaking of ‘a common knowledge-reification–
 gesturing-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness -in-{preconverging-disentailment by} postconverging-entailment>~~ as of
 apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—~~relation-to-the-world
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ but where prospective
⁶¹nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~ intimates a fundamental
 variance in knowledge-reification-gesturing-~~<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-{preconverging-disentailment by} postconverging-entailment>~~ as to
 relative-ontological-incompleteness⁸⁸ (⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation) by relative-ontological-completeness⁸⁷

(⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation), then such a supposed ‘a common knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in {preconverging-disentailment-by} postconverging-entailment> as of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ collapses (as the relative-ontological-completeness⁸⁷ implied ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation reflects a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰). This ‘fundamental ontologising/disontologising confliction’ (as to ‘prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> changing in knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in {preconverging-disentailment-by} postconverging-entailment> for prospective ontologisation/re-ontologisation in ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’ implications) very much reflects the Socratic-philosophers ‘¹⁰³universalising-idealisation ontologising/re-ontologising ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’ with respect to Ancient-sophists ‘non-universalising disontologising ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation’, budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising

⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation’ with respect to medieval-scholastics ‘non-positivising disontologising
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation’ and it
is herein claimed as well postmodern thought ‘nondisjointing totalising-entailing
ontologising/re-ontologising as to ⁴⁸human-subject-emancipating-relativism-driven-
recomposuring-constructivism-towards-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁵¹nonpresencing>⁹²’, ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
(objectifying knowledge conception say with incipient/budding différance deconstruction or
genealogy/archaeology as to such explicated knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ¹-in- {preconverging-disentailment-by}—postconverging-entailment> even as
other 20th century thinkers expressed varyingly similar notions without expliciting their
knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ¹-in- {preconverging-disentailment-by}—postconverging-entailment> 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-incompleteness⁸⁸—enframed-
conceptualisation’ (personalising knowledge conception as of institutionalised
notional~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-
 conflatedness¹³/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-
 supererogation⁹⁶-<as-to-perspective—ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>. Hence, such re-originary—as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰ rather reflects a most profound-
 supererogation⁹⁶ human ‘self-reflexive~instigative-eventuating-<as-to-teleological-
 instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-
 human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-
 invalidation> of human embodied-consciousness motif-and-
 apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-
 existentialising—decisionality’ for prospective intelligibility, as of ‘full incipient supererogating
 breadth of human intelligibility transmutation’ (as ‘<supererogatory~human-subpotency>-
 effecting imbued epistemic-totalising³³ preformulating/preframing/premeaningfulness of
 notional~originariness-parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of
 metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology⁹⁹ as to existentialising—frame);
 wherein it is rather as to a fundamental ‘<supererogatory~human-subpotency>-effecting
 imbued epistemic-totalising³³ preformulating/preframing/premeaningfulness of

notional~originariness-parrhesia,—as—spontaneity-of-aestheticisation’ (in
 <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁵) relation with
 ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁸⁶
 imbuing human ontological-commitment⁶⁶—<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>’ and ‘¹⁰³universal-transparency¹⁰⁴—<transparency-of-totalising-entailing,-as-
 to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) as available-to/elicitable-to the social-functioning-and-accordance—as-of-
 social-stake-contention-or-confliction conception of the given registry-worldview/dimension
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)’, that such a re-originary—as-
 unframed/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-
 thinking²¹ - ‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~deprocrypticism-prospective-sublimation)>⁹⁰ ontologically induces (by its incipient
 prospective metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology⁹⁹ 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>,

notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) and ‘generalised social <amplituding/formative>⁸ wooden-language-<imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing²⁰ —narratives—of-the-⁸ reference-of-thought—⁸ categorical-

imperatives/axioms/registry-teleology⁹⁶ } in its genuine social intellectual–function/posture’ (and in so-doing undermining the falsehood explicated or implicated of ‘a common knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-{preconverging-disentailment-by} postconverging-entailment> as of apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ which is the basis for the false projecting-and-analysing of the ‘relative-ontological-completeness⁸⁷ knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-{preconverging-disentailment-by} postconverging-entailment> as of apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ in terms of the ‘relative-ontological-incompleteness⁸⁸ prior_knowledge-reification–gesturing-<in-prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness⁴ -in-preconverging-entailment> as of apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ by such notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation). The latter point very much explains the title herein as to the connection between psychopathy/postlogism⁷⁷ and a human hermeneutic psychology

conception; so-reflected in the fact that the same disontologising mental-reflex associated with psychopathy/postlogism⁷⁷-slantedness (and as it elicits dynamic conjugated-postlogism⁷⁷) in its prior mere-formulaic relation with ⁸³reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹ (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-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ as to the disontologising notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } at all uninstitutionalised-threshold¹⁰² in their prior mere-formulaic relation with ⁸³reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹ (with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ 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-sublimating²⁵ -(<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷ -by-reification/contemplative-distension²⁷. 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-teleology⁹⁹ imaginaries undergirding the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions superseding of their precedently ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as so-reflecting ‘the human notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷ ,-beyond-a-convenient-division-of-labour-conception-of-knowledge> 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-teleology⁹⁹ 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 preconverging-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-

constitutedness¹⁴-<in-perspective-epistemic-abnormalcy/preconvergence³¹>’ and in lieu affirming the implications of such a prospective deprocrpticism 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-conflatedness¹³/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-teleology⁹⁹ 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 preconverging-existential-extrication-as-of-existential-unthought predisposition manifested in distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰. Critically, such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is exactly what compensates for this disparity-of-momentousness/magnanimity/scale/magnitude and totalisingly-entails for prospective social aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in contrast to the de-mentative/structural/paradigmatic association of human preconverging-existential-extrication-as-of-existential-unthought predisposition manifested as to distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ with ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation imbued dominance/vested-interest-

subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸>) and ‘generalised social <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹>’. In this regards, the idea that the pertinence of Socratic-philosophers ‘¹⁰³universalising-idealisation ontologising/re-ontologising’ lies in an equivalence/correspondence relation with Ancient-sophists ‘non-universalising disontologising’ secondnatured social-setup or budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ lies in an equivalence/correspondence relation with medieval-scholastics ‘non-positivising disontologising’ secondnatured social-setup or for that matter postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹²’ lies in an equivalence/correspondence relation with present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ secondnatured social-setup; are naiveties of human distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ (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-completeness⁸⁷ ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation and not subjecting-itself/succumbing to the relative-ontological-incompleteness⁸⁸ ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation of its Age, and as so-inherently

warranted by existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort-
 {induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-⁴historiality-
 {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴historicity-tracing-
 {science-ideology/fashionability/distraction}}

as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷).

Prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ imaginaries as such as to the implied human notional~self-distantiation-<imbued—re-motif-and-re-priorising/re-axiomatising/re-referencing>, ‘do not truly manifest sublimating–nascence validity’ by fulfilling/satisfying any human self-presence/self-constitutedness¹⁴-<in-perspective–epistemic-abnormalcy/preconvergence³¹> inclinations (even if that arises incidentally/parenthetically as of the induced secondnature positive-opportunism—of-social-functioning-and-accordance⁷⁵ accompanying the intemporal-disposition firstnaturedness instigation of prospective transcendence-and-sublimity/sublimation/supererogatory~dementativity) 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 ⁸³reference-of-thought as to ⁸³reference-of-thought-⁸⁴devolving, as so-reflected with human sovereign ‘epistemic-growth/disquiet/discomfort-
 {induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-⁴historiality-
 {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴historicity-tracing-
 {science-ideology/fashionability/distraction}}

as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (rather than an ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the

underlying conception of epistemic-growth/disquiet/discomfort-⟨induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-⁴⁶historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴⁷historicity-tracing- {science-ideology/fashionability/distraction}⟩ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷). 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-teleology⁹⁹imaginaries’ cannot be beholdening to its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-⟨discretely-implied-functionalism⟩ social-setup but rather ‘beholdening to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort-⟨induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-⁴⁶historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴⁷historicity-tracing- {science-ideology/fashionability/distraction}⟩ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’ (just as the true technician and scientist is not beholdening to ‘peoples’ human-subpotency temporal-dispositions but rather to existence-potency³⁹~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-⟨as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁷⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge⟩ 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 imprimatur
 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-by-
 institutional-by-social sovereign's service lacking in the underlying conception of epistemic-
 growth/disquiet/discomfort-(induced-sublimation,-as-from-existence's—effusing/ecstatic—
 inlining-as-⁴historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
⁴historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷) supposedly so-earning intellectual recognition/due; thus
 paradoxically subjecting the notion of intellectualism to human 'social-functioning-and-
 accord—~~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-teleology⁹⁹ imaginary. The blunt reality of true
 intellectualism couldn't be more diametrical as to the fact that the genuine social intellectual-
 function/posture involves unaccommodating the social-setup's ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism>
 rather than further cultivating its nonsensical, nombrilistic and self-important pretenses/claims
 of manifest in-effect absolution-<as-to-apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 constitutedness ⁴in-preconverging-entailment> ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴. 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 a generalised out-of-sight-out-of-mind preconverging-existential-
extrication-as-of-existential-unthought 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 inherent
preconverging–de-mentating/structuring/paradigming vices-and-impediments¹⁰⁵/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, ¹⁰³universalisation–non-
positivism/medievalism and positivism–procrypticism are transcended/superseded exactly
because of an incipient/nascent/instigative genuine social intellectual–function/posture
‘sneering’ at them and never as to otherwise ingratiating at them as manifested by the Socrates,
Platos, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Diderots, etc. as so-instigative
of the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
conception as to ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
unenframed-conceptualisation for prospective social aetiologisation/ontological-escalation
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (noting that the notion
of ‘huma prospective notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring self-becoming/self-conflatedness¹³/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-~~<induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-⁴⁶historiality- {science/authenticity/nonextrication} -beyond-mere-formulaicity-as-⁴⁷ historicity-tracing- {science-ideology/fashionability/distraction} >~~ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ as to the fellow human capacity/deferential-capacity for undergirding ‘self-reflexive~instigative-eventuating-~~<as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation>~~ of human embodied-consciousness ~~motif-and-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity } —~~ elicited-incipience-of-existentialising–decisionality’ as to the fact that all true intelligibility and knowledge is only possible by eliciting a fundamental potential that is already de-mentatively/structurally/paradigmatically availing to ‘the fellow human in a direct-capacity or deferential-capacity of human growth/development/maturation’ as to their ontological-good-faith/authenticity⁶⁹ 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-teleology⁹⁹ -<in-preconverging-existential-
 extrication-as-of-existential-unthought>⁶) bound to lead to the institutionalised
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸) desublimation and so associated with dominance/vested-interest-
 subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implicit-
 functionalism> and ‘generalised social <amplituding/formative>⁸ wooden-language-<imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing²⁰—narratives—of-the-⁸³ reference-of-thought—⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁹); reflecting the reality that the genuine social
 intellectual—function/posture must be able to stand at a ‘distance as of notional~self-
 distantiation’ with their Age, society and social institutions (and critically many an intellectual
 failing is exactly because of this defect that actually subconsciously stifles the natural
 direction/conclusion of their work as in the case with Heidegger, and so understood rather than
 an after the fact <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—enframing/imprintedness-<as-to-¹⁷ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) conceptualisation which itself fails the test of standing
 at a ‘distance as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-
 axiomatising/re-referencing>’ with its own Age, society and social institutions to then be able
 to open the avenue for prospective human sublimation/emancipation as requisite to
 supersede/transcend its inherent preconverging—de-mentating/structuring/paradigmving vices-
 and-impediments¹⁰⁵/limitations). This disparity-of-
 momentousness/magnanimity/scale/magnitude underlies the

notional~ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-
 contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ (as it reflects
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸) de-mentative/structural/paradigmatic implications (as to
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-
 as-to-social-function-development and living-development—as-to-personality-development); as
 so-underlying ‘the <cumulating/recomposuring—attendant-ontological-contiguity >-succession
 of human registry-worldviews/dimensions notional~ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant—ontological-contiguity⁶⁷~duced—
 existentialising/contextualising/textualising-contiguity⁴⁰ ontological-performance⁷²-<including-
 virtue-as-ontology>’ as of <amplituding/formative—epistemicity>totalising~‘random-as-
 impulsive—implicated_attendant—ontological-contiguity⁶⁷~duced—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation,
 <amplituding/formative—epistemicity>totalising~‘nominal-as-tendentious—
 implicated_attendant—ontological-contiguity⁶⁷~duced—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘warped-consciousness’ with base-institutionalisation—ununiversalisation,
 <amplituding/formative—epistemicity>totalising~‘ordinal-as-qualifying—implicated_attendant—
 ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰’-
 phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’ with
¹⁰³universalisation—non-positivism/medieval, <amplituding/formative—
 epistemicity>totalising~‘intervalist-as-categorising—implicated_attendant—ontological-
 contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-

abstractiveness-of-presencing-in-‘occlusive-consciousness’ with positivism–procrypticism, and
~~<amplituding/formative–epistemicity>~~totalising~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘protensive-consciousness’ with deprocrypticism. Such a disparity–of-
 momentousness/magnanimity/scale/magnitude notional~ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰ conception (as it reflects
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸) speaks to the ‘overall recurrent dynamics of human
 profound-supererogation⁹⁶ and shallow-supererogation⁹⁶ as to mere-formulaicity-<as-to-mere-
 formulaic—methodologising/mutualising/organising/institutionalising>’ reflected as to
 ‘multicenturies-long human crossgenerational Being-development/ontological-framework-
 expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-
 and-teleology⁹⁹ 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-teleology⁹⁹ imaginary of individuation’
 and ‘living-development–as-to-personality-development psyche of individuation’. ‘Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ imaginary of individuation’ is self-
 reflexively of most profound idealising with regards to human homeliness implications of the
 ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly

cumulated/recomposed abstract-tissue-of-social-emanance as to attendant-ontological-
 contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ underlying
 notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-
 prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸ ,-beyond-a-
 convenient-division-of-labour-conception-of-knowledge> while ‘living-development-as-to-
 personality-development psyche of individuation’ as to manifest in-effect absolution-<as-to-
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—constitutedness⁴ in-preconverging-
 entailment>⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ preconverging-existential-
 extrication-as-of-existential-unthought predisposition is self-reflexively of shallower idealising
 with regards to human homeliness implications of the ‘substantive
 hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-
 tissue-of-social-emanance as to attendant-ontological-contiguity⁶⁷~duced-
 existentialising/contextualising/textualising-contiguity⁴⁰’; 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-teleology⁹⁹ imaginary of individuation’ predisposition
 for prospective ontologisation/re-ontologisation in ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unframed-conceptualisation and ‘living-development-as-to-
 personality-development psyche of individuation’ predisposition to prospective disontologising
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation.
 ‘Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ imaginary of individuation’
 as to notional~ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-

ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ of human ontological-performance⁷²-<including-virtue-as-ontology>/potentiation implications translates into ‘⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> deascriptivity **interlay/organicalism/aestheticising-handle- {imbued-supererogatory~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-‘aestheticising–re-margining/re-edging/re-acuity—as-postconverging_circumscriptive/totalitative–restructuring’}—educing–sublimation/desublimation>**’ so-construed as angling-of-imaginary. Contrastively, ‘living-development–as-to-personality-development psyche of individuation’ as to notional~ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ of human ontological-performance⁷²-<including-virtue-as-ontology>/potentiation implications translates into ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ascriptivity **interlay/organicalism/aestheticising-handle- {imbued-supererogatory~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-‘aestheticising–re-margining/re-edging/re-acuity—as-postconverging_circumscriptive/totalitative–restructuring’}—educing–sublimation/desublimation>**’ so-construed as psychical-nascency. Critically as to the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory~human-subpotency>—effecting imbued epistemic-totalising³³ preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-spontaneity-of-aestheticisation’ before the incipience of metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology⁹⁹ as to existentialising–frame); human ‘self-reflexive~instigative-eventuating-**{as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-**

preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-attendant-
ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
elicited-incipience-of-existentialising-decisionality' as to 'social-functioning-and-accordance—
as-of-social-stake-contention-or-confliction imbuing existentialising-frame of
disontologising/ontologising-and-re-ontologising' undergirds both angling-of-imaginary as to
'human projection of ~~postconverging~~-nonextricatory-existential-preempting-of-existential-
unthought predisposition manifested as to abstract-projection drivenness' and psychical-
nascency as to 'human projection in ~~preconverging~~-existential-extrication-as-of-existential-
unthought predisposition manifested as to mere outturn-projection drivenness'. Critically, the
de-mentative/structural/paradigmatic possibility for dimensionality-of-sublimating²⁵ |
<<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation) (as so-required for prospective deprocrypticism imaginary) can only
be elicited as from an angling-of-imaginary abstract-projection drivenness (as to the thoughtful
sublimating coherence of the 'substantive
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-
tissue-of-social-emanance as to attendant-ontological-contiguity⁶⁷~duced-
existentialising/contextualising/textualising-contiguity⁴⁰') over psychical-nascency outturn-
projection drivenness (as to the ~~preconverging~~-existential-extrication-as-of-existential-
unthought of the sublimating coherence of the 'substantive
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-
tissue-of-social-emanance as to attendant-ontological-contiguity⁶⁷~duced-
existentialising/contextualising/textualising-contiguity⁴⁰'). This human individuation and social
projection divergence between human psychical-nascency and human angling-of-imaginary (as

to disparity-of-momentousness/magnanimity/scale/magnitude) is critically reflected dynamically in all human endeavours as of ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’; underlined with ‘angling-of-imaginary ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection of abstractive social contemplations beyond ordinary consideration-and-expectations/anticipations bearing registry-worldview/dimension opening-up consequences’ and ‘psychical-nascency punctual/⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ epistemic-projection of social contemplations as to secondnature human endeavours of ordinary consideration-and-expectations/anticipations’. The human psychical-nascency—ideal-type-or-individuation can be construed as a human individuation of in-effect absoluten-<as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in-preconverging-entailment> upholding of the ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ and so consciously or unconsciously whether effectively ontologising or disontologising as to the mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> implications of its <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition). Psychical-nascency speaks to the foremost human conservative disposition (undergirding human ‘self-reflexive~instigative-eventuating-<as-to-teleological-instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation> as from

human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-attendant-
ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
elicited-incipience-of-existentialising-decisionality’) bound to the formative-risk of prospective
disontologising (as to human Being-development/ontological-framework-expansion-as-to-
depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,
institutional-development-as-to-social-function-development and living-development-as-to-
personality-development); and so-critically underlying its preconverging-de-
mentating/structuring/paradigming ‘human psychology of passivity to the underlying
metaphoricity⁵⁷ of human limited-mentation-capacity-deepening⁵³ with regards 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’ (but for when prospective effective
sublimating-nascence manifests as to ‘a rootless sourcing/generating of social sublimating-
nascence manifestations and their prospective sublimating possibilities’), speaking to ‘a
relatively poor abstractive relation with the instigation/incipience of effective sublimating-
nascence manifestations and their prospective protracted sublimating possibilities and thus a
relatively poor abstractive relation with prospective instigation/incipience of social
sublimating-nascence’ (as to its ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
<amplifying/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ ‘prospectively poorly-reflexive as un-
originary encounter/confrontation with existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> thus manifesting lack of human limited-

mentation-capacity-deepening⁵³). The ontological-veracity of this ‘human psychological-nascency foremost human conservative disposition’ can be garnered when it comes to the crossgenerational span it has taken the human species (as to its genealogical/archaeological growth/development) to go through the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions ‘relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ before arriving at our present rational-empiricism/positivising ‘relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’, with the possibility of the successive human registry-worldviews/dimensions induced transcendence-and-sublimity/sublimation/supererogatory~de-mentativity from ‘the scarce re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹ -‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ imaginary (of any given social-setup implied self-sufficiency as to its <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’)

insufficient for the possibility of such successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; as most critically given the natural human individuating and social disposition to psychological-nascency only the veracity of a strong

dynamics of human cultural-diffusion/intercultural-influence allowed for the critical threshold of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation}⁹⁰ prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ imaginary enabling social-setups induced transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. The fundamental point here is to reflect upon human psychical-nascency inherent implications with regards to human subontologising passivity and the de-mentative/structural/paradigmatic dynamics and/or compensatory-dynamics for human critical threshold of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation}⁹⁰ as to the possibility for prospective ontologising/re-ontologising. In many ways and in the bigger picture of the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (implied ¹⁵de-mentation-supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) underlying human fundamental ontology-driven ‘postconverging-or-dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’), the reality undergirding human ‘self-reflexive~instigative-eventuating-as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation’ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-existentialising-decisionality’ fundamentally bonds together human

nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
ontological-completeness – reference-of-thought- devolving> existentialising–decisionality
with human social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising–decisionality; as to the fact a casual exercise contemplating why our modern
profound-and-systematic scientific attitude which we take for granted was hardly pre-eminent
with previous Ages, fundamentally reflects ‘the overarching de-
mentative/structural/paradigmatic implications of the social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality as to its imbued psychical-
nascency’ upon such a possibility of contemplation of ‘nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ –
reference-of-thought- devolving> existentialising–decisionality’ in positivising/rational-
empiricism (to the point that even an archetypal budding-positivist ushering our present-day
scientific worldview like Newton wasn’t himself ‘freed/liberated’ from the ‘medieval social-
and-institutional-frameworks-of—referencing/registering/decisioning existentialising–
decisionality’ as to occultic/alchemic dispositions and further speaking to the fact that it is
naïve for the modern-day scientist not to contemplate about how our present-day social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality
imbued psychical-nascency’ impacts on the possibility of prospective sublimating–nascence
and so more obviously as to a reflex of desublimating science ideology). That said the reality as
well points to the fact that the more circumscribed/bounded nature of human nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness⁸⁷⁻⁸⁹ – reference-of-thought-⁸⁴ devolving> render them premonitory as to preceding
and empowering the possibility for prospective social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating~existentialising–decisionality; as we can
appreciate that a Galileo heliocentric budding-positivistic contention with his new telescope

demonstration is more naturally-and-potently unsettling/unarguable/disarming by its sublimating rational-empiricism/positivising implications than say an abstractly contemplated contention in that period on the basis that a ‘rational-empiricism/positivising knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment> as to ⁸³reference-of-thought-⁸⁴ and ⁸³reference-of-thought-⁸⁴ devolving>’ is the appropriate ‘social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality’. Psychical-nascency thus speaks to the fact that ‘human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality de-mentatively/structurally/paradigmatically have a potent prospective disontologising psychosomatic grip’ (as of <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
(as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) upon human ontologising/re-ontologising capacity in re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹ -‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ even at the exclusion of prospective ontologising implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶; as so-incipiently manifested and reflected notionally with the human psychical-nascency of individuative and social ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory~human-subpotency>—effecting imbued epistemic-totalising³³ preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-spontaneity-of-aestheticisation’ before the incipience of metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology⁹⁹ as to existentialising–frame). Contrastively, human angling-

of-imaginary—ideal-type-or-individuation speaks to human <self-reflexive>-willed-thought appraising of the disontologising-threshold and projection of prospective ontologising/re-ontologising-threshold of human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’; as to undergirding human ‘self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-existentialising-decisionality’, so-underlied with human marginally subversive de-mentative/structural/paradigmatic possibilities for prospective ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation induced ontologising/re-ontologising (as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development). Human angling-of-imaginary speaks to ‘a relatively appreciative/contemplative abstractive relation with the instigation/incipience of effective sublimating-nascence manifestations and their prospective protracted sublimating possibilities and thus a relatively appreciative/contemplative abstractive relation with prospective instigation/incipience of social sublimating-nascence’ as to <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by} postconverging-entailment ‘in prospective reflexive as re-originary-as-

unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²¹ - 'projective-insights'/'epistemic-projection-in-conflatedness'¹³ -of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰ encounter/confrontation with existence—
 as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ -<as-to-perspective-ontological-
 normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>
 inducing of prospective <postconverging~'motif-and-apriorising/axiomatising/referencing'~
 imbuing>-existentialising—framing/imprinting-<as-to-prospective-¹⁶historiality/ontological-
 eventfulness⁸ /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}. The ontological-
 veracity of this 'human angling-of-imaginary marginally subversive de-
 mentative/structural/paradigmatic possibilities' (as to 'multicenturies-long human
 crossgenerational Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ prospective
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity') can be garnered with
 regards to the fact that all successive prior registry-worldviews/dimensions do not
 'harbour/contemplate of the imaginary' of their successive prospective registry-
 worldviews/dimensions (as so-reflected as to the successive change of 'relative-ontological-
 completeness⁸⁷ knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-{preconverging-disentailment-by} postconverging-entailment> as of
 apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—relation-to-the-world
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism'); such that our very

own positivism-procrypticism imbued disjointing doesn't/hardly effectively renege/voke/rescind on the idea that its present 'occlusive as disjointing prior_knowledge-reification-gesturing-<in-prior_psychologismic~apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising- contiguity }—constitutedness¹⁴-in-preconverging-entailment> as of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism' is prospectively bound to be superseded/transcended. Again, the fundamental point here is to reflect prospectively upon human angling-of-imaginary underlying the very ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> nature of inherent existence requiring prospective human limited-mentation-capacity-deepening⁵³ (in inducing the de-mentative/structural/paradigmatic dynamics and/or compensatory-dynamics for human critical threshold of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation- {imbued-postconverging/dialectical-thinking²¹- 'projective-insights'/'epistemic-projection-in-conflatedness¹³-of-notional~deprocrypticism-prospective-sublimation}>⁹⁰ as to the possibility for prospective ontologising/re-ontologising given the ontological-veracity of a human de-mentative/structural/paradigmatic 'social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising' over which prospective human sublimation/emancipation arises as to prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness¹³/formative-supererogating-<projective/reprojective— aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>. In this regards, central to human angling-of-imaginary is the existentialising exercise of re-evaluating all supposedly precedingly decided human

intelligibility (as to undergirding human ‘self-reflexive~instigative-eventuating-~~(as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)~~ of human embodied-consciousness ~~motif-and-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-existentialising–decisionality’)~~ in a reflexive as ~~re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰~~ encounter/confrontation with existence—~~as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>~~ and in so-doing establish/re-establish momentous/sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>; and so as the most profound of human knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹ -in- {preconverging-disentailment by} postconverging-entailment> exercise underlying the human institutional-cumulation/institutional-recomposure-<as-to-⁴ historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> imbedded <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions ‘relative-ontological-completeness⁸⁷ knowledge-reification-gesturing-

<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging-disentailment-by}—postconverging-entailment> as of
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—relation-to-the-world
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ (as from recurrent-
 utter-ininstitutionalisation non-rules—apriorising/axiomatising/referencing-psychologism,
 base-institutionalisation—ununiversalisation ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism’, ¹⁰³universalisation—non-
 positivism/medievalism ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism’, positivism—procrypticism
 ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism’ and prospective deprocrypticism
 preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative-
 epistemicity>growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing-psychologism’ as underlied by the rational-
 realism of notional~deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—
 implicated_attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ as nondisjointing ‘postconverging~de-
 mentating/structuring/paradigming as ⁴⁸human-subject-emancipating-relativism-driven-
 recomposuring-constructivism-towards-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁵¹nonpresencing>⁹²’). Basically, angling-of-
 imaginary speaks to the fact that since prospective human limited-mentation-capacity-

deepening⁵³ speaks to the most profound human contemplative insight then it is historically explicative of most profound human knowledge and science as to its ⁶¹nonpresencing-
 <perspective-ontological-normalcy/postconvergence> epistemic-projection and speaks to the ontological-veracity of 'history at the service of prospective knowledge implied as of sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>' (as it can be appreciated in this regards that the relative unblurriness⁷ as with the natural sciences shows that a relic/artifactual interpretation of any prospective knowledge is bound to effectively undermine the prospective human aporeticism overcoming/unovercoming required for prospective knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment-by} postconverging-entailment> in the sense that for instance in many ways budding-positivists and their medieval-scholastics counterparts dealt more or less with the same knowledge issues but with medieval-scholasticism 'beholdening as sovereignising-imbued-subontologisation/subpotentiation in totalisingly-disentailing—discretion/whim-of-thought' fundamentally stalled/hampered by their non-positivising and undermining the budding-positivism epistemic-projection perspective of 'positivising supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-conceptualisation as to its postconverging-de-mentating/structuring/paradigming aporeticism overcoming/unovercoming' and along the same axiomatic-construct lines, though in contrast to the above positivism/rational-empiricism example of the ⁸³reference-of-thought as grandest-axiomatic-construct, the convolutedness of say modern-day DNA genetics knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-

{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness³ -in-~~{preconverging-disentailment-by}~~ ~~postconverging-~~
~~entailment~~> axiomatic-construct in attendant-ontological-contiguity⁶⁷ ~educed-
 existentialising/contextualising/textualising-contiguity cannot be construed as of mere
 conceptual-patterning-<as-devoid-of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity⁴⁶ ‘s-reifying-or-elucidating-of-
 ‘prospective-relative-ontological-completeness⁸’;-so-rather-enabled-<by-a-⁹¹ nonpresencing-
 divulging-of-momentous-⁴⁶ historicity/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>} say in terms of Mendelian hereditary axiomatic-construct which will utterly
 undermine the modern-day ‘DNA-driven hereditary
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for-
 conceptualisation as to its postconverging–de-mentating/structuring/paradigming aporeticism
 overcoming/unovercoming implications’). Whereas a psychical-nascency disposition of
 ‘prospective knowledge supposedly at the service of history implied as of desublimating
⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ (with the case of
 ‘medieval-scholasticism’s notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸) as to the prospective disontologising’ of prior ‘Socratic-philosophers
¹⁰³universalising-idealisation ontologising/re-ontologising’ thus undermining prospective
 ‘budding-positivism/rational-empiricism ontologising/re-ontologising’ or the case of our
 modern-day ‘science-ideology notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-

as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) as to the prospective disontologising’ of prior ‘budding-positivism/rational-empiricism ontologising/re-ontologising’ thus undermining ‘prospective ontologising/re-ontologising of human critical thought as articulated by many a postmodern thinker’; and in both instances of disontologising, without/lacking the sense of human limited-mentation-capacity-deepening⁵³ undergirded by dimensionality-of-sublimating²⁵ -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁷ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) actually behind the creation/formation of prior Socratic-philosophers ‘¹⁰³universalising-idealisation ontologising/re-ontologising’ and prior budding-positivists ‘positivising/rational-empiricism ontologising/re-ontologising’). Insightfully this underlines ‘angling-of-imaginary reflexive as re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking⁹ -‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ encounter/confrontation (as of limited-mentation-capacity-deepening⁵³)’ and ‘psychical-nascency poorly-reflexive as un-originary encounter/confrontation (in lack of limited-mentation-capacity-deepening⁵³)’, with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. Such a manifestation of ‘psychical-nascency poorly-reflexive as un-originary encounter/confrontation with existence (in lack of limited-mentation-capacity-deepening⁵³)’ manifestations of modern-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ as to vague and naïve criticisms of many a postmodern thinker tend to be utterly oblivious to the central scientific notion of prospective human aporeticism overcoming/unovercoming pursued by such

postmodern thinkers (however contended/argued as successful or not) as what existentially enables prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. A poor appreciation of the veracity of historical interpretation as more critically being about ‘angling-of-imaginary reflexive as re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ encounter/confrontation with existence (as of limited-mentation-capacity-deepening⁵³)’ in so-providing the most profound insight about history (rather than just a naïve collating and artifactual/relic exercise ‘devoid of the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness that truly-and-profoundly arises from the existentialising exercise of aporeticism overcoming/unovercoming in re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ encounter/confrontation with existence’), merely reflects a psychological-nascency <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) that hardly articulates existential prospective human aporeticism overcoming/unovercoming but in many ways consciously or unconsciously manifesting prospectively ‘cynical and strategic anti-intellectualism stances hanging upon mere institutional imprimaturing’ and further underlying in many ways the crisis of the humanities (as to when the humanities are ‘conceptualised as of desublimating beholdening to ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism> <preconverging~‘motif-and-

apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ rather
 than ‘projecting/reprojecting of sublimating/emancipating ⁶¹nonpresencing-<perspective-
 ontological-normalcy/postconvergence> ~~<postconverging~‘motif-and-~~
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-<as-to-
 prospective-⁶⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’). The totalising-entailing epistemic and ontological implications of veridical
 the-Good/understanding/notional~knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ in {preconverging disentanglement by} postconverging-
 entailment>/<amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as so-
 underlied by angling-of-imaginary are rather altogether clear and straightforward as hereafter
 articulated. It is an existential impossibility as to ontological-inveracity/ontological-
 impertinence for intelligible discursivity between relative-ontological-incompleteness⁸⁸ and
 relative-ontological-completeness⁸⁷ knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ in {preconverging disentanglement by} postconverging-entailment> as of
 differing apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—relation-to-the-world
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism, with such an
 ontologically-flawed exercise inevitably inducing as to human psychical-nascency a

notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸~~ } disontologising desublimation relation to human ‘social-functioning-and-
 accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of
 disontologising/ontologising-and-re-ontologising’ as uninstitutionalised-threshold¹⁰² (as so
 manifested by Ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-
 philosophers ‘¹⁰³universalising-idealisation ontologising/re-ontologising’ or medieval-
 scholasticism ‘non-positivising disontologising’ in the face of budding-positivists
 ‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein contended present-
 day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ in the
 face of postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as
 to ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
 singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing⁹~~’); as
 so-underlying the sublimating ontological-good-faith/authenticity⁶⁹ or desublimating
 ontological-bad-faith/inauthenticity⁶⁴ existentialising–decisionality associated with
 transversality-~~<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹~~ (as to the fact
 that ‘axiomatic-constructs including the ⁸³reference-of-thought as grandest-axiomatic-construct
 are rather of teleological-instigative/incipient-
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility’
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation). There
 can be ‘no common logical-basis/logic,-as-derived-from—transversality-~~<for-sublimating–
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-
 and-apriorising/axiomatising/referencing’¹⁰¹~~> for intelligible discursivity between the relative-

ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ knowledge-reification-gesturing-~~in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment-by} postconverging-entailment> as of
 differing apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—relation-to-the-world
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ (explaining the
 manifest one-sidedness of the Socratic dialogues in his exercise of advancing the
 ‘¹⁰³universalising-idealisation ontologising/re-ontologising’ relative-ontological-completeness⁸⁷
 knowledge-reification-gesturing-~~in-
 prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment-by} postconverging-entailment>
 apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—relation-to-the-world
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism and in many ways the
 same could be said about budding-positivists postures as with the case of the trial of Galileo; as
 so-underlying prospective transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment-by} postconverging-entailment implications
 on human⁸³ reference-of-thought as grandest-axiomatic-construct of⁵⁶ meaningfulness-and-
 teleology⁹⁹ existentialising-decisionality). This epistemicity reality (of the existential
 impossibility of intelligible discursivity between relative-ontological-incompleteness⁸⁸ and
 relative-ontological-completeness⁸⁷ knowledge-reification-gesturing-~~in-~~~~~~

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸² -in {preconverging-disentailment-by}—postconverging-entailment> as of
 differing apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—relation-to-the-world
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism) fundamentally speaks
 to the very incipient <supererogatory~human-subpotency>-effecting ‘imbued epistemic-
 totalising³³ preformulating/preframing/premeaningfulness as to notional~originariness-
 parrhesia,-as-spontaneity-of-aestheticisation’ and so-undergirded 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-invalidation} eliciting
 of human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—elicited-incipience-of-existentialising-decisionality’ and so-elicited in the
 encounter/confrontation with existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> (as to ‘angling-of-imaginary reflexive as
 re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²¹ -‘projective-insights’/‘epistemic-projection-in-
 conflatedness⁸² -of-notional~deprocrypticism-prospective-sublimation)⁹⁰ relative-ontological-
 completeness⁸⁷’ or as ‘psychical-nascency poorly-reflexive as un-originary relative-ontological-
 incompleteness⁸⁸’); that is prior to and underlies the ‘full incipient supererogating breadth of
 human intelligibility transmutation’ (as ‘<supererogatory~human-subpotency>-effecting

imbued epistemic-totalising³³ preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology⁹⁹ as to existentialising—frame). What so-entails here is that human intelligibility and intelligible-discursivity is most fundamentally beholdening onto existence: so-characterised epistemically as to ‘constraining existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ and ‘¹⁰³universal-transparency¹⁰⁴—{transparency-of-totalising-entailing,—as-to-entailing—<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness—{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}’; with the idea of mutual-intelligibility/dialogical-equivalence—<as-to-psychologismic~apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness⁸¹—in—{preconverging-disentailment-by}—postconverging-entailment,—in-self-becoming/self-conflatedness⁸¹/formative—supererogating> secondary-and-operating as to the ‘attained institutionalisation’ allowing for such institutionalised apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation of human ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’ induced aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹. Where the institutionalisation is prospectively put into

question as to prospective uninstitutionalised-threshold¹⁰² disontologising as of prospectively deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation such mutual-intelligibility/dialogical-equivalence—<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness³ in {preconverging disentanglement by}—postconverging entailment,—in-self-becoming/self-conflatedness /formative—supererogating> breaks down as it is undermined from prospective ontologising/re-ontologising in re-originary—as-unframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking²¹ - ‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ encounter/confrontation with existence (as to prospectively implied ‘constraining existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-commitment⁶⁶—<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ and ‘¹⁰³universal-transparency¹⁰⁴—<transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—(as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’). Along the same lines of angling-of-imaginary implied⁶¹ nonpresencing—<perspective—ontological-normalcy/postconvergence> is the veracity that epistemicity is veridically as of ontological-normalcy/postconvergence as to human limited-mentation-capacity-deepening⁵³ postconverging—de-mentating/structuring/paradigming implications wherein prospective

knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in-{preconverging-disentailment-by}-postconverging-entailment> as of
 sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ‘is
 actually only possible/educible and accompanied with a more profound but implicated notion of
 epistemicity’ (as prospective sublimation actually invents prospective epistemicity as to the
 associated attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ induced ‘epistemic-
 growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic-
 inlining-as-⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
⁴historicity-tracing-{science-ideology/fashionability/distraction}}) as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ that enables the sublimation to arise). This insight
 contrasts with a naïve science ideology conception of epistemicity as to ‘a lack of
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> perspicacity in an in-
 effect absoluton-<as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment> exercise of elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ as of
 a desublimating⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’
 that fails to factor in prospective human limited-mentation-capacity-deepening³³
 postconverging-de-mentating/structuring/paradigming implications (and go on to behold

epistemicity as to a certain ‘supposedly imagined moment of past science’ rather than the fact that prospective scientific sublimations come-with/are-not-divorced-from prospective epistemicity insights hermeneutically/reprojectively/supererogatingly/zeroingly as so-rather driven by human ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness inducing sublimation-over-desublimation beyond ‘mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of conception of prior epistemicity secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’). Critically, in this respect there was no prior inherent mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> basis for Einstein’s Relativity theory but for his sublimating self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality as to his hermeneutic/reprojecting/supererogating/zeroing ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness underscored by the possibility for prospective sublimation as to his reflexive as re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹ - ‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’ -of-notional~deprocrypticism-prospective-sublimation)⁹⁰ encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. Hence the most coherent and unfailing epistemicity basis of science speaks to ‘inherent sublimation-over-desublimation’ as to ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> establishing/re-establishing of sublimating ⁴⁰historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> associated with

requisite attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰ induced 'epistemic-
 growth/disquiet/discomfort-(induced-sublimation,-as-from-existence's—effusing/ecstatic—
 inlining-as-⁴¹historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
⁴²historicity-tracing-{science-ideology/fashionability/distraction})} as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷'. Such a conception of epistemicity is rather all-
 englobing with regards to all human knowledge as to the reality of
 hermeneutic/reprojecting/supererogating/zeroing
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness for human
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought
 in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-
 disentanglement-by}-postconverging-entailment (as to Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology , institutional-development-as-to-social-function-
 development and living-development-as-to-personality-development); with the extensive
 development of many a formalised and elaborate domains-of-study like natural sciences unique
 experiential inordinary existentialising-frames (inordinary because the human has to invest an
 unusual/inordinary amount of mental resource in an unusual/inordinary existentialising-frame
 of contemplation associated with their thought-experiments, material equipment conception for
 their experiments, institutional frameworks of experimentation, etc. but so while utilising more
 succinctly the very same overall 'human hermeneutic/reprojecting/supererogating/zeroing
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity'
 as experiential contrivance/arrangement of ordinary/usual life though in a different

capacity/potentialisation such that in reality scientific experiments or observations are just circumstantial/contextualised elaborateness of natural human ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness as so-construed as actually ‘implicated-or-explicated—philosophically’ in driving the exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> insight for such scientific experiments or observations) and not overriding the very same human hermeneutic/reprojecting/supererogating/zeroing ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity (reflecting the fact that the notions of scientific experiments and observations are just extensions of a human hermeneutic/reprojecting/supererogating/zeroing ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness contemplation of ordinary existential experience and observations). Such a ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> conception of epistemicity it is herein contended is of most profound social and overall knowledge aporeticism overcoming/unovercoming relevance. Human angling-of-imaginary (unlike the predisposition to mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of human psychical-nascency) construes of knowledge as of emergent social conception and instigation for knowledge formation/creation (and so beyond and unfazed by its supposed manifest institutional capture/catchmenting) with regards to the veridical existential veracity of knowledge for prospective ontologising/re-ontologising sublimating/emancipating expansion of human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’. In this regards, desublimating attitudes of mere institutional imprimaturing do not necessarily constrain the possibility for divergent social interests for prospective existential ontologising/re-ontologising conception for sublimating knowledge-reification—gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness ³ -in {preconverging-disentailment-by} -postconverging-entailment> (and critically veridical intellectualism rather perceives institutional stature as the opportunity to further demonstrate and invest in demonstrating its effective intellectual relevance whereas an institutionalised notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } tend to construe of institutional stature as a defensive fall-back as to mere-formulaic institutional-imprimaturing and institutional-legalism poorly upholding/perpetuating the veridical knowledge sublimating contemplation behind the institutional formation/creation in-the-very-first-place as so-inceptively instigated as of ‘prior originariness-parrhesia,—as-spontaneity-of-aestheticisation in want for prospective originariness-parrhesia,—as-spontaneity-of-aestheticisation with human limited-mentation-capacity-deepening⁵³’ and as so-failing to prospectively relay genuine-knowledge production as rather undergirded as of dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)). Such an incipient social conception and instigation of prospective genuine-knowledge as to its veridical existential veracity underscored the Socratic-philosophers and their successors development of philosophical schools propounding ¹⁰³universalising-idealisation in sublimating self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigm⁷⁰—as-being-as-of-existential-reality subverting the Ancient-sophists ‘non-universalising sophistry ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigm⁶⁵’, likewise budding-positivism movements with their correspondences and initiatives in sublimating self-

assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-
 mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality ultimately led to the
 subversion of medieval-scholasticism ‘non-positivising scholasticism ontological-bad-
 faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵’, and today in
 many ways the postmodern movement is more potent as to its social dynamics of ‘liberation
 and emancipation’ (however incipiently crude as to its sublimating self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–
 as-being-as-of-existential-reality) in the face of surreptitious and spurious strategies of anti-
 intellectual misanalysis, misinformation and complotment as to our modern-day ‘pedantic
 totalisingly-disentailing—discretion/whim-of-thought ontological-bad-
 faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵’. Thus the more
 centrally defining element of human angling-of-imaginary speaks to human capacity for
 contemplation of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹ nonpresencing-
 <perspective–ontological-normalcy/postconvergence>) epistemic-projection which is in many
 ways elusive to psychical-nascency disposition. But then this is no more different for the
 implicit projective-insights approach to thinking pervading the natural sciences; as to a
 fundamental aptitudinal capacity to think in terms of perspectives (implicitly speaking to such
 notions like projections and fields of conceptualisation that do not absolutise our present
 conceptualising framework and actually factor in the limited-mentation-capacity as to
 apriorising/axiomatising/referencing to then project of the implications of human limited-
 mentation-capacity-deepening⁵³ of apriorising/axiomatising/referencing). In this regards, (and
 as priorly indicated herein just as conceptualising ‘the actuality-<as-to-history> of physical
 manifestations of the cosmos as astronomy’ with physics rather construed as the
 ‘archaeological/deconstructive–conceptualisation-<as-to-its-ahistorical-emancipation> of such
 an actuality conception that is astronomy’ with the implication that the ‘beholdening

astronomical manifestations of planetary phenomena, planets, stars, galaxies, etc. as to a given shape of the universe and its becoming' are conceptualised from the ahistorical-emancipation of physics as of an underlying physics archaeological/deconstructive-conceptualisation that allows for the momentous sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> of astronomy to be construed and so unlike a naïve desublimating ⁴⁷historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition approach that fails to factor in that the varied 'beholdening astronomical manifestations of planetary phenomena, planets, stars, galaxies, etc. as to a given shape of the universe and its becoming' are rather undergirded by an ahistorical-emancipation of conceptualisation of congruent physics principles as to their underlying ontological-contiguity⁶⁷), in many ways the implicated notions of Foucauldian genealogy/archaeology and Derridean différence deconstruction as well as explicated herein as of the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (implied ¹⁵de-mentation-<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> so-underlying human fundamental ontology-driven 'postconverging-or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics') are tantamount to 'an ahistorical-emancipation projection and grasp of the fundamental human psyche and potential' undergirding the actualities of societies and individuals reflected as human aestheticisation—and-aestheticisation-towards-ontology (as to social-setups imbued 'supposed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of ⁵⁶meaningfulness-and-teleology⁹⁹ underlied by language, culture, social institutions, technical knowhow, etc., and so as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-

personality-development’); as so-reflecting the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-tissue-of-social-emanance as to attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’ (as herein underscored by the ahistorical nature of human prior-institutionalisation-threshold-by-prospective-uninstitutionalised-threshold¹⁰², and as so-reflecting underlying human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’) upon which such ‘a projection of ahistorical-emancipation knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ is so-bound to ‘elicit the veridical manifestation of prior/present/prospective human sublimating ⁴⁶historicality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of ontological-contiguity⁶⁷’ over ‘naïve accidented/disparate’ conceptualisation as to ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism> bound to fall into ‘beholdening ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition lacking in the capacity for ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity⁶⁷’ (as to a fundamental lack of knowledge-notionalisation that explains everything as to both manifest knowledge and ignorance explanations). Basically, given that such ‘a projection of ahistorical-emancipation knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ is even more unsettling (as to ‘the psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ implications
 on human⁸³ reference-of-thought as grandest-axiomatic-construct of⁵⁶ meaningfulness-and-
 teleology⁹⁹ 'existentialising-decisionality' of prospective transcendence-and-
 sublimity/sublimation/~~supererogatory-de-mentativity~~), in many ways the 'communicable
 contemplative veracity of such transcendence-and-sublimity/sublimation/~~supererogatory-de-
 mentativity~~ thought' can only be 'glimpsed of, countenance/appreciated in the margins and
 communicated rather as of prospective metaphoricity⁵⁷' (just as it can fairly be argued that even
 budding-positivists never really grasped the full veracity of their prospective transcendence-
 and-sublimity/sublimation/~~supererogatory-de-mentativity~~ rational-empiricism thought
 associated 'psychologismic~apriorising/axiomatising/referencing-~~{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ implications
 on human⁸³ reference-of-thought as grandest-axiomatic-construct of⁵⁶ meaningfulness-and-
 teleology⁹⁹ 'existentialising-decisionality' and so let alone the anti-positivistic stances of their
 medieval-scholasticism distractors imbued prior
~~psychologismic~apriorising/axiomatising/referencing-~~{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 constitutedness¹⁴ ~~in preconverging entailment~~); and so speaking to the veracity/reality of the
 'intellectual ineptness' of the 'self-presence/self-constitutedness¹⁴ ~~<in-perspective-epistemic-
 abnormalcy/preconvergence³¹>~~ in prospective relative-ontological-incompleteness⁸⁸' exposed
 to such contemplation as it highlights the given institutionalisation prospective
 uninstitutionalised-threshold¹⁰² (inducing an intellectual paradox of disontologising wherein a
 state of relative-ontological-incompleteness⁸⁸ 'as to its flawed in-effect absolution-~~<as-to-
 apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ ~~in preconverging-~~~~~~~~

~~entailment~~> appropriating/presumptive ontological-veracity' is supposedly superseding/arrogatingly analysing the veracity of prospective relative-ontological-completeness⁸⁷ projection). The critical point here is about enunciating that veridical ontological-performance⁷²-<including-virtue-as-ontology> of human ⁵⁶meaningfulness-and-teleology is rather manifested in attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ induced 'epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-⁴⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction})} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension³⁷' (and so more than just mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation that fails to account for the 'attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ station of relative-ontological-incompleteness⁸⁸ as it affects contemplation' and hence falsely implies that there is 'a neutral state of in-effect absolution-<as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—constitutedness ⁴-in-preconverging-entailment>' from whence sound human contemplation projectively arises rather than the reality of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ with human limited-mentation-capacity-deepening⁵³ as to 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-

normalcy/postconvergence>)); and so speaking to the overall prolongation of contextualising/existentialising–attendant-ontological-contiguity⁶⁷ rather veridically elicited as from prospective ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity⁶⁷. Critically, we can grasp a glimpse of this fundamental psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness¹³ -in- {preconverging-disentailment-by} postconverging-entailment difficulty with such a question as what is the meaning (as of projected mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation) of the ‘successive apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world knowledge conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism institutionalisations’ of base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and prospective ¹⁸deprocrpticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought respectively for the ‘self-presence/self-constitutedness¹⁴-<in-perspective–epistemic-abnormalcy/preconvergence³¹> prospectively in the relative-ontological-incompleteness⁸⁸ psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in- preconverging-entailment’ state of recurrent-utter-uninstitutionalisation, recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrpticism–or–disjointedness-as-of-⁸³reference-of-thought? Critically, as well the answer fundamentally call in question the self-presence/self-constitutedness¹⁴-<in-perspective–epistemic-abnormalcy/preconvergence³¹> contemplative capacity as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrpticism–or–

disjointedness-as-of-⁸³reference-of-thought respectively in contemplating such prospective
~~psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed~existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in- {preconverging-disentailment-by}—postconverging-entailment~~ implications;
 with the true reality of such a question and its discursivity rather translating/metaphorising as a
 notion of manifest attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ induced ‘epistemic-
 growth/disquiet/discomfort-~~(induced-sublimation,-as-from-existence’s—effusing/ecstatic—~~
~~inlining-as-⁴⁰historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-~~
~~historicity-tracing- {science-ideology/fashionability/distraction})~~ as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷’ respectively as towards base-institutionalisation,
¹⁰³universalisation, positivism/rational-empiricism and prospective ¹⁸deprocrypticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought (thus validating the contention that
 the ‘communicable contemplative veracity of such transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity thought’ can only be ‘glimpsed of,
 countenance/appreciated in the margins and communicated rather as of prospective
 metaphoricity⁵⁷’ with pretenses of ‘self-presence/self-constitutedness¹⁴-<in-perspective-
 epistemic-abnormalcy/preconvergence³¹> prospectively in relative-ontological-
 incompleteness⁸⁸ ~~psychologismic~apriorising/axiomatising/referencing- {of-attendant-~~
~~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—~~
 constitutedness¹⁴ ~~in-preconverging-entailment~~’ in many ways just pompous ignorance at best
 and at worst deliberate notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~
~~as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-~~

completeness⁸) especially so-manifested in the wanton cultivation of mere-formulaic institutional-imprimaturing and institutional-legalism over genuine knowledge interest). The more fundamental point here is to reflect upon the fact and implications that beyond the accompanying 'distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ of notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation' in the human notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge> existentialising–frame of transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity, the very possibility for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity as to angling-of-imaginary lies with the reality of human 'epistemic-growth/disquiet/discomfort-<induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-⁴historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴historicity-tracing-{science-ideology/fashionability/distraction}> as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷' as overcoming psychical-nascency; as so-conveyed from the implication of underlying human 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' that ontologising is veridically about 'expansion of human ontologising possibilities so-construed as aporeticism overcoming/unovercoming' speaking critically of an exercise of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This 'ahistorical-emancipation as to archaeological/deconstructive–conceptualisation of prior/present/prospective human ontologising insight as of ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity⁶⁷ conceptualisation

as to prior/present/prospective epistemic-projection' contrasts with flawed 'theoretical conceptualisations of the social as to ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ epistemic-projection devoid of ontological-contiguity⁶⁷ conceptualisation as to prior/present/prospective epistemic-projection' (as the latter puts into question the veracity of this very same notion of ontologising as in the natural sciences with regards to prospective human aporeticism overcoming/unovercoming) and is herein construed as manifesting 'beholdening ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition lacking in the capacity for ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity⁶⁷'. Critically, it can be appreciated that the fundamental dimensionality-of-sublimating²⁵—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)~~ (undergirding the 'psychologismic~apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment implications on human ⁸³reference-of-thought as grandest-axiomatic-construct of ⁵⁶meaningfulness-and-teleology⁹⁹ existentialising—decisionality' of transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ inducing the given registry-worldview/dimension contextualising/existentialising—attendant-ontological-contiguity⁶⁷ with regards to its ~~Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—~~ ~~meaningfulness-and-teleology~~ , institutional-development—as-to-social-function-development and living-development—as-to-personality-development), is existentialisingly 'downgraded/demoted along beholdening—existentialising-echelons of human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-

vestedness/normativity-<discretely-implied-functionalism>’ (in ‘in-effect absolutio-~~as-to-~~
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness ¹⁴-in-preconverging-
 entailment>’ adherence to the given registry-worldview/dimension knowledge-reifying-and-
 empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued
 theoretical/conceptual/operant implications’ as to psychical-nascency) which ‘assume a
 beholdening self-purposefulness’ that ‘ultimately renders irrelevant/unquestioned the manifest
 instigation/incipience of prior undergirding dimensionality-of-sublimating²⁵-
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) induced translation/metaphorising for prospective ⁶¹nonpresencing-
 <perspective-ontological-normalcy/postconvergence> epistemic-projection of ontological-
 contiguity⁶⁷’ (with such ‘in-effect absolutio-~~as-to-~~apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—constitutedness ¹⁴-in-preconverging-entailment>’ manifestation of beholdening
 self-purposefulness in prospective disontologising, as to its implied
 <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-
 construct/valuation-and-derived-parameterising) and <amplituding/formative>entailment-<as-
 to-totalising-contiguous/coherent-factuality-of-variability) of the registry-
 worldview/dimension, underscoring its given ‘social-functioning-and-accordance—as-of-
 social-stake-contention-or-confliction imbuing existentialising-frame of
 disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold ⁶²). The
 psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-~~{preconverging-disentailment-by}~~-postconverging-entailment implications

here being that the <cumulating/recomposuring-attendant-ontological-contiguity >-successive
 registry-worldviews/dimensions as to the overall ontological-contiguity⁵⁷—of-the-human-
 institutionalisation-process⁶⁸ involve successively induced
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—re-originariness/re-origination as of
 the very same fundamental dimensionality-of-sublimating²⁵—
 (<amplituding/formativ>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation). This speaks to a relatively poor human capacity (as to psychical-
 nascency) to constructively integrate as of limited-mentation-capacity-deepening⁵³ the
 ‘psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment implications
 as of the very same fundamental dimensionality-of-sublimating²⁵—
 (<amplituding/formativ>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)’ in attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ induced ‘epistemic-
 growth/disquiet/discomfort- {induced-sublimation,-as-from-existence’s—effusing/ecstatic-
 inlining-as-⁴⁶historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
⁴historicity-tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ instigating the <cumulating/recomposuring-attendant-
 ontological-contiguity >-succession of registry-worldviews/dimensions (as to angling-of-
 imaginary). In this regards, the very central notion of singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹² as to postmodern ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-
 <as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹² is so-fundamentally
 underlied by the very same dimensionality-of-sublimating²⁵ -
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation) (that effectively supersedes/attends-to underlying desublimating
 human ~~preconverging~~-existential-extrication-as-of-existential-unthought). It is effectively the
 lack of dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (so-
 reflected in the ~~psychologismic~apriorising/axiomatising/referencing~~-{of-attendant-
 ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ -in ~~preconverging~~-entailment implications of ‘~~preconverging~~-existential-
 extrication-as-of-existential-unthought downgrading/demoting of human ontological-
 performance⁷² -<including-virtue-as-ontology> along beholdening–existentialising-echelons of
 human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-
 <discretely-implied-functionalism>’ in human distractive-alignment-to-⁸³reference-of-thought-
 <of-apriorising/axiomatising/referencing>³⁰ as to manifest dimensionality-of-desublimating-
 lack-of²⁶ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation)), that underlies human desublimating ‘beholdening as sovereignising–
 imbued-subontologisation/subpotentiation’ over the sublimating–nascence of ‘unbeholdening
 ontologising-depth as to backdrop-of-inherent-immanent-existence’s–sublimation-structure-
 <of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’ (in the confliction

between human psychical-nascency shallow-supererogation⁹⁶ and angling-of-imaginary
 profound-supererogation⁹⁶ respectively). As to human conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-~~(exuding-
 hermeneutically/reprojectively/supererogatingly/zeroingly-in-~~<amplituding/formative-
 epistemicity>totalising-as-from-‘existence’s~effusing/ecstatic-inlining’;-as-
 ‘interlay/organicism/aestheticising-handle- {manifest-supererogatory~de-mentative-
 amplituding-or-mental-aestheticising-attuning}’,-in-supererogatory-projective-
 arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing—for-‘aestheticising-re-margining/re-edging/re-acuity—
 in-postconverging/preconverging_circumscriptive/totalitative-restructuring’—educing—
 sublimation/desublimation>~~ (driving ¹⁵de-mentation-~~(supererogatory~ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ dynamics), the
 ‘psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-~~{preconverging-disentailment-by}~~ postconverging-entailment implications
 of the fundamental dimensionality-of-sublimating²⁵-
~~<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation}>~~ in attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ induced ‘epistemic-
 growth/disquiet/discomfort-~~(induced-sublimation,-as-from-existence’s—effusing/ecstatic-
 inlining-as-⁴⁰historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
⁴historicity-tracing- {science-ideology/fashionability/distraction} }~~) as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ rather speaks to the ontological-veracity of~~

⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation over ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
conceptualisation; as to fact that ‘human-decisionality-<as-to-play-of-valid/invalid-
decisionality-imbued-sublimation/desublimation> omni-potential commensurability with
inherent immanent-existence’s sublimation-structure’/omnipotentiality is effectively ‘an already
achieved potential as to the fundamental dimensionality-of-sublimating²⁵—
<<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation)’ beyond any ‘mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> of existentialising actualisation of
reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation’. Such that existentialising as to actualisation is rather effectively about
‘postconverging—dementating/structuring/paradigming to fundamental dimensionality-of-
sublimating²⁵—<<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) potential’ for ‘human-decisionality-<as-to-play-of-valid/invalid-
decisionality-imbued-sublimation/desublimation> omni-potential commensurability with
inherent immanent-existence’s sublimation-structure’/omnipotentiality; with such a ‘de-
mentating/structuring/paradigming ontological-performance⁷²-<including-virtue-as-ontology>’
being of apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
disentailment by} postconverging-entailment implied ⁵⁵maximalising-recomposuring-for-
relative-ontological-completeness⁸⁷—unenframed-conceptualisation and not
apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-

entailment implied ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation (with the latter inducing a flawed ‘in-effect absolution-<as-to-
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—constitutedness ⁴in-preconverging-
 entailment> intelligibility reflex’ for aestheticisation-and-aestheticisation-towards-ontology
 since it fails to factor the epistemic-projection as to projective-insights that must necessarily
 arise given human limited-mentation-capacity before predicative-insights, and so out of
 shallow-supererogation⁹⁶ with respect to
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness). Thus human
 intelligibility ontological-performance⁷²-<including-virtue-as-ontology> is ‘an exercise of
 epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> epistemic—projective-equalisation’ (so-construed as
 <amplifying/formative-epistemicity>totalising~conflatedness¹³ of ⁵⁶meaningfulness-and-
 teleology⁹⁹ involving ‘the epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual
 of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in rede-
 mentating/restructuring/reparadigming intelligibility-<as-to-human-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysetup/re-measuringinstrumenting-process,-in-<amplifying/formative-
 epistemicity>totalising~conceptualisation>’; wherein ‘the epistemic-totalising³³~resubjecting or
 totalising-entailing~reconstrual of motif-as-to-aestheticisation-<imbued-projective-
 arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in inducing aestheticisation-towards-ontology’ necessarily implies that
 intelligibility itself is seedingly/incipiently encumbered with ‘presublimating relic/artifactual-

beholdening-constitutedness¹⁴ ⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition’ when it comes to eliciting ‘prospective/nascent sublimating
 supererogatory~unbeholdening-conflatedness¹³ momentous ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’, and so all along
 from the very seeding/incipient aestheticisation—and-aestheticisation-towards-ontology and so-
 perpetuative as to human Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology ,
 institutional-development—as-to-social-function-development and living-development—as-to-
 personality-development). This epistemic—projective-equalisation exercise (‘exercise of the
 epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> epistemic—projective-equalisation’) underlying ‘veridical
 ontological-performance⁷²-<including-virtue-as-ontology> of human intelligibility’ (as of
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment implied ⁵⁵maximalising-recomposuring-for-
 relative-ontological-completeness⁸⁷—unenframed-conceptualisation ontological-veracity) is
 effectively undergirded by ‘various notional~asceticism’ implied-and-instigated dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-
 distension²⁷’ so-associated with ‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-
 conflatedness¹³-or-ontological-reprojecting (expounded as ‘intemporal-prioritisation-of-
⁸³reference-of-thought’—as-conflatedness¹³-or-ontological-reprojecting emphasising ⁸³reference-
 of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as rather about intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-

normalcy/postconvergence); and so as to the ('postconverging-dementating/structuring/paradigming to fundamental dimensionality-of-sublimating²⁵ <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) potential' for 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality) and so-parrhesiastically educated 'sublimating reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation methodologising/mutualising/organising/institutionalising (with regards to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development)'. Critically 'the exercise of the epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation' allows no room for any human ~~preconverging~~-existential-extrication-as-of-existential-unthought supposed conception of knowledge (which necessarily points to deficient human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/etc. but for a naïve conceptualisation lacking in prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection); as so-naively and nombrilistically associated with our ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ practices of ontologically-flawed 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign's service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-~~induced-sublimation,-as-from-existence's—effusing/ecstatic-inlining-as-~~¹⁶historiality- {science/authenticity/nonextrication}-

beyond-mere-formulaicity-as-⁴⁰ historicity-tracing-~~{science-ideology/fashionability/distractio~~n}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ which supposedly supersedes the veracity of ‘psychologismic~apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ -in-~~{preconverging-disentailment-by}~~ postconverging-entailment implications as of the very same fundamental dimensionality-of-sublimating²⁵ -~~<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}~~’ in attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ induced ‘epistemic-growth/disquiet/discomfort-~~(induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-⁴⁰ historicity-tracing-~~{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-~~ historicity-tracing-~~{science-ideology/fashionability/distractio~~n}}~~’ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (and as so-reflected from a prospective⁶¹ nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection). The latter basically underlines ‘the de-mentative/structural/paradigmatic ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought historial notional~knowledge-reification-gesturing-~~in-prospective psychologismic~apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness -in-~~{preconverging-disentailment-by}~~ postconverging-entailment~~> that enabled the attainment of our present-level emancipation/sublimation (so-gleanable as to angling-of-imaginary implied ‘multicenturies-long human crossgenerational Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity’) whereas ‘the former is rather our self-
importance in-effect absoluteness-<as-to-apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
constitutedness⁴ in-preconverging-entailment> disentanglement ignoring of the de-
mentative/structural/paradigmatic postconverging-nonextricatory-existential-preempting-of-
existential-unthought historial notional~knowledge-reification-gesturing-<in-
prospective-psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
conflatedness³ in-{preconverging-disentanglement-by}-postconverging-entailment> of human
limited-mentation-capacity-deepening⁵³ (manifested as to our present ‘disjointing totalisingly-
disentailing—discretion/whim-of-thought disontologising’ <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’). This critical
but counter-intuitive insight of such disentailing (as to ontologically-flawed
‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-
institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-
growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—
inlining-as-⁶ historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
⁴ historicity-tracing-{science-ideology/fashionability/distraction}}) as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷’ as so-recurrent along the <cumulating/recomposuring-
attendant-ontological-contiguity >-succession of registry-worldviews/dimensions) is that
‘referencing any given registry-worldview/dimension in-effect absoluteness-<as-to-

~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment~~ self-conception of ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/etc. as to its ~~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment~~ implied ⁵¹incrementalism-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation’ speaks of a de-
 mentative/structural/paradigmatic ontological-deficiency (that cannot account for the possibility
 of the <cumulating/recomposuring-attendant-ontological-contiguity >-succession of registry-
 worldviews/dimensions as to its projected self-presence/self-constitutedness¹⁴-<in-perspective-
 epistemic-abnormalcy/preconvergence³¹ > ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴), with such a <cumulating/recomposuring-attendant-ontological-
 contiguity >-succession of registry-worldviews/dimensions arising only as of
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-
 disentanglement-by} postconverging-entailment~~ implied ⁵⁵maximalising-recomposuring-for-
 relative-ontological-completeness⁸⁷—unenframed-conceptualisation ontological-veracity of
~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ of human
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹. Hence given human
 limited-mentation-capacity (as to the reality of deficient human ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/etc. ‘in the exercise of the epistemic—
 projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> epistemic—projective-equalisation’), the possibility of human

~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ rather lies in
 ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ as of
 ‘various notional~asceticism⁴ implied-and-instigated dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’ so-associated with
 ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-
 reprojecting (expounded as ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-
 conflatedness¹³-or-ontological-reprojecting emphasising ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ as rather about intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence) and in so-
 parrhesiastically educating ‘sublimating reproducibility—mathesis/motif/throwness-
 disposition,-as-reproducibility-of-aestheticisation
 methodologising/mutualising/organising/institutionalising (as to human Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
 function-development and living-development-as-to-personality-development)’. It is critical to
 note here that such ~~postconverging-nonextricatory-existential-preempting-of-existential-~~
~~unthought ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/etc.~~ (‘in
 the exercise of epistemic—projective-equalisation of human station of ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective-
 ontological-normalcy/postconvergence> epistemic—projective-equalisation’) rather lies with
 manifest ‘psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment-by} postconverging-entailment implications
 as of the very same fundamental dimensionality-of-sublimating²⁵ |
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)’, in attendant-ontological-contiguity⁶⁷ ~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ induced ‘epistemic-
 growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic-
 inlining-as-⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
 historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ (so-critically eliciting/prompting/stimulating
 ‘multicenturies-long human crossgenerational Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology⁹⁹ prospective transcendence-and-sublimity/sublimation/supererogatory-de-
 mentativity’), and not the epochal in-effect absolution-<as-to-
 apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-
 entailment> conception of ‘human lifespan extricatority punctuality/immediacy of depth-of-
 thought’ as practically reflected in the ‘existentialising-frame of supposed
 friendship/family/social/professional values that-fail/if-failing the possibility for fundamental
 dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’. Even as
 the human psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ in preconverging-entailment implications as to ‘human lifespan extricatority
 punctuality/immediacy of depth-of-thought’ of the self-presence/self-constitutedness¹⁴-<in-
 perspective-epistemic-abnormalcy/preconvergence³¹> of⁷⁹ presencing—absolutising-identitive-

constitutedness¹⁴ is relatively unsophisticated/narrow-minded/parochial/of-short-attention-span/susceptible-to-disontologising-gimmickiness-and-numbing when it comes to projecting/countenancing (as to the ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/etc. of ‘lifespan existentialising veracity of conceptualisation’) ‘the veridical ~~psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in- {preconverging-disentailment by} postconverging-entailment~~ implications of ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/etc. as to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism beyond lifespan mental-projection’, (whereas with the very same requisite sublimating gesturing but rather within the existentialising-frame of any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to its institutional-development-as-to-social-function-development and living-development-as-to-personality-development ‘even as to lifespan existentialising veracity of conceptualisation’ it can be appreciated/gleaned that our base limited-mentation-capacity effectively appreciates the adequacy of cultivation/learning/practice/investment over time in many a concern or domain-of-interest or subject-matter imbued technicity/profundity as to requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for appropriately sublimating ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/etc.). The bigger point here is that the notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> associated with all the ~~<cumulating/recomposuring-attendant-ontological-contiguity >~~-successive registry-

worldviews/dimensions prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ is particularly challenging to human limited-mentation-capacity psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment implications contemplation as to the fact that any given registry-worldview/dimension (as to human limited-mentation-capacity) is limited in its notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> reflected as its prospective uninstitutionalised-threshold¹⁰², as at this point in practical terms it manifests a disontologising desublimation relation to its human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’; and thus reflecting its human preconverging-existential-extrication-as-of-existential-unthought failing of postconverging-nonextrictory-existential-preempting-of-existential-unthought ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/etc. (‘in the exercise of epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation’). The further implication here is that human aestheticisation—and-aestheticisation-towards-ontology (as to social-setups imbued ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation of ⁵⁶meaningfulness-and-teleology⁹⁹ underlied by language, culture, social institutions, technical knowhow, etc., and so as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-

personality-development'), fundamentally speaks to 'the exercise of epistemic—projective-
 equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to
 prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>
 epistemic—projective-equalisation' as to the attained/achieved underlying 'veridical
 ontological-performance⁷²-<including-virtue-as-ontology> of human intelligibility' (as so-
 undergirding human institutional-cumulation/institutional-recomposure-~~{as-to-
⁴historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}); and so in
 reflecting the attained/achieved manifest
 'psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in-~~{preconverging-disentailment-by}~~ postconverging-entailment implications
 as of the very same fundamental dimensionality-of-sublimating²⁵ -
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation}~~ in attendant—ontological-contiguity⁶⁷~duced—
 existentialising/contextualising/textualising-contiguity⁴⁰ induced 'epistemic-
 growth/disquiet/discomfort-~~{induced-sublimation,-as-from-existence's—effusing/ecstatic—
 inlining-as-⁴⁶historiality- {science/authenticity/nonextrication} -beyond-mere-formulaicity-as-
¹historicity-tracing- {science-ideology/fashionability/distraction}}~~ as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷' (as attained/achieved elicited/prompted/stimulated
 'multicenturies-long human crossgenerational Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology⁹⁹ prospective transcendence-and-sublimity/sublimation/supererogatory~de-~~

mentativity'). But then the very dilemma here for the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as to angling-of-imaginary is that 'human lifespan extricatority punctuality/immediacy of depth-of-thought' has an all-englobing hold of <preconverging~'motif-and-apriorising/axiomatising/referencing'~imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) upon any given registry-worldview/dimension that is 'naturally de-mentated/structured/paradigmed not to reflect beyond its ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴' (notwithstanding existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>). While the human mind can chippingly/fragmentingly/peripherally project of prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-disentailment-by} postconverging-entailment (as to prospective deliverance/liberation/emancipation from 'human lifespan extricatority punctuality/immediacy of depth-of-thought' as an all-englobing hold of <preconverging~'motif-and-apriorising/axiomatising/referencing'~imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) when it comes to prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸ -reference-of-thought-⁸ devolving> (backed with effectively constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶), it is of an

altogether different scale projection with regards to ‘prospective human ⁸³reference-of-thought conception as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ (in response to the ‘blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving’ of prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought-⁸⁴devolving>) explaining the higher human existentialising—frame emotional-involvement and associated blurriness⁷ of such a more comprehensive ⁸³reference-of-thought projection of psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment (eliciting institutionalised notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } desublimation with its associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> in undermining re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ for prospective sublimation possibilities as to the given registry-worldview/dimension ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’). The difficulty of such a more comprehensive ⁸³reference-of-thought projection of psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment can be

appreciated in the sense that in the bigger picture ‘all the life and rational of life that is/exists’ of the respective existential mental-states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrypticism—or–disjointedness-as-of-⁸³reference-of-thought as of their respectively attained/achieved human aestheticisation—and–aestheticisation-towards-ontology (as to social-setups imbued ‘supposed reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation of ⁵⁶meaningfulness-and-teleology⁹⁹ underlied by language, culture, social institutions, technical knowhow, etc., and so as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development’), ‘can hardly fathom of the prospective superseding translation/metaphorising of the same epistemicity scope’ (arising from superseding human limited-mentation-capacity-deepening⁵³ as to the prospective ‘exercise of epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic—projective-equalisation’) as so-supersedingly-translating/metaphorising respectively as of prospectively explicated base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and ¹⁸deprocrypticism—or–preempting—disjointedness-as-of-⁸³reference-of-thought. This insight critically explains why ‘we don’t truly grasp the meaning and organic-knowledge of the Socrates, Platos, Galileos, Descartes, Newtons, Diderots, Nietzsches, etc. of the world on the basis of projected mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation’ (underlying their implicated prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-

teleology⁹⁹) but rather their true meaning and organic-knowledge as metaphoricity⁵⁷ are inscribed in their originariness-parrhesia,—as-spontaneity-of-aestheticisation projected prospective human ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷—
 {sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness /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—
 psychologism⁸⁹ aestheticisation—and-aestheticisation-towards-ontology (with regards to social-
 setups imbued ‘supposed reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation of ⁵⁶meaningfulness-and-teleology⁹⁹ underlied by language,
 culture, social institutions, technical knowhow, etc., and so as to human Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-
 function-development and living-development—as-to-personality-development’); and so with
 respect to their implicated prospective ‘psychologismic~apriorising/axiomatising/referencing-
 {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}—postconverging-
 entailment implications as of the very same fundamental dimensionality-of-sublimating²⁵—
 {<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation}’ in attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰ induced ‘epistemic-
 growth/disquiet/discomfort—{induced-sublimation,—as-from-existence’s—effusing/ecstatic—
 inlining-as-⁴⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-

historicity-tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension⁷⁷. That said, the reality as to human limited-mentation-
 capacity is that a registry-worldview/dimension conception of ‘all the life and rational of life
 that is/exists’ is ever always sub-par to the requisite human intemporal-prioritisation-of-
⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting potential for the
 prospective ‘exercise of epistemic—projective-equalisation of human station of ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective-
 ontological-normalcy/postconvergence> epistemic—projective-equalisation’ (explaining why
 such a possibility can only arise as to intemporal-prioritisation-of-⁸³reference-of-thought’-as-
 conflatedness¹³-or-ontological-reprojecting eliciting/prompting/stimulating angling-of-
 imaginary implied ‘multicenturies-long human crossgenerational Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ prospective transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity’ and not the epochal in-effect absolution-
 <as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment> conception of psychical-nascency implied ‘human lifespan extricatory
 punctuality/immediacy of depth-of-thought’ as practically reflected in the ‘existentialising-
 frame of supposed friendship/family/social/professional values that-fail/if-failing the possibility
 for the very same fundamental dimensionality-of-sublimating²⁵-
 (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)’); and as so-reflected with successive registry-worldview/dimension
 conception of ‘all the life and rational of life that is/exists’ as to their given ⁷⁹presencing—

absolutising-identitive-constitutedness¹⁴ imbued
 ‘<amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-
 construct/valuation-and-derived-parameterising> and <amplituding/formative>entailment-<as-
 to-totalising-contiguous/coherent-factuality-of-variability>’ of ‘punctual
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ rather measuring-up
 success/accomplishment/aspiration in shallow-supererogation⁹⁶ of manifest in-effect
 absolution-<as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness⁴-in-preconverging-entailment> as to the given registry-worldview/dimension
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)’ (which is prospectively in relative-ontological-
 incompleteness⁸⁸-presublimation-construct-of-⁵⁶ meaningfulness-and-teleology⁹⁹
 desublimating~existentialising-decisionality, and so as from blantant brutish
 conquest/subjugation conception associated with ‘measuring-up
 success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation⁹⁶ of
 manifest in-effect absolution-<as-to-apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness⁴-in-preconverging-entailment>’, dominion protection conception associated
 with ‘measuring-up success/accomplishment/aspiration in its paramountcy shallow-
 supererogation⁹⁶ of manifest in-effect absolution-<as-to-apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—constitutedness⁴-in-preconverging-entailment>’, to the very natural-order-of-
 things conception associated with ‘measuring-up success/accomplishment/aspiration in its

patricianism/aristocratism shallow-supererogation⁹⁶ of manifest in-effect absolutio~~n~~-<as-to-
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment>’ and to our subtle modern-day institutionally-distorted/disjointed conception
 associated with ‘measuring-up success/accomplishment/aspiration in its presencing-
 institutional-and-economic shallow-supererogation⁹⁶ of manifest in-effect absolutio~~n~~-<as-to-
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment>’). What is of central pragmatic contemplative relevance here is that ‘human
 aestheticisation-and-aestheticisation-towards-ontology is more readily skewed/facilitated with
 respect to punctual/immediate purposefulness underlying human institutional-development-as-
 to-social-function-development and living-development-as-to-personality-development’ given
 human limited-mentation-capacity (as to the given registry-worldview/dimension
 institutionalisation-threshold in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ arising
 as of their less challenging level of ‘psychologismic~apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging-
 entailment implications but notionally as of the very same fundamental dimensionality-of-
 sublimating²⁵ -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation}’ in attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ induced ‘epistemic-
 growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic-
 inlining-as-⁴⁰historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
⁴historicity-tracing- {science-ideology/fashionability/distraction}) as to construction-of-the-

Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ required for prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹) but that such facileness of human aestheticisation-and-aestheticisation-towards-ontology associated with with human institutional-development-as-to-social-function-development and living-development-as-to-personality-development (which rather relies-on/is-propped-by/is-supported-by the priorly induced profound-supererogation⁹⁶ for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ ‘exercise of epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation imbued psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment implications’) doesn’t dispense the human from prospectively contemplating about its more profound-supererogation⁹⁶ potential of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ anchoring (and particularly as the modern-day ‘living and institutional all-englobing sales/merchandising/materiality logic/rationale/mentality’ threatens to invade/subvert all other human conception of value and worth especially as to the implications for prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ notwithstanding its requisite notional~asceticism⁴ imbued difficulty/challenge given our more

complex and global modern-day ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ poorly cognisant of its prospective disontologising and even when apparently so-cognisant is susceptible to ‘superficial mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to ⁵⁶meaningfulness-and-teleology⁹⁹’ that at best projects of palliation in lieu of the full veridical prospective ontologising-and-re-ontologising possibilities). The veracity of human ¹⁵de-mentation—~~supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics~~ with regards to the underlying rescheduling of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ (implied psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness¹³/formative–supererogating–<projective/reprojective—~~aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence~~>) speaks to the fact that the human/human-mind/human-subpotency ‘is inevitably aporetically bound-to/fated-to/unescapable-from its ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ as to its existentially manifest disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰—or—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵’ (whether of direct-capacity or deferential-capacity as to the possibility for sound/virtuous/veracity-of human ontological-performance⁷²-<including-virtue-as-ontology> or human vices-and-impediments¹⁰⁵) ‘with no room for any human neutral mental-state conception of human ontological-performance⁷²-<including-virtue-as-ontology>’ as to the reality of the aporeticism overcoming/unovercoming implications of human

~~amplifying~~/formative-epistemicity>totalising~thrownness-in-existence³⁵. Thus the epistemic veracity of human ontological-performance⁷²-<including-virtue-as-ontology> implies that the human as to its existentially manifest human ontological-performance⁷²-<including-virtue-as-ontology> can only ever be (consciously or unconsciously) of ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ imbued

psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment or ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵

imbued psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

constitutedness¹⁴ in preconverging-entailment; with regards to ‘human ontological-performance⁷²-<including-virtue-as-ontology> in the attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity¹⁰ of existentially-instantiated human aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹’ as so-underlined with 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)~~ for its veracity/inveracity of ontological-performance⁷²-<including-virtue-as-ontology>. This point is ontologically critical in the sense that, as so-manifested as to when prospective relative-ontological-completeness⁸⁷ avails, the-human/humankind cannot covertly or overtly claim to avoid its prospective human aporeticism overcoming/unovercoming and then pretend not to be prospectively in ‘ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ imbued

psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ in pre-converging-entailment'; so-underlying and pointing to the fundamental
 drivenness of ontology/science as to dimensionality-of-sublimating²⁵—
 (<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) and so rendering the aspiration for prospective human profound-
 supererogation⁹⁶ the most central element of ontology/science (beyond mere-formulaicity-<as-
 to-mere-formulaic—methodologising/mutualising/organising/institutionalising> which is rather
 so-invented/formed/created from prior human profound-supererogation⁹⁶ and ever always in
 want for prospective human profound-supererogation⁹⁶). Saliently thus the articulation of
 knowledge as to its more and more human profound-supererogation⁹⁶ exigency of the 'exercise
 of the epistemic—projective-equalisation of human station of ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> epistemic—projective-equalisation' (as from living-development-
 as-to-personality-development to institutional-development-as-to-social-function-development
 to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹) is much more than just
 'passive transference of mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising> as to secondnatured
 reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation'
 but more critically and potentially speaks to 'the requisite individual-by-institutional-by-social
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing> appraisal for veridical organic-knowledge'; such that in reality knowledge as to
 organic-knowledge can only be truly construed as to 'its human profound-supererogation⁹⁶

imbuing ownership/staking/purchase' associated veridically with implicated-and-explicated attendant-ontological-contiguity⁶⁷ ~duced-existentialising/contextualising/textualising-contiguity⁴⁰ induced 'epistemic-growth/disquiet/discomfort-~~(induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-~~⁴⁶historiality- {science/authenticity/nonextrication}-~~beyond-mere-formulaicity-as-~~⁴⁷historicity-tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷'. Effectively, organic-knowledge as to veridical 'knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications' is rather of a more and more human profound-supererogation⁹⁶ exigency of the 'exercise of the epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation' implications (as from living-development—as-to-personality-development to institutional-development—as-to-social-function-development to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹). This further underlines the fact that the ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection veracity of human ontological-performance⁷²-<including-virtue-as-ontology> (as to the 'full incipient supererogating breadth of human intelligibility transmutation' involving '<supererogatory~human-subpotency>—effecting imbued epistemic-totalising³³ preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-spontaneity-of-aestheticisation' before the incipience of metaphoricity⁵⁷ and then ⁵⁶meaningfulness-and-teleology⁹⁹ as to existentialising—frame), rather lies with ~~postconverging-~~nonextricatory-existential-preempting-of-existential-unthought 'human intemporal-

individuation threading/relaying succession of sublimating gesturings' of 'intemporal-
 prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting as to
 human direct-capacity/deferential-capacity for dimensionality-of-sublimating²⁵-
 <<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation); and so in prospectively induced transversality-<for-sublimating-
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-
 and-apriorising/axiomatising/referencing'¹⁰¹ with respect to any social-setup given 'social-
 functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing
 existentialising-frame of disontologising/ontologising-and-re-ontologising'. This point is
 critical because the 'social-functioning-and-accordance—as-of-social-stake-contention-or-
 confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising'
 as to its second-natured reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation is operantly of an underlying positive-opportunism—of-
 social-functioning-and-accordance⁷⁵ relation to the institutionalisation-threshold of
⁵⁶meaningfulness-and-teleology⁹⁹ and is not necessarily beholdening to prospective human
 profound-supererogation⁹⁶ but rather in many ways secondnatured mere-formulaicity-<as-to-
 mere-formulaic—methodologising/mutualising/organising/institutionalising> (notwithstanding
 that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
 normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> can
 only enable prospective human profound-supererogation⁹⁶ sublimation potential as to a
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection
 beyond such mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising> in prospective human shallow-

supererogation⁹⁶). In this regards, the ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ doesn’t carry/contain ‘any inherent-and-collective social approbative/sanctioning secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation institutionalisation-threshold’ that effectively drive prospective human profound-supererogation⁹⁶. The ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ is rather the secondnatured outcrop of prior human profound-supererogation⁹⁶ as to the latter prompting of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰ –as-being-as-of-existential-reality>’ and ‘¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷)’ as available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’); and so in such prospective human profound-supererogation⁹⁶ manifestation (as to ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ of ‘intemporal-prioritisation-of-⁸³ reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting as to human direct-capacity/deferential-capacity for dimensionality-of-sublimating²⁵-(~~amplifying~~/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁸ /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) prospectively induced transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹). In this respect, the coherence of the sublimating limited-mentation-capacity-deepening⁵³ underlying human history (as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development) is more readily underscored with the ‘⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ reflected sparingly/thinly with the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world intellectual-and-moral profound-supererogation⁹⁶ so-underlined as to their respectively elicited re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹; as to the fact that it is only the ‘protensive-consciousness implied as of such dimensionality-of-sublimating²⁵’-<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) conception of human history’ that can reflect human sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (whereas the shallow-supererogation⁹⁶ of all ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-

vestedness/normativity-<discretely-implied-functionalism> conception of human history are rather exercises in their notional~totalisingly-disentailing—discretion/whim-of-thought elicited desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to their given underlying metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) epistemic apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment). Insightfully (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development), the very notion of human limited-mentation-capacity implies that in-effect human intelligibility (as it is underlied-and-developed in the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of-social-emanance as to attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ with human limited-mentation-capacity-deepening⁵³) is as of prospective ‘⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> manifest re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking³ -‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁷⁰ transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ (as so-immersed notionally in a continuous attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness¹³/formative—supererogating-<projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-
ontological-normalcy/postconvergence>); and so-reflected in prospective ⁶¹nonpresencing-
<perspective-ontological-normalcy/postconvergence> manifest re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
notional~deprocrypticism-prospective-sublimation)⁹⁰ transversality-<for-sublimating-
existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-
and-apriorising/axiomatising/referencing’¹⁰¹ (as so-immersed notionally in a continuous
attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
contiguity⁴⁰ of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
self-becoming/self-conflatedness¹³/formative-supererogating-<projective/reprojective-
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-
ontological-normalcy/postconvergence>)’ induced prospective human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity in voiding/annulling the successive prior
registry-worldview’s/dimension’s supposedly ‘inherent-and-collective social
approbative/sanctioning secondnatured reproducibility—mathesis/motif/throwness-
disposition,-as-reproducibility-of-aestheticisation institutionalisation-threshold’ which rather
speaks of their successively given ‘social-functioning-and-accordance—as-of-social-stake-
contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-
re-ontologising’ uninstitutionalised-threshold¹⁰². In order words, it is self-deceptive to contend
that any given registry-worldview/dimension has an internal/inherent ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ prior_knowledge-reification-gesturing-<in-
prior_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
constitutedness¹⁴-in-preconverging-entailment> (as to mere-formulaicity-<as-to-mere-

formulaic—methodologising/mutualising/organising/institutionalising> of secondnatured
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation)
 accounting-for-and-enabling its prospective human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity as to the reality of the
 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions as herein elucidated. The implication here is that prospective human
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (especially as to
 prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ more human profound-
 supererogation⁹⁶ exigency of the ‘exercise of the epistemic—projective-equalisation of human
 station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic—projective-
 equalisation’) ‘is not and has never been a coherent continuum between any prior registry-
 worldview/dimension knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness in {preconverging-disentailment by} postconverging-entailment> and its
 prospective registry-worldview/dimension knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness in {preconverging-disentailment by} postconverging-entailment>’ (as so-
 manifested by Ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-
 philosophers ‘¹⁰³universalising-idealisation ontologising/re-ontologising’ or medieval-
 scholasticism ‘non-positivising disontologising’ in the face of budding-positivists
 ‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein contended present-

day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ in the face of postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>’); and so because the reality of a registry-worldview/dimension (with regards to its given prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ more human profound-supererogation⁹⁶ exigency of the ‘exercise of the epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’ and the fact that a registry-worldview/dimension is rather a secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation operantly of an underlying positive-opportunism—of-social-functioning-and-accordance⁷⁵ relation with the institutionalisation-threshold of ⁵⁶meaningfulness-and-teleology⁹⁹ mostly as to mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> in prospective <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) means that in many ways prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is de-mentatively/structurally/paradigmatically beyond-the-contemplation of any given registry-worldview/dimension (as of its human psychologismic~apriorising/axiomatising/referencing-
{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in-preconverging-entailment implications as to ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ of the self-presence/self-

constitutedness¹⁴-<in-perspective-epistemic-abnormalcy/preconvergence³¹> of ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ of relatively unsophisticated/narrow-
 minded/parochial/of-short-attention-span/susceptible-to-disontologising-gimmickiness-and-
 numbing. Such that it is veridically the exposure (to ‘constraining existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-
 commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-
 existential-reality>’ and ‘¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-
 to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁹’) as available-to/elicitable-to the social-functioning-and-accordance—as-of-
 social-stake-contention-or-confliction conception of any given registry-worldview/dimension
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)’) of the human ‘social-functioning-and-accordance—
 as-of-social-stake-contention-or-confliction imbuing existentialising-frame of
 disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold¹⁰² that (as of
 prospective ‘⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> manifest
 re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ transversality-<for-
 sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative—
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ (as so-immersed notionally
 in a continuous attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ of psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-

conflatedness¹³/formative–supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>) induces prospective transcendence-and-
 sublimity/sublimation/supererogatory–de-mentativity. The bigger point here, is to draw-out-
 the-dividing-line/make-the-distinguo between ‘notional~philosophy-<as-to-the-veridical-
 conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-
 in-relative-ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-
 knowledge> as to its human sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’> assignment’ and ‘notional~pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷} as to its human desublimating⁴⁷historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition’; as so-reflecting the fact that
 thinking/thought/notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-
 englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-
 completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge> veridically
 commences only after a developed sense of ‘⁶¹nonpresencing-<perspective–ontological-
 normalcy/postconvergence> manifest re-originary–as-unenframed/unbeholdening/outlier-
 conceptualisation-{imbued-postconverging/dialectical-thinking²¹ -‘projective-
 insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-
 sublimation}⁹⁰ transversality-<for-sublimating–existential-eventuating/denouement>~of-
 affirmative-and-unaffirmative–disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ (as so-immersed notionally in a continuous attendant–
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ of

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-
 becoming/self-conflatedness¹³/formative–supererogating-<projective/reprojective—
 aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
 ontological-normalcy/postconvergence>), and as underlied by dimensionality-of-sublimating²⁵ |
 (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation) imbued profound-supererogation⁹⁶ as to postconverging-
 nonextricatory-existential-preempting-of-existential-unthought ‘human intemporal-
 individuation threading/relaying succession of sublimating gesturings’ as of ‘intemporal-
 prioritisation-of-³³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting, and so-
 implied with regards to ‘the ontological-good-faith/authenticity⁶⁹~postconverging–de-
 mentating/structuring/paradigming⁷⁰ imbued
 psychologism~apriorising/axiomatising/referencing-{of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-{preconverging-disentailment-by} postconverging-entailment of the
 sublimating~existentialising–decisionality of implicated nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸ –
⁸³reference-of-thought-⁸⁴devolving> or explicated social-and-institutional-frameworks-of—
 referencing/registering/decisioning of human ⁵⁶meaningfulness-and-teleology⁹⁹’ (as to Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-development–as-to-social-
 function-development and living-development–as-to-personality-development). With the
 absence of such an implicated/explicated conceptualisation of ‘⁶¹nonpresencing-<perspective–
 ontological-normalcy/postconvergence> manifest re-originary–as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-

thinking²¹ - 'projective-insights'/'epistemic-projection-in-conflatedness'¹³ -of-
 notional~deprocrpticism-prospective-sublimation)⁹⁰ transversality-<for-sublimating-
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-
 and-apriorising/axiomatising/referencing'¹⁰¹ (as so-immersed notionally in a continuous
 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰ of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
 self-becoming/self-conflatedness¹³/formative-supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—
 ontological-normalcy/postconvergence>) the very hallmark of
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) reflected in 'the ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-
 mentating/structuring/paradigming⁶⁵ imbued
 psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ -in-preconverging-entailment of desublimating~existentialising-decisionality
 as prospectively failing to reflect implicated nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸⁸ - reference-of-thought-
 devolving> or explicated social-and-institutional-frameworks-of—
 referencing/registering/decisioning of human⁵⁶ meaningfulness-and-teleology⁹⁹' (as to Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
 function-development and living-development-as-to-personality-development). Critically, even
 the claim made (as to⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ social-

vestedness/normativity-<discretely-implied-functionalism>) for such
 psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ in ~~preconverging-entailment~~ is veridically in many ways the manifestation of
 the failure (as to prospective distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰) to reflect the more human
 supererogatory~wholesomeness/profound-supererogation⁹⁶ exigency of the ‘exercise of the
 epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> epistemic—projective-equalisation’ associated with prospective
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹. In the sense that human
 intelligibility is rather notionally (as to individual-by-institutional-by-social notional~self-
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>)
 veridically reflected as of psychologism~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {~~preconverging-disentailment~~ by} ~~postconverging-entailment~~ (beyond-the-
 consciousness-awareness-teleology⁹⁹ -<in-~~preconverging~~-existential-extrication-as-of-
 existential-unthought>⁶) when it comes to human institutional-development-as-to-social-
 function-development and living-development-as-to-personality-development enabled by the
 prior Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as so-manifested in the
 ‘residuality in re-originariness/re-origination as to human existentialising supererogation for
 prospective apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ (as to
 dimensionality-of-sublimating²⁵ ~~<{amplituding/formative} supererogatory~de-~~
~~mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation~~))
 underlying all human intelligibility that speaks to the more
 supererogatory~wholesomeness/profound-supererogation⁹⁶ of human intelligibility. For
 instance, such ‘residuality in re-originariness/re-origination as to human existentialising
 supererogation for prospective ~~apriorising/axiomatising/referencing- {of-attendant–ontological-~~
~~contiguity ~educed–existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~’ is conflated
 in the meaning of say the word seat circumstantially as to four-legged seat, three-legged seat,
 backless seat, legless seat etc. or even just the recurrent use of a surface as a seat or as purposed
 as a seat (even if it is technically less convenient for such a sitting purpose but for enhancing
 the aesthetics of its environment say for instance aesthetically displayed concrete blocks acting
 both as public seats and for public safety compared to another structure not purposed as a seat
 say for instance a carpeted stairway), and so-implicits that all ‘supposedly constituted’ human
 words and terms are rather so-conflatable residually as to the driving
 supererogatory~wholesomeness/profound-supererogation⁹⁶ of human intelligibility reflected as
 to ~~psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-~~
~~contiguity ~educed–existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ in epistemic-
 totalising³³ ~resubjecting or totalising-entailing~reconstrual. This supererogation elucidation of
 human-textuality-<as-to-existentialising/contextualising/textualising> herein is specific as it
 construes of epistemic-totality³⁷ rather as of epistemic-totalising³³ ~resubjecting or totalising-
 entailing~reconstrual as so-reflecting ‘a connoting supererogation-drivenness construal of the

epistemic-totality³⁷ of human–textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual’ (and so over-and-overriding as ontologically-impertinent ‘a punctual absolutising denoting/citation epistemic-totality³⁷ construal of human–textuality-<as-to-existentialising/contextualising/textualising>’) with ‘a connoting supererogation-drivenness construal of the epistemic-totality³⁷ of human–textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual’ implying notionally that supererogatory~wholesomeness/profound-supererogation⁹⁶ of human intelligibility supersedes ‘a punctual absolutising denoting/citation epistemic-totality³⁷ construal of human–textuality-<as-to-existentialising/contextualising/textualising>’ (as so-reflecting⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) and as such ‘a connoting supererogation-drivenness construal of the epistemic-totality³⁷ of human–textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual’ rather speaks to wholesome conflatedness¹³ (manifested as individual-by-institutional-by-social notional~self-distantiation-<imbued—re-motif-and-re-priorising/re-axiomatising/re-referencing>) of human aestheticisation–and–aestheticisation-towards-ontology’ with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development. This further speaks to the fact that the conception of citation as of academic practicalities (with derived social and institutional conception) is in many ways rather a practicality out of a⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ blurriness⁷ (so-reflecting as from prospective knowledge generation ‘imbued intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting

superseding/transcending intemporal-projection-and-appraisal of social-stake-contention-or-
 confliction' as to ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>
 epistemic-projection) underlying the fact that the veridical notional contemplation of
 notional~citationality (as to 'a connoting supererogation-drivenness construal of the epistemic-
 totality³⁷ of human-textuality-<as-to-existentialising/contextualising/textualising> in epistemic-
 totalising³³~resubjecting or totalising-entailing~reconstrual') is effectively as from the relative-
 ontological-completeness⁸⁷⁻⁸³reference-of-thought-⁸⁴devolving implied
 'supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence' for any
 such specific conception of notional~citationality as to <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁵ epistemic-projection of prospective
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-
 disentanglement-by}—postconverging-entailment in <amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought'. Such that the veracity
 of say an Einsteinian notional~citationality (for prospective knowledge generation 'imbued
 intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹³-or-ontological-
 reprojecting superseding/transcending intemporal-projection-and-appraisal of social-stake-
 contention-or-confliction' as to ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> epistemic-projection) of Newton is veridically way more than just
 about an academic textbook denoting/citation exercise of any denoted/designated text by
 Newton but rather notionally such a supererogatory~wholesomeness/profound-supererogation⁹⁶
 of notional~citationality (as to 'a connoting supererogation-drivenness construal of the
 epistemic-totality³⁷ of human-textuality-<as-to-existentialising/contextualising/textualising> in
 epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual') will imply veridical

notional~citationality lies with the ‘relative-ontological-completeness^{87–83} reference-of-thought-⁸⁴devolving’ as of the ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ sublimating-nascence reflected from the positivism/rational-empiricism registry-worldview/dimension (consequent cumulating/recomposuring aestheticisation–and–aestheticisation-towards-ontology) infused with overall physics as so-influenced-and-shaped by Newtonian physics’ in so-imbuing Einstein’s ~~<amplituding/formative–epistemicity>~~totalising~thrownness-in-existence³⁵ ⁸³reference-of-thought-⁸⁴devolving as to his ~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought epistemic-projection of prospective physics ~~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment.~~ Thus notionally a supererogatory~wholesomeness/profound-supererogation⁹⁶ of notional~citationality (as to ‘a connoting supererogation-drivenness construal of the epistemic-totality³⁷ of human~textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual’) very much explains why prospective knowledge generation is not associated with an absolutising conception of denoting/citation as to the fact that it can hardly be said Einstein was among the best Newtonian physics scholar when analysed in terms of mere academic ‘presublimating relic/artifactual-beholdening-constitutedness¹⁴ ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ Newtonian physics (but rather it is his appropriate notional~citationality emplacement as to ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection that so-decisively enabled his pioneering of prospective physics). Such a relation with prospective knowledge generation today particularly in domains-of-study susceptible to blurriness⁷ induces a markedly desublimating conception of notional~citationality as to when the ‘artifice of academic and institutional politics’ leads to a

conception of knowledge as of ‘an institutional and academic nombrilism of self-presence/self-constitutedness¹⁴-<in-perspective–epistemic-abnormalcy/preconvergence³¹> to which prospective human aporeticism overcoming/unovercoming is relatively irrelevant’ such that the construal of knowledge as to denoting/citation implications carries its very own ‘academic and institutional politics of knowledge’ undermining organic-knowledge notional~citationality (with notional~citationality so-implied in self-becoming/self-conflatedness¹³/formative–supererogating-<projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as to ⁸³reference-of-thought postconverging–dementating/structuring/paradigming). This further explains overall the fundamental ontological and purposeful deficiency of a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ notion of denoting/citation as to the fact that ‘full notional~citationality’ will rather speak of the scalarising ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic construal of the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-tissue-of–social-emanance as to attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰’ of ‘human consciousness notional~protensivity imbuing prospective psychologismic–epistemic-acutisation-<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’ undergirding the ‘full experiment/experientiality that is the human social-emanance’, herein reflected as to the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions. In other words, notional~citationality cannot veridically be removed from manifest human limited-mentation-capacity-deepening⁵³ exercise of

apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in- {preconverging-
 disentanglement-by}—postconverging-entailment and so-explaining the fundamental ontological
 deficiency of construing knowledge as elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ (as
 readily associated with notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁹) susceptibility to mere conceptual-patterning-<as-devoid-of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity⁴⁰ ‘s-
 reifying-or-elucidating-of-‘prospective-relative-ontological-completeness⁷⁷’;-so-rather-enabled-
 <by-a-⁶¹ nonpresencing-divulging-of-momentous-⁴ historicity/ontological-
 eventfulness³⁸ /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)). Effectively thus
 the more profound-supererogation⁹⁶ ‘exercise of the epistemic—projective-equalisation of
 human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-
 equalisation’ associated with Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ (as
 to such psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in- {preconverging-disentanglement-by}—postconverging-entailment in epistemic-
 totalising³³~resubjecting or totalising-entailing~reconstrual for profound human intelligibility)
 is exactly what underlies-and-reflects the ‘substantive

hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-tissue-of-social-emanance as to attendant-ontological-contiguity⁶⁷ ~educd-existentialising/contextualising/textualising-contiguity⁴⁰ with human limited-mentation-capacity-deepening⁵³ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as to self-becoming/self-conflatedness¹³/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>). Such a dividing-line/distinguo between ‘notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge> and notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } is very much a reflection of the fact that the more profound appreciation of human intelligibility as to human limited-mentation-capacity-deepening⁵³ rather lies with ‘⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> manifest re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)>⁹⁰ transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ (as so-immersed notionally in a continuous attendant-ontological-contiguity⁶⁷ ~educd-existentialising/contextualising/textualising-contiguity⁴⁰ of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness¹³/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-

ontological-normalcy/postconvergence>). The seeming/apparent counterintuition that human intelligibility is necessarily of mutual-intelligibility/dialogical-equivalence-<as-to-psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness¹ -in {preconverging disentanglement by}—postconverging entailment,-in-self-becoming/self-conflatedness¹ /formative-supererogating> rather arises as to the ‘mental-reflex effect of our collective secondnature institutionalisation-threshold or any given registry-worldview/dimension collective secondnature institutionalisation-threshold’ (as so-reflecting registry-worldviews/dimensions imbued prior-institutionalisation-threshold-by-prospective-uninstitutionalised-threshold¹⁰² ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking²¹—apriorising-psychologism epistemic-projection of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ as to their inclination for ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ but that will formatively drift into prospective disontologisation over prospective ontologisation/re-ontologisation, as to when such prior such mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> is prospectively existentially-insufficient/inadequate requiring prospective profound-supererogation⁹⁶) which is ontologically-flawed because it fails to reflect the fact that the human as of limited-mentation-capacity is always of a manifest intelligibility caught up between ‘present institutionalisation-threshold and prospective uninstitutionalised-threshold¹⁰²’ as so-reflected as to any given registry-worldview/dimension ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ as to the de-mentative/structural/paradigmatic dualising of the ontological-performance⁷²-<including-virtue-as-ontology> of human notional~firstnaturedness—temporal-

to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> with regards to prospective uninstitutionalised-threshold¹⁰² associated temporal-individuative-firstnatureddness disontologising and intemporal-individuative-firstnatureddness ontologising/re-ontologising; and so-effectively validating human intelligibility veridical conception as to ‘⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> manifest re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking² -‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ (as so-immersed notionally in a continuous attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness¹³/formative-supererogating-<projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>), and so as to the prospective prompting of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming¹⁰-as-being-as-of-existential-reality>’ and ‘¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) as available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition)’. With regards to the fact that the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-tissue-of-social-emanance as to attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰’ (as to <cumulating/recomposing-attendant-ontological-contiguity >-successive registry-worldviews/dimensions Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹) is rather the outcome of human limited-mentation-capacity-deepening⁵³ apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging entailment, it is critical to appreciate the veracity of the successive ‘epistemic-break or notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁷⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹-qualia-schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴’ successive prompting of a dividing-line/distinguo between ‘notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge> and notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } as to ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection (as so-manifested by Ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-philosophers ‘¹⁰³universalising-idealisation ontologising/re-ontologising’ or medieval-scholasticism ‘non-positivising disontologising’ in

the face of budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ or
 as herein contended present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-
 thought disontologising’ in the face of postmodern thought ‘nondisjointing totalising-entailing
 ontologising/re-ontologising as to ⁴⁸human-subject-emancipating-relativism-driven-
 recomposing-constructivism-towards-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²’). Fundamentally, the reason
 for these successive ‘epistemic-break or notional-discontiguity/epistemic-discontiguity⁶³’
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-
 schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴’
 lies in the fact that the prospective Being-development/ontological-framework-expansion—as-
 to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹
 so-arising from the knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁹³-in {preconverging-disentailment by} postconverging-entailment> in
 prospective ontologising/re-ontologising is being construed as from the prospective
 disontologising perspective as ‘an existentially constraining hindrance/encumbrance (upon the
 prior ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction
 imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’)’ and
 rather eliciting (consciously or unconsciously) ontological-bad-
 faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁶; so-reflected as to
 the fact that such disontologising fails the very first and preceding step for genuine knowledge
 which is ‘a prior commitment to inherent knowledge above all else’ including above any

theoretical/philosophical/thought postures as so-allowing for the full human knowledge-
 reification—gesturing—~~in-prospective psychologicomic~apriorising/axiomatising/referencing-~~
 {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—conflatedness³—~~in—{preconverging disentanglement by}—postconverging-~~
~~entailment~~> potential as to be able to ‘respond in prospective sublimation-over-desublimation
 upon the educing—and-availing—and-re-availing of relative-ontological-completeness⁸⁷’. This
 insight moreover points out that with regards to the ‘potential for absolute knowledge as to
 human intellectual-and-moral responsibility implications’ all humans are ‘technically-speaking’
 in ~~ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-~~
~~mentating/structuring/paradigming⁶⁵~~ to the absolute knowledge so-implicit as from
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection
 (as so-reflected ‘from a notional~deprocrysticism ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> epistemic-projection in a protensive-consciousness
 ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ knowledge-
 notionalisation construal’ of the ‘<cumulating/recomposuring—attendant-ontological-
 contiguity >-successive registry-worldviews/dimensions specific ⁸³reference-of-thought
 preconverging/dementing²⁰—qualia-schema’ reflecting their ‘specific prospectively
 ontologically-flawed nondescript/ignorable—void imbued self-presence/self-constitutedness¹⁴-
 <in-perspective—epistemic-abnormalcy/preconvergence³¹> specific ontological-bad-
 faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵’ as so-underlining
 the manifest specific ⁸³reference-of-thought preconverging/dementing²⁰—qualia-schema>). The
 saving grace here (with regards to the ‘technically-speaking’ inherent human ontological-bad-
 faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵ implications ‘as
 to inherent human limited-mentation-capacity induced <amplituding/formative—

epistemicity>totalising~thrownness-in-existence³⁵ manifested as to the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions respective self-presence/self-constitutedness¹⁴-<in-perspective-epistemic-abnormalcy/preconvergence³¹> underwhelming levels of ontological-performance⁷²-<including-virtue-as-ontology>) when it comes to ‘the potential for absolute knowledge in reflection of human limited-mentation-capacity-deepening⁵³ potential’ as so-enabling the expansion of human knowledge, is rather the ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰ for intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting (as to when relative-ontological-completeness⁸⁷ is-educed~and~avails~and~re-avails); as so-reflected in the cultivation of a prospective openness as to ‘a prior commitment to inherent knowledge above all else’ including above any theoretical/philosophical/thought postures as to be able to ‘respond in prospective sublimation-over-desublimation upon the educating~and~availing~and~re-availing of relative-ontological-completeness⁸⁷’ (as so-underlined by fundamental dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)). It is in this respect for instance that in many ways the Encyclopédists involved even ‘aristocrats’ and socially well-off persons beholdened to knowledge/veridicality above and preceding any other allegiances and likewise many a positive revolutionary struggle including civil rights movements, social emancipations, decolonisations, the American civil war, etc. could hardly be envisioned without appreciating human prior commitment to knowledge/veridicality above and preceding any other temporal allegiances along the lines of mere identitive group/gender/class/race/nation/etc. as to intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting (as to when relative-ontological-completeness⁸⁷

is-educated-and-avails-and-re-avails); with such an ontologising construal at the very center in the appreciation of social deconstruction beyond ‘accentuated identitive conceptions’ as of poorly-reflexive and un-recreative dispositions in the circularity of mere ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ purposes turning out to be manifestations of ‘superficial mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to ⁵⁶meaningfulness-and-teleology⁹⁹’ (rather than veridically of implicated-and-explicated attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰ induced ‘epistemic-growth/disquiet/discomfort-~~{induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-⁴⁶historiality- {science/authenticity/nonextrication}-~~ beyond-mere-formulaicity-as-⁴⁷historicity-tracing- {science-ideology/fashionability/distraction} } as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’). Notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~~~totalising~in-relative-ontological-completeness⁸⁷ } manifestation of prospective ontological-bad-faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵ in the face of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-commitment⁶⁶-~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~’ is more readily associated with ‘social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality’ than ‘nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness⁸⁷ – reference-of-thought-⁸ devolving>~~ existentialising–decisionality’ and so with respect to the former’s less-potently-imbued and the latter’s more-potently-imbued

¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁷¹) as
 available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-
 or-conflict conception of any given registry-worldview/dimension <preconverging~‘motif-
 and-apriorising/axiomatising/referencing’-imbuings>-existentialising—
 enframing/imprintedness-(as-to-¹⁰⁴historicity-tracing—in-presencing-
 hyperrealisation/hyperreal-transposition)’. The very fact that the-human/human-mind/human-
 subpotency ‘is inevitably aporetically bound-to/fated-to/unescapable-from its ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (as to its existentially
 manifest disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—or—
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-
 mentating/structuring/paradigming⁶⁵’ whether of direct-capacity or deferential-capacity as to
 the possibility for sound/virtuous/veracity-of human ontological-performance⁷²-<including-
 virtue-as-ontology> or human vices-and-impediments¹⁰⁵) ‘with no room for any human neutral
 mental-state conception of human ontological-performance⁷²-<including-virtue-as-ontology>’
 (as to the reality of the aporeticism overcoming/unovercoming implications of human
 <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁵); rather speaks to
 both ‘the prospective entailing and prior disentailing implications of all prospective knowledge-
 reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}~~postconverging-
 entailment> as to knowledge-notionalisation’ (as to the fact that prior recurrent-utter-
 uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing-psychologism

entailment of knowledge’ is disentailed by prospective base–institutionalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’, just as the latter is disentailed by prospective ¹⁰³universalisation–non-positivism/medievalism ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’, just as the latter is disentailed by prospective positivism/rational-empiricism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’, and prospectively the latter is disentailed by prospective deprocrypticism ‘preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative–epistemicity>growth-or-conflatedness¹³/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 entailment of knowledge’).

This underlines the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ recurrent dividing-line/distinguo between ‘notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness³⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge> and notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness³⁷>’ (especially when it comes to the more difficult/challenging profound-supererogation⁹⁶ ‘exercise of the epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic—projective-equalisation’ associated with Being-development/ontological-framework-expansion-as-to-depth-of-

ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹). The
 ‘entailment of prospective knowledge as transversally inducing prior knowledge disentanglement’
 as so-implied, is effectively what is reflected in the successive ‘epistemic-break or notional-
 discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -of-mentally-
 aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-
 schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴’
 in the sense that the <cumulating/recomposuring—attendant-ontological-contiguity >-
 successive registry-worldviews/dimensions are ‘successive Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ psychologismic~apriorising/axiomatising/referencing- {of-
 attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ -in- {preconverging-disentanglement-by}—postconverging-
 entailment’ as to their implied existentialising—frame of ‘ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ allowing for their
 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> in
 prospective attendant—ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ induced knowledge-reification-
 gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentanglement-by}—postconverging-entailment> expansion’
 (with this elucidation so-implied at the ⁸³reference-of-thought/grandest-axiomatic-construct
 level also succinctly understood on an axiomatic-construct level of elucidation wherein for

instance the mindset for engaging theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs speaks already of its inherent existentialising-frame of ‘ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ allowing for its 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) in prospective attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰ induced knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by} postconverging-entailment> expansion’ that cannot be contemplated in terms of the mindset as to knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by} postconverging-entailment> of prior classical-mechanics—axiomatic-constructs with such a mixup in the mindsets of contemplation rather ‘speaking to such a prior classical-mechanics—axiomatic-constructs mindset prospective ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ for engaging with theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs’ and bound to rather pedantise/muddle/formulaicly-hollowing-out—in-subontologisation/subpotentiation the latter); and as herein implied explaining why the ‘entailment of prospective knowledge as transversally inducing prior knowledge disentailment’ is associated with the recurrent dividing-line/distinguo between ‘notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁶⁷,-beyond-a-convenient-division-

of-labour-conception-of-knowledge> and notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplifying/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷⟩. The further insight here is that a notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplifying/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷⟩ disontologising construal of prospective knowledge-reification-gesturing-⟨in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness⁸³ in {preconverging-disentailment by} postconverging-entailment⟩ as rather as ‘an existentially constraining hindrance/encumbrance (upon the prior ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’), speaks to a lack of organic-knowledge as to ‘human profound-supererogation⁹⁶ imbuing ownership/staking/purchase’ (as to lack of cultivation of a prospective openness as to ‘a prior commitment to inherent knowledge above all else’ including above any theoretical/philosophical/thought postures as to be able to ‘respond in prospective sublimation-over-desublimation upon the educing—and-availing—and-re-availing of relative-ontological-completeness⁸⁷’); and so cannot be construed as associated veridically with the requisite implicated-and-explicated attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ induced ‘epistemic-growth/disquiet/discomfort-⟨induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-¹⁶historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴historicity-tracing- {science-ideology/fashionability/distraction}⟩ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-

by-reification/contemplative-distension²⁷ associated with prospective knowledge reification. As it is rather bent to adopt a prospective distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ posturing to such prospective knowledge reification gesturing associated with a cynicism that is unresponsive to the educating—and-availing—and-re-availing of relative-ontological-completeness⁸⁷ as to dimensionality-of-desublimating-lack-of²⁶ <&lituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) impliciting that ‘afterall all the mentality that exists’ respectively in recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism and positivism—procrypticism is respectively ‘non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’, ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’ and ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’; as to an ~~preconverging~~ existential-extrication-as-of-existential-unthought normalising mentality (‘usurping intellectual purpose/veracity’ as to inherent ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’). Furthermore an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema and prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴’ arises since ‘a constraint is not a value’ (as to the fact that ‘an ~~preconverging~~-existential-

extrication-as-of-existential-unthought normalising mentality’ reflects a contraining orientation in contrast to ‘inherent ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought’ reflecting a value orientation). Thus knowledge carries its very own value (with knowledge value implied as to its inherent ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> existentialising-frame of ‘ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ allowing for its 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> in prospective attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ induced knowledge-reification-gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-~~{preconverging-disentailment-by}~~ postconverging-entailment> expansion’); such that the requisite ‘knowledge value as of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection’ (theoretically/conceptually/operantly articulated herein as ‘<amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation-and-derived-parameterising>’) can be cultivated-and-articulated for ‘knowledge entailment as of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection’ (theoretically/conceptually/operantly articulated herein as <amplituding/formative>entailment-<as-to-totalising-contiguous/coherent-factuality-of-variability>)), and so-reflected overall as knowledge ⁴⁵foregrounding__entailment-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁶⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-

as-operative-notional~deprocrpticism). The insight here as well is that ‘knowledge carries its very own value’ (as to its prospective ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection) since there is no neutral human mental-state of human ontological-performance⁷²-<including-virtue-as-ontology> but for the appraisal from ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection. This is so-equally graspable for instance in the patent case of say a God-of-plane or superstitious conception of modern medicine in an animistic social-setup that cannot simply be construed as ‘explained away by a circumstantial thorough positivistic/rational-empiricism elucidation of how a plane or modern medicine works’ since such an animistic social-setup existentialising–frame is so-thoroughly beholdening to its ‘mystical/spirits conception of things’ going by its ingrained ⁸³reference-of-thought specific preconverging/dementing³⁰–qualia-schema’ that at best only a circumstantial constraining is induced (and not a positivistic/rational-empiricism knowledge value as to its prospective ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection) since the animistic mindset is bound to fallback/relapse into such a ‘mystical/spirits conception of things’ (so-reflected ‘in the generationally ingrained animistic psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment’ from which it has to crossgenerationally undergo psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as from the positivistic/rational-empiricism epistemic-projection of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-commitment⁶⁶ <implied–self-assuredness-of-ontological-good-faith/authenticity⁶⁵ ~postconverging–de-mentating/structuring/paradigmig⁷⁰–as-being-as-of-existential-reality>’) as it can hardly be expected that the systematicity/entailment of a

positivistic/rational-empiricism intelligibility (as to such a circumstantial demonstration of positivistic/rational-empiricism knowledge) will instantly prevail in the animistic social-setup as adopted knowledge value ('knowledge value' so-reflected herein as ~~<amplifying/formative>~~disposedness/psychologismic-construct-~~<as-to-orientation/value-construct/valuation-and-derived-parameterising>~~); and this insight is reflected in the crossgenerational underlying ~~psychologismic~apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising- contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging- entailment~~ as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ induced 'epistemic-growth/disquiet/discomfort-~~(induced-sublimation,-as-from-existence's—effusing/ecstatic-inlining-as-⁴⁶historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as- historicity-tracing- {science-ideology/fashionability/distracton})~~ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (in transversality-~~<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'~~¹⁰¹ as to self-becoming/self-conflatedness¹³/formative-supererogating-~~<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>~~) associated with all prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. It can be garnered from this analysis that once the conception of ⁵⁶meaningfulness-and-teleology⁹⁹ raises up the prospective human aporeticism overcoming/unovercoming issue of human 'social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising'

uninstitutionalised-threshold¹⁰², the notional~pedantising/muddling/formulaic-hollowing-out—
 in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷)~~ ‘pretense of possessing an existentialising–frame of
 contemplation’ (in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-
 vestedness/normativity-<discretely-implied-functionalism>) amenable to such a contemplation
 crumbles/collapses; just as it can be appreciated that the non-universalising, non-positivising
 and totalisingly-disentailing—discretion/whim-of-thought respectively of Ancient-sophists,
 medieval-scholasticism and our modern-day disjointedness-as-of-reference-of-thought
 ‘existentialising–frames of contemplation’ cannot veridically contemplatively handle the
 ontological-veracity of ⁵⁶meaningfulness-and-teleology⁹⁹ respectively as to prospective
¹⁰³universalising-idealisation, positivism/rational-empiricism and postmodern ⁴⁸human-subject-
 emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-
 the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²’. In many ways the reality
 of such a notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷)~~ ‘pretense of possessing an existentialising–frame of contemplation’ is rather
 about (a conscious or unconscious) elaborate exercise of distractive-alignment-to-⁸³reference-
 of-thought-<of-apriorising/axiomatising/referencing>³⁰ to the prospective knowledge-
 reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-
 entailment> (that has to be understood as to its cynical targeting of the ‘human mental-reflex of
 self-presence/self-constitutedness¹⁴-<in-perspective-epistemic-abnormalcy/preconvergence³¹>

in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-
 <discretely-implied-functionalism>’ to misportray and derride the potential for human
 crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
 exercise of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ induced ‘epistemic-
 growth/disquiet/discomfort-⟨induced-sublimation,-as-from-existence’s—effusing/ecstatic-
 inlining-as-⁴⁹historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
⁴historicity-tracing- {science-ideology/fashionability/distraction}⟩ as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷). Critical to such an insight and as previously emphasised
 is notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-
 completeness⁸⟩ lack of a sense of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-
⁶nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩ (as the more centrally
 defining element of human angling-of-imaginary) as to a disposition to a conscious or
 unconscious ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-
 vestedness/normativity-⟨discretely-implied-functionalism⟩. For instance, such a
⁶¹nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ epistemic-projection
 reflected of such a term like metaphoricity⁵⁷ herein as to an exercise of ‘opening the human
 mind’ to projectively see that what the Socrates, Copernicuses, Galileos, Descartes, Kants,
 Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the
 world as to their intellectual-and-moral profound-supererogation⁹⁶ are doing tangibly is
 metaphoricity⁵⁷ as to psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ in ~~{preconverging disentanglement by}~~ ~~postconverging entailment~~ in ultimately producing prospective sublimating⁵⁶ meaningfulness-and-teleology⁹⁹ (and in this regards there is no vague interpretation associated with the word metaphor as to the fact that the literary/poetic metaphor is the more basic ‘sign-associated conception of metaphor as to aestheticisation’ while the very practice of ‘science is an advancement of the conception of metaphor however implicated in the natural sciences as to aestheticisation-towards-ontology imbued exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications>’ explaining the recurrent psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }— conflatedness¹³ in ~~{preconverging disentanglement by}~~ ~~postconverging entailment~~ reflecting science⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>). But the possibility to induce blurriness⁷ is pedantically taken up in a blurring conception of the ‘literary/poetic metaphor’ as to obfuscate with the literary trope as to what such thinkers like Derrida and Foucault ‘meant or can mean as metaphor’ failing to factor in that their lifetime work is ‘all their metaphor’ they are talking about (as to their eliciting of prospective reflexive as re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹ - ‘projective-insights’/‘epistemic-projection-in-conflatedness¹³ -of-notional~deprocrypticism-prospective-sublimation)⁹⁰ encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ <as-to-perspective-ontological-normalcy/postconvergence-implicit-‘prospective-aporeticism-overcoming/unovercoming’>). It is herein contended that such postmodern thinkers like Derrida and Foucault were very well consciously aware of this

institutionally engrained distorted thought and motives as reflected in their intellectual demeanour and apprehension within the scope of such institutional ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ (to which threshold of disontologising the textualising herein is not beholdening and effectively makes explicit as part and parcel of prospective knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment>). In many ways it is herein contended that with the appropriate contemplative patience and distance such thought as to their implicated knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment> is no more difficult to contemplate but for pedantic consciously or unconsciously elicited misanalysis and blurriness⁷. With such pedantic blurriness⁷ undergirded by such a ‘statement that certain things are unspeakable’ rather herein construed as the very hallmark of such institutional disontologising undermining of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity implications because human civilisation/enlightenment/progress is exactly about metaphorising as ‘making unspeakable things speak’ (as tangible like the metaphors of Newton making abstract forces conception to speak, Einstein making spacetime conception speak, Mendel making hereditary characteristics to speak, etc. and in all such cases not only counterintuitive-and-idiosyncratic to their epochal minds but initially also to their instigators very own minds, and just as herein as tangible as to the explicated veracity of the <cumulating/recomposuring-attendant-ontological-contiguity >-

successive registry-worldviews/dimensions ⁸³reference-of-thought specific
 preconverging/dementing²⁰—qualia-schema reflecting their specific prospectively ontologically-
 flawed nondescript/ignorable—void imbued self-presence/self-constitutedness¹⁴—<in-
 perspective—epistemic-abnormalcy/preconvergence³¹>’ as from prospective ⁶¹nonpresencing-
 <perspective—ontological-normalcy/postconvergence> epistemic-projection so-implicit as
 human ¹⁵de-mentation—<supererogatory—ontological—de-mentation-or-dialectical—de-
 mentation—stranding-or-attributive-dialectics> as to Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
 meaningfulness-and-teleology , institutional-development—as-to-social-function-
 development and living-development—as-to-personality-development). This in many ways is
 rather telling about the nombrilistic ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of
 such ‘statement that certain things are unspeakable’ as effectively expliciting by itself the lack
 of a sense of metaphysics-of-absence—<implicated-epistemic-veracity-of-⁶¹nonpresencing-
 <perspective—ontological-normalcy/postconvergence>> conception as to profound ‘knowledge-
 reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-
 determinism imbued theoretical/conceptual/operant implications’; and so as to the fact that the
 issue of history is not about ‘presublimating relic/artifactual—beholdening-constitutedness¹⁴
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ of no effective
 prospective ontological elucidation insight but rather ‘the issue of history is philosophically
 epistemic and about human limited-mentation-capacity-deepening⁵³ implications’ so-reflecting
 the sublimating momentous ⁴⁰historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing—<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> underlying history (as so-enabled only by a developed sense of metaphysics-of-
 absence—<implicated-epistemic-veracity-of-⁶¹nonpresencing—<perspective—ontological-
 normalcy/postconvergence>>)). But then across the <cumulating/recomposuring—attendant-

ontological-contiguity >-successive registry-worldviews/dimensions the true aporeticism
 overcoming/unovercoming problem of prospective knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸ in {preconverging disentanglement by} postconverging entailment> is
 laconically and surprisingly not between notional~philosophy-<as-to-the-veridical-conception-
 of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-
 ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-
 knowledge> and notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸) (since in the depths of their mind both proclivities are already very much
 ‘subconsciously aware’ of their respective ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ and ontological-
 bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ as can be
 appreciated with the Galileo telescope demonstration situation implied transversality-<for-
 sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative—
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ in the selectivity of
 prospective knowledge), but rather in many ways (beyond the inherent valid knowledge
 determination as to such a transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ in the selectivity of prospective knowledge) the
 relevant aporeticism overcoming/unovercoming problem of prospective knowledge-reification-
 gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ lies with the prompting of the social dynamics of veridical social knowledge percolation-channelling-<indefefferential-formalisation-transference> within the scope of the collective-social human limited-mentation-capacity ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’ (and so in ‘reflection of the prerequisite social-functioning-and-accordance of that collective-social as to human limited-mentation-capacity’ prior to the eliciting of prospective ontologising-and-re-ontologising over prior disontologising, and so as to its prospective attendant—ontological-contiguity⁶⁷ ~duced—existentialising/contextualising/textualising-contiguity⁴⁰ induced ‘epistemic-growth/disquiet/discomfort-~~{induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-⁴⁶historiality- {science/authenticity/nonextrication} -beyond-mere-formulaicity-as-⁴⁶historicity-tracing- {science-ideology/fashionability/distraction} }~~ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’). It can be appreciated (as of an anthropological insight) that a positivistic/rational-empiricism mindset encounter with say an animistic social-setup cannot relate to the latter in ‘absolute terms of effectively demonstrable positivistic/rational-empiricism systematicity/entailment of sublimating’ (as it will so-relate to a fellow positivistic/rational-empiricism mindset) as this will induce excessive mental alienation to the ‘point of the positivistic-with-animistic mutualising mental shutdown’. But rather such a relation will be ‘within the scope of the animistic collective-social implications of human limited-mentation-capacity’ (or within the scope of the ‘debarking positivistic community and animistic social-setup shared/mutual collective-social implications of human limited-mentation-capacity’) to integrate prospective positivising ontologising-and-re-ontologising over the animistic social-setup prior non-positivising disontologising; as to the positivising mindset projection of ‘constraining existence—as-

sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-
 commitment⁶⁶ <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigm⁷⁰—as-being-as-of-
 existential-reality>’ but then at the same time this equally allows for the possibility for an anti-
 positivising disontologising as to temporal social-stake-contention-or-confliction. This so-
 explains more elaborately (with respect to prospective Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹) the crossgenerational nature of the psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring exercise of attendant—ontological-
 contiguity⁶⁷ ~educed—existentialising/contextualising/textualising-contiguity⁴⁰ induced
 ‘epistemic-growth/disquiet/discomfort-⟨induced-sublimation,-as-from-existence’s—
 effusing/ecstatic—inlining-as-⁴⁶historiality- {science/authenticity/nonextrication}-beyond-mere-
 formulaicity-as-⁴historicity-tracing- {science-ideology/fashionability/distraction}⟩ as to
 construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness³⁷-
 by-reification/contemplative-distension²⁷ for human prospective transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity. In many ways the knowledge-
 reification—gesturing-⟨in-prospective Psychologismic~apriorising/axiomatising/referencing-
 {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—conflatedness³ -in-⟨preconverging disentanglement by⟩—postconverging-
 entailment⟩ of the Socrates, Galileos, Descartes, Rousseaux, Diderots, etc. of the world (in the
 face of their respective notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-⟨amplituding/formative—epistemicity⟩totalising~in-relative-ontological-
 completeness }⟩ desublimation and beyond just their respectively implied transversality-⟨for-
 sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—

disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ in the selectivity of prospective knowledge); rather extended to such a secondary ‘crusading relation to prospective knowledge’ (involving their prompting of the social dynamics of veridical social knowledge percolation-channelling-<in-deferential-formalisation-transference> within the scope of their social-setups collective-social human limited-mentation-capacity ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’). Whereas the effective result of a positivising/rational-empiricism registry-worldview/dimension made this secondary ‘crusading relation to prospective knowledge’ rather mostly irrelevant to the Einsteins, Lavoisiers, etc. of the world (with the institutionalisation/enculturation of the positivising/rational-empiricism prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ induced ‘¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness’ } as available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’); such that in many ways as well the opposing pedantic activity undermining prospective knowledge is effectively reflected in the conscious or unconscious surreptitious anti-intellectualism distracting from all such re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking’ -‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional~deprocrypticism-prospective-sublimation>⁹⁰ instigative conceptions of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹. The

notion of ontology (science) is utterly unbeholding to human-subpotency (and with regards to
 ‘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-teleology⁹⁹’), ontology thus speaks of the increasing
 human limited-mentation-capacity-deepening⁵³ ontological-performance⁷²-<including-virtue-
 as-ontology> as of the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-
 construal’ underlying the development of human sublimative/transcendental/emancipative re-
 rationalisations as to ~~postconverging~~ nonextricatory-existential-preempting-of-existential-
 unthought. Critically, notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-
 englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-
 completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge> is that
 exercise bent on recurrently re-affirming the ‘mortal littleness of human-subpotency’ while re-
 affirming the ‘intemporal grandeur of existence-potency as
 sublimation/transcendental/emancipation enabling for human-subpotency’ (and so as to its
 recurrent profound-supererogation⁹⁶ ‘exercise of the epistemic—projective-equalisation of
 human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective
 ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-
 equalisation’ as so-underlying human Being-development/ontological-framework-expansion-
 as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-
 teleology⁹⁹); and so projecting the veracity of the fact that ontology (science) is wholly of the
 sublimating purview of notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-
 englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-
 completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge> and so
 notwithstanding the flawed antithetical underlying ~~preconverging~~ existential-extrication-as-of-

existential-unthought of notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸ }~~ only arising as to the blurriness⁷ of successive human registry-
 worldviews/dimensions ‘social-functioning-and-accordance—as-of-social-stake-contention-or-
 confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’
 uninstitutionalised-threshold¹⁰² that then allows for the possibility of disontologising (as of an
 ontologically-flawed disontologising desublimating gesturing across the
 <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions while wrongly projecting an in-effect absolution-<as-to-
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness⁴ -in-preconverging-
 entailment>⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ that conveniently stymies
 the conception of human re-rationalisations and so-explaining why it-cannot-account,-nor-is-it-
 interested-in-accounting-for the ‘full experiment/experientiality that is the human social-
 emanance’ herein construed as to the overall ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ as reflecting the ‘substantive
 hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-
 tissue-of-social-emanance as to attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰’). In this respect ‘human consciousness
 notional~protensivity imbuing prospective psychologismic-epistemic-acutisation-<as-to-
 postconverging-dementating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-
 nascence-in-prospective-aporeticism-overcoming/unovercoming>’ (as undergirding the ‘full
 experiment/experientiality that is the human social-emanance’ herein reflected as to the overall
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process of the

<cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions) can only be definedly underlied by the ‘exercise of the epistemic—
 projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> epistemic—projective-equalisation’ of notional~philosophy-<as-
 to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-
 knowledge-generation-in-relative-ontological-completeness ⁷, -beyond-a-convenient-division-
 of-labour-conception-of-knowledge>. Otherwise the resultant conception of the
 human/humanity can only be a false conception that is incidental to any given station-
 of/epochal ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ notwithstanding its very own
 appraisal of its ‘human limited-mentation-capacity implications of
 apriorising/axiomatising/referencing as to its prospectively disontologising ontological-
 performance⁷²-<including-virtue-as-ontology>’ to then go on to articulate an in-effect
 absolution-<as-to—apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 constitutedness ⁴ -in-preconverging-entailment> conception that fails to factor in the
 ‘residuality in re-originariness/re-origination as to human existentialising supererogation for
 prospective apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in-{preconverging-disentailment-by}—postconverging-entailment’ associated
 with its limited-mentation-capacity implications of disontologising (‘which so-validates an
 epistemicity-relativism-determinism ontologising conceptualisation’ as veridically accounting
 for this ‘residuality in re-originariness/re-origination as to human existentialising
 supererogation for prospective apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ given
 human limited-mentation-capacity and thus requiring for prospectively sublimating ontological-
 performance⁷² ~~<including-virtue-as-ontology>~~ the need for human limited-mentation-capacity-
 deepening³³ as to epistemicity-relativism-determinism implied
~~psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~). Thus ‘an
 incidental to any given station-of/epochal ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ conception of the-human/humanity as to an in-effect absolution-~~<as-to-
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-
 entailment>~~’ divulges a convenient technically-speaking ontological-bad-
 faith/inauthenticity⁶⁴ ~~~preconverging-de-mentating/structuring/paradigming⁶⁵~~ that can hardly be
 qualified as prospective ontology-aspiring since its veridical de-
 mentative/structural/paradigmatic relation to prospective
 sublimation/transcendence/emancipation is of the very same dimensionality-of-desublimating-
 lack-of²⁶ ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)~~ that may just as well justify prior ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ incidental station-of/epochal in-effect absolution-~~<as-to-
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-
 entailment>~~ as to prior desublimation/non-transcendence/non-emancipation and in-effect
 speaks to the notional~distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰ to the overall ontological-contiguity⁵⁷—of-the-human-

institutionalisation-process. By ‘remaining-blind/not-seeing the ontologising-drive of the successive human registry-worldviews/dimensions’ reflected in the ‘full experiment/experientiality that is the human social-emanance’ (with the ontologising-drive enabled as of dimensionality-of-sublimating²⁵ -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to ‘profound-supererogation⁹⁶ elicited cumulating/recomposuring of successive reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’), notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } conveniently projects futurally ‘a representation of the-human/humanity which potential is supposedly only as veridical as to the mortal’s conveniently mortal threshold of preconverging-existential-extrication-as-of-existential-unthought’. In other words, the notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge> exercise can thus be construed as rather involved in ‘human existential re-creativity’ with regards to the incipient veracity of a human de-mentative/structural/paradigmatic dualising of notional~firstnatureddness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to shallow-supererogation⁹⁶ to profound-supererogation⁹⁶ threshold of constraining sublimation over desublimation. Such a ‘human existential re-creativity’ of prospective ontologising-and-re-ontologising possibilities (reflecting the full human ontologising-drive scope as to the ‘exercise of the epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective

⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic—projective-
 equalisation’) necessarily has to address what is herein construed as ‘fundamental taboo against
 prospective ontologising-and-re-ontologising’ (underlying any human registry-
 worldviews/dimensions ‘social-functioning-and-accordance—as-of-social-stake-contention-or-
 confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’
 uninstitutionalised-threshold¹⁰²) so-involving: the fact that prospective ontologising-and-re-
 ontologising (as to prospective Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹)
 necessarily implies ‘a prospective ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> change in knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness ¹³in {preconverging-disentailment-by}—postconverging-entailment> as to educed
 psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³in {preconverging-disentailment-by}—postconverging-entailment’ that is in
 many ways inherently ‘problematic/troublemaking/challenging and disentailing’ to any given
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-
 <discretely-implied-functionalism> and its prior_knowledge-reification—gesturing-<in-
 prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴in preconverging-entailment>; and in another respect such a prospective
 ontologising knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

conflatedness³ ~~in {preconverging disentanglement by} postconverging entailment~~ implication
 of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity⁶³ ~~<between—prior-
 shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹—qualia-schema~~ as to difference-in-
 nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴ inevitably lays a claim to the
 prior_knowledge-reification-gesturing-~~<in-
 prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ in preconverging entailment~~ prospective ‘epistemic-decadence’ or
 teleological-decadence-~~<in-dimensionality-of-desublimating-lack-of²⁶—
 (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation)~~ (not for an idle purpose as to ‘a presence social-stake-contention-or-
 confliction’ implication) but rather as to the fact that such prior_knowledge-reification-
 gesturing-~~<in-prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant—
 ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ in preconverging entailment~~ has-failed/is-failing prospectively (given its
 psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ in preconverging entailment) the requisite profound-supererogation⁹⁶
 associated with the prospective knowledge-reification-gesturing-~~<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging disentanglement by} postconverging entailment~~ (beyond

any projected mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>) ‘and so technically-speaking to its underlying ontological-bad-faith/inauthenticity⁶⁴~preconverging~de-mentating/structuring/paradigm⁶⁵ as to when manifest relative-ontological-completeness⁸⁷ is-educed~and~avails~and~re-avails’ (so-construed as being in epistemic-decadence with respect to prospective ⁶¹nonpresencing-<perspective~ontological-normalcy/postconvergence> epistemic-projection of ‘knowledge value’ so-reflected herein as ‘<amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation~and~derived-parameterising>’ for <amplituding/formative>entailment-<as-to-totalising-contiguous/coherent~factuality-of-variability>, and so-reflected overall as knowledge ⁴⁵foregrounding__entailment-<postconverging~narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism>)), as to the critical fact that prospective knowledge-reification-gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment> educed sublimating/transcendence/emancipation cannot be construed as of the prior_knowledge-reification-gesturing-<in-prior psychologismic~apriorising/axiomatising/referencing- {of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-entailment> (as this is bound to merely induce more and more of a complexification of the latter as so-reflected in our modern-day ⁸⁰procrypticism~or~disjointedness-as-of-⁸³reference-of-thought totalisingly-disentailing—discretion/whim-of-thought increasingly underlied with dynamic, sophisticated and networking institutionalised notional~pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~
~~as-to-entailing-⁸¹amplifying/formative-epistemicity>~~totalising~in-relative-ontological-
~~completeness⁸²)~~) with such complexification rendering the possibility for prospective
sublimation/transcendence/emancipation rather tedious as to the requisite ‘crusading relation to
prospective knowledge’ for its aporeticism overcoming/unovercoming; besides the
prior_knowledge-reification-gesturing-~~(in-~~
~~prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~
~~constitutedness⁸³ in-preconverging-entailment>~~ disentailing and complexification elements of
the ‘fundamental taboo against prospective ontologising-and-re-ontologising’, the third element
arises as to the de-mentative/structural/paradigmatic implication of ‘what is the
human/humanity’ with regards to the possibility for prospective ontologising-and-re-
ontologising as only the de-mentative/structural/paradigmatic reflection of human
destructuring-threshold-~~(uninstitutionalised-threshold⁸²/presublimating-desublimating-~~
~~decisionality)<~~of-ontological-performance⁷²-~~(including-virtue-as-ontology>~~ then allows for the
aporeticism overcoming/unovercoming for prospective human
sublimating/transcendence/emancipation (as to ~~Being-development/ontological-framework-~~
~~expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-~~
~~and-teleology , institutional-development-as-to-social-function-development and living-~~
~~development-as-to-personality-development)~~ but with such a conception as to its ‘implicated
human limited-mentation-capacity and consequent human limited-mentation-capacity-
deepening³³ as to ~~psychologismic~apriorising/axiomatising/referencing- {of-attendant-~~
~~ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³ in-(preconverging-disentailment-by)-postconverging-entailment’~~ necessarily
projecting of a human ‘intemporal-prioritisation-of-³³reference-of-thought’-as-conflatedness¹³-

or-ontological-reprojecting as to human direct-capacity/deferential-capacity for dimensionality-
 of-sublimating²⁵ -(<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-
 or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) that challenges the conceptualisation of the-human/humanity as about
 ‘the collective notion of the-human/humanity as to the mere construal of any given registry-
 worldview/dimension institutionalisation-threshold’ (and so as of an ontologically potent
 reflection of the-human/humanity as to the profound ‘knowledge-reifying-and-empowering
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued
 theoretical/conceptual/operant implications’ arising from the dynamic and contrasting relation
 of ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ of
 ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-
 reprojecting ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought on
 the one hand and ~~preconverging~~-existential-extrication-as-of-existential-unthought
 circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought on the other hand,
 as so manifestable in varying magnitudes within the same human individual, collective
 individuals, institutions and society as to manifest/lack-of human limited-mentation-capacity-
 deepening³³ as of transversality-<for-sublimating-existential-eventuating/denouement>~of-
 affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ underlying the broad reality of both a human
 institutionalisation-threshold and a human uninstitutionalised-threshold¹⁰² in comprehensively
 reflecting the <cumulating/recomposuring-attendant-ontological-contiguity >-successive
 registry-worldviews/dimensions as to the overall ontological-contiguity⁵⁷—of-the-human-
 institutionalisation-process⁶⁸) with the further ontological-veracity herein that the-
 human/humanity can be defined at its barest as to transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-

apriorising/axiomatising/referencing'¹⁰¹ as there is notionally no ontologically-coherent possibility for the-human/humanity otherwise; and the final element of the 'fundamental taboo against prospective ontologising-and-re-ontologising' lies in the very non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> of the 'full incipient supererogating breadth of human intelligibility transmutation' underlying human aestheticisation-and-aestheticisation-towards-ontology (as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development) and so (with the implication that a central and potent force of human ontologising-and-re-ontologising so-⁶⁷reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process⁶⁸ rather lied historically with the possibility for human cultural diffusion given the human limited-mentation-capacity problem of aestheticisation—beholdening-out-of-bechancing/taxingness-of-originariness) and this insight prospectively raises the issue as it is herein contended of the under-utilisation of human aestheticisation-and-aestheticisation-towards-ontology potential with regards to our modern-day ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism> institutional and social <preconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), and we can further appreciate abstractly (as to the full 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) as herein contended that 'our very recurrent subconscious-level infused/imparted aestheticisation motifs' as to the possibilities for

aestheticisation—and-aestheticisation-towards-ontology are even more radically beyond our passive or active contemplation of prospective re-originariness/re-origination as to our consciously developed human intelligibility and purposes imbued non-scalarly/beholdening-
 <as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-
 possibility-for-the-later-ontologisation>. In many ways, this ‘fundamental taboo against prospective ontologising-and-re-ontologising’ is effectively just the human
 <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ implications (given human limited-mentation-capacity requiring human limited-mentation-capacity-deepening⁵³ for prospective sublimation), so-reflected as to human limited projective epistemic capacity (as to the ‘exercise of the epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation’) for prospective sublimating-nascence poorly going all the way (as of prospectively dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹) to the ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence’ rather as so-being comprehensively about prospective ⁸³reference-of-thought postconverging-dementating/structuring/paradigming (with such a poor construal so-reflected with the relatively temporal preconverging-existential-extrication-as-of-existential-unthought human readiness relationship with prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ – ⁸reference-of-thought-devolving> that is poorly appreciative of the accompanying ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-

thought—point-of-devolving/departure/anchoring/backdrop of sublimating—nascence as to
 ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~’); and so
 manifested as to a human temporal implicated conception of knowledge poorly appreciative of
 the veracity of knowledge as effectively about notional~philosophy-<as-to-the-veridical-
 conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-
 in-relative-ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-
 knowledge> ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective
 ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating—
 nascence’ (as to human Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹) and thus
 failing to reflect that the division-of-labour-conception-of-knowledge underlying nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁷ – reference-of-thought-⁸³devolving> needs its ‘appropriate fundamental
 perspective/framing/reference/horizon/projection of prospective ⁵⁶meaningfulness-and-
 teleology⁹⁹’ to derive the ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of
 prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of
 sublimating—nascence as to ~~postconverging-nonextricatory-existential-preempting-of-
 existential-unthought~~’ (and so in reflection of the ‘supererogatory~wholesomeness/profound-
 supererogation⁹⁶ conception of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> inherent ontological
 coherence/contiguity’ since existence in its ‘superseding—oneness-of-ontology/ontological-
 veridicality/ontological-contiguity⁶⁷’ doesn’t recognise the accompanying human desublimation
 arising from our convenient division-of-labour-conception-of-knowledge flawed/incomplete

conception of sublimating–nascence as to a human readiness for ~~preconverging~~-existential-
 extrication-as-of-existential-unthought and it is up to the human to
 hermeneutically/reprojectively/supererogatingly/zeroingly contemplate and re-align such a
 ‘practicality desublimating effect of convenient division-of-labour-conception-of-knowledge’ to
 a ‘~~supererogatory~~~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’). This
 human readiness for ~~preconverging~~-existential-extrication-as-of-existential-unthought is
 effectively what is addressed by the notion of human ‘epistemic-growth/disquiet/discomfort-
 {induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-⁴historiality-
 {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴historicity-tracing-
 {science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’.
 It can be appreciated in this regards as to a ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> epistemic-projection that the
 ‘~~supererogatory~~~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’
 respectively of base-institutionalisation, universalisation and positivism imbued nascent-
 particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-
 completeness – reference-of-thought- devolving>~~ can only be poorly appreciated
 existentialisingly/contextualisingly/textualisingly respectively as of a recurrent-utter-
 uninstitutionalisation, ununiversalisation and non-positivism/medievalism desublimating
⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop
 inveracity/impertinence; and likewise such a requisite
 ‘~~supererogatory~~~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ insight

can projectively be grasped when it comes to our positivism/rational-empiricism and prospective ¹⁸deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought. Critically thus, it is in the very nature of all ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism> to falsely imply (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) to demarcate what can be of sublimating-nascence especially as so-construed within the ambits of its ‘mortal/temporal existentialising-frame’ readily enclosing prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸ – ⁸reference-of-thought-⁸devolving> to then undermine their requisite prospectively implied ‘supererogatory-wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence’ (whereas this is exactly the enabler of ‘human consciousness notional~protensivity imbuing prospective psychologismic-epistemic-acutisation-<as-to-postconverging-dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’ as undergirding the ‘full experiment/experientiality that is the human social-emanance’ herein reflected as to the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process of the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions). Thus in many ways such ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism> adopt a notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸>) desublimation in overt or covert denial (as to mere-formulaicity-as-

historicity-tracing- {science-ideology/fashionability/distraction}) with respect to the ontological-veracity of ‘human consciousness notional~protensivity imbuing prospective psychologismic–epistemic-acutisation-~~as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming~~’ as to (existence’s—effusing/ecstatic-inlining-as-⁶⁰historiality- {science/authenticity/nonextrication}) as so-reflected in the postmodern notional~philosophy-~~as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge~~ contention of human perpetual re-rationalisations for emancipation so-underlying prospective transcendence-and-sublimity/sublimation/~~supererogatory–de-mentativity~~ (herein construed as to ⁶¹nonpresencing-~~perspective–ontological-normalcy/postconvergence~~ epistemic-projection implications of human limited-mentation-capacity-deepening⁵³ implied conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism); and so as to when it comes to the need for requisite prospective profound-supererogation⁹⁶ with regards to human prospective destructuring-threshold-~~(uninstitutionalised-threshold⁹²/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>.~~

‘human consciousness notional~protensivity imbuing prospective psychologismic–epistemic-acutisation-~~as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming~~’ thus speaks to notional~philosophy-~~as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge~~ inherent notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> with regards to human aestheticisation–and–aestheticisation-towards-ontology in so-reflecting

sublimating ⁸³reference-of-thought translative appraisal of prospective nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving>; speaking to the requisite ‘human
 psychologismic–epistemic-acutisation-<as-to-postconverging–
 dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
 prospective-aporeticism-overcoming/unovercoming>’ (as to originariness-parrhesia,—as–
 spontaneity-of-aestheticisation—
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness ‘projection of
 aestheticising–re-margining/re-edging/re-acuity—as-
 postconverging_circumscriptive/totalitative–restructuring’ as of overall existential
 dimensionality-of-sublimating²⁵-(~~<amplituding/formative>~~supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness⁸/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) in
 transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ enabling the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸), with this requisite
 ‘human psychologismic–epistemic-acutisation-<as-to-postconverging–
 dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
 prospective-aporeticism-overcoming/unovercoming>’ (underlied by a
 supererogatory~wholesomeness/profound-supererogation⁹⁶ of notional~citationality as to ‘a
 connoting supererogation-drivenness construal of the epistemic-totality³⁷ of human–textuality-
 <as-to-existentialising/contextualising/textualising> in epistemic-totalising³³~resubjecting or
 totalising-entailing~reconstrual’) so-rather devolving from the
 ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ (even as

the reality of human limited-mentation-capacity distortively means that ‘the incipient precedence of nascent-particular/incipient-and-material/technical-sublimations-~~blinded-to-their-relative-ontological-completeness~~^{87–83} reference-of-thought-~~devolving~~⁸⁴’ is bound to be wrongly construed as projecting of its very own incipient ~~supererogatory-wholesomeness/profound-supererogation~~⁹⁶ whereas in so-doing is actually distortively reflecting the ‘prior relative-ontological-incompleteness^{88–83} reference-of-thought-~~devolving~~⁸⁴’ while failing to appreciate the veracity that the veridical ~~supererogatory-wholesomeness/profound-supererogation~~⁹⁶ of such nascent-particular/incipient-and-material/technical-sublimations-~~blinded-to-their-relative-ontological-completeness~~^{87–83} reference-of-thought-~~devolving~~⁸⁴ should rather devolve from the ‘~~supererogatory-wholesomeness/profound-supererogation~~⁹⁶ of prospective relative-ontological-completeness^{87–83} reference-of-thought-~~devolving~~⁸⁴ point-of-devolving/departure/anchoring/backdrop of sublimating-nascence’). Thus ‘human psychologismic-epistemic-acutisation-~~as-to-postconverging-dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming~~’ (implied ~~supererogatory-wholesomeness/profound-supererogation~~⁹⁶ of notional~citationality) as it prospectively reflects-and-divulges in re-originariness/re-origination existence’s—effusing/ecstatic-inlining-as-~~historiality~~- {science/authenticity/nonextrication} is effectively what allows for the profundity of the human ‘exercise of the epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-~~perspective-ontological-normalcy/postconvergence~~ epistemic—projective-equalisation’ for prospective sublimating-nascence (as of prospectively dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for prospective Being-development/ontological-framework-expansion-as-to-depth-of-

ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹); and in so-
 doing addressing the ‘fundamental taboo against prospective ontologising-and-re-ontologising’
 (underlying any human registry-worldviews/dimensions ‘social-functioning-and-accordance—
 as-of-social-stake-contention-or-confliction imbuing existentialising-frame of
 disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold¹⁰²). In many
 ways such an exercise (and as it is sublimatingly so-manifested with regards to the overall
 human momentous ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> of the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸)
 speaks of the translative-accordance of prospective nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—
 reference-of-thought-⁸⁴devolving> implications (as to their incipient/seeding existentialising-
 frame of prior ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop
 imbued shallow-supererogation⁹⁶ of human <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁵ in
 psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment) into their true
 ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascent imbued
 psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment’ (so-reflected
 as to the overarching human social-and-institutional-frameworks-of—
 referencing/registering/decisioning sublimating~existentialising-decisionality); and so given

the reality that it is human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality that ‘incipiently/seedingly translate (either in shallow-supererogation⁹⁶ as to their prior⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop or supererogatory~wholesomeness/profound-supererogation⁹⁶ as to their prospective⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop)’ the social and institutional implications of prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ – reference-of-thought-⁸⁴ devolving> and so-reflected respectively as of ‘prospectively desublimating institutional and social notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>’ (in human aestheticisation–and–aestheticisation-towards-ontology beholdening, non-transcendence, complexification as to mechanical-knowledge and non-disentailment)’ or ‘prospectively sublimating institutional and social notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge>’ (in human aestheticisation–and–aestheticisation-towards-ontology unbeholdening, transcendence, decomplexification for organic-knowledge and disentailment)’. This is so-reflected for instance with the insight that ‘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-completeness⁸⁷ weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior mediinally clouded immaterial/social overall relative-ontological-incompleteness⁸⁸–presublimation-construct–of–⁵⁶meaningfulness-

and-teleology⁹⁹ value-construct and shallow-supererogating
methodologising/mutualising/organising/institutionalising <preconverging~‘motif-and-
apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>, but rather
called for a renewed conceptualisation of humanity beyond a mentality of immediate
subsistence/survival. Critically, ‘human psychologismic–epistemic-acutisation-<as-to-
postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming>’ (implied
supererogatory~wholesomeness/profound-supererogation⁹⁶ of notional~citationality) notionally
speaks to the veracity of a translative-accordance between nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ –
reference-of-thought- devolving> and social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality (so-notionally reflected as of
‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective⁸³ reference-of-
thought—point-of-devolving/departure/anchoring/backdrop as of social-and-institutional-
frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality’
or ‘shallow-supererogation⁹⁶ as to prior⁸³reference-of-thought—point-of-
devolving/departure/anchoring/backdrop of social-and-institutional-frameworks-of—
referencing/registering/decisioning desublimating~existentialising–decisionality’) and so with
respect to the effective human ‘exercise of the epistemic—projective-equalisation of human
station of⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective
⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic—projective-
equalisation’. Thus ‘human psychologismic–epistemic-acutisation-<as-to-postconverging–
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>’ thus notionally delineates the manifest

possibility for human ontological-performance⁷²-<including-virtue-as-ontology> (with regards to ‘prospective human aporeticism overcoming/unovercoming existentialising–frame of sublimation or existentialising–frame of desublimation’); and precisely-so rather as of the existentialising dynamic of prospective human aporeticism overcoming/unovercoming fundamentally underlied correspondingly by either ~~supererogatory~~~wholesomeness/profound-supererogation⁹⁶ or shallow-supererogation⁹⁶ in relation to human prospective destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology> for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’ (and so-construed as beyond-and-different from an issue of human ontological-performance⁷²-<including-virtue-as-ontology> rather reflecting the ‘existentialising–frame of priorly secondnature institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’). In this regards, it can be appreciated that the existentialising dynamic of prospective human aporeticism overcoming/unovercoming (when it comes to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹) speaks to ‘human psychologismic–epistemic-acutisation-<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’ (implied ~~supererogatory~~~wholesomeness/profound-supererogation⁹⁶ of notional~citationality) as effectively allowing for the ‘exercise of the epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic—projective-

equalisation' of sublimating human ontological-performance⁷²-<including-virtue-as-ontology>
 for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity;
 wherein out of supererogatory-wholesomeness/profound-supererogation⁹⁶ the respective
⁸³reference-of-thought (mental-states) of prior recurrent-utter-uninstitutionalisation,
 ununiversalisation, non-positivism/medievalism and ⁸⁰procrypticism-or-disjointedness-as-of-
⁸³reference-of-thought in their psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposing self-becoming/self-conflatedness¹³/formative-supererogating-
 <projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence> come to terms respectively
 with the ⁸³reference-of-thought (mental-states) of prospective base-institutionalisation,
¹⁰³universalisation, positivism/rational-empiricism and ¹⁸deprocrypticism-or-preempting-
 disjointedness-as-of-⁸³reference-of-thought as so-speaking to prospective human disruptive
 aporeticism overcoming/unovercoming for prospective transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity (and so-construed as beyond-and-
 different from prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism and ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought
 respectively inherent ⁸³reference-of-thought issue of human ontological-performance⁷²-
 <including-virtue-as-ontology> reflecting their 'existentialising-frame of priorly secondnatured
 institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic-
 methodologising/mutualising/organising/institutionalising> notional~positive-opportunism-
 of-social-functioning-and-accordance as not speaking to prospective human disruptive
 aporeticism overcoming/unovercoming'). The existentialising dynamic of prospective human
 aporeticism overcoming/unovercoming requiring 'human psychologismic-epistemic-
 acutisation-<as-to-postconverging-dementating/structuring/paradigming,-eliciting-of-
 existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>'

equally conceptualises human ontological-performance⁷²-<including-virtue-as-ontology> notionally as to ~~supererogatory~~-wholesomeness/profound-supererogation⁹⁶ or shallow-supererogation⁹⁶ with respect to human institutional-development-as-to-social-function-development and living-development-as-to-personality-development prospective destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology> for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (and so equally beyond-and-different from an issue of human ontological-performance⁷²-<including-virtue-as-ontology> reflecting the ‘existentialising-frame of priorly secondnatured institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’). The fundamental point being made here is that the ordinary reality of a human conception of ontological-performance⁷²-<including-virtue-as-ontology> is much more fundamentally beholdening to ‘an issue of human ontological-performance⁷²-<including-virtue-as-ontology> reflecting the ‘existentialising-frame of priorly secondnatured institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’ in reflection of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ (and particularly so ontologically-deficient when it comes to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as to the requisite ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought contemplating underlying the <cumulating/recomposuring-attendant-ontological-contiguity >-

successive registry-worldviews/dimensions); with the veracity of the existentialising dynamic of prospective human aporeticism overcoming/unovercoming requiring ‘human psychologism–epistemic-acutisation-~~as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming~~’ involving intemporal ‘projection of aestheticising–re-margining/re-edging/re-acuity—as-postconverging_circumscriptive/totalitative–restructuring’ as to prospective supererogatory~wholesomeness/profound-supererogation⁹⁶ re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation) (as prospectively eliciting human ontological-performance⁷²-<including-virtue-as-ontology> in so-superseding/transcending the ‘existentialising–frame of priorly secondnature institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’). Thus the blunt fact of the matter explaining the in-effect absolutism-~~as-to-apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment~~ ontologically-flawed manifestations of registry-worldviews/dimensions as to their relative-ontological-incompleteness⁸⁸ is that human ontological-performance⁷²-<including-virtue-as-ontology> reflecting their ‘existentialising–frame of priorly secondnature institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human

disruptive aporeticism overcoming/unovercoming' turn out to be rather ineffectual when it comes to the existentialising dynamic of prospective human aporeticism overcoming/unovercoming as rather requiring 'human psychologismic-epistemic-acutisation-
~~<as-to-postconverging-dementating/structuring/paradigming,-eliciting-of-existence's-~~
~~sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~' (particularly so with regards to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹); and so-telling by registry-worldviews/dimensions beyond-the-consciousness-awareness-teleology⁹⁹-
~~<in-preconverging-existential-extrication-as-of-existential-unthought>~~⁶ imbued 'human lifespan extricatory punctuality/immediacy of depth-of-thought' and poor angling-of-imaginary implied 'multicenturies-long human crossgenerational Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ prospective transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~' epistemic-projection. But then if existence is effectively of manifest ontological-contiguity⁶⁷ it can only be an 'epistemic falsehood' (the fundamental 'epistemic falsehood' arising from human
~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵) to epistemically imply
 implicated_attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ veracity can be reflected/construed without implying ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ (and as so-tied to the existentialising dynamic of prospective human aporeticism overcoming/unovercoming requiring 'human psychologismic-epistemic-acutisation-~~<as-to-postconverging-dementating/structuring/paradigming,-eliciting-of-existence's-~~
~~sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~' so-associated with angling-of-imaginary) more like an animistic or medieval non-positivising social-setup as to the

constraints of its ~~<amplifying/formative-epistemicity>~~totalising~thrownness-in-existence³⁵ going on to conceptualise of a positivising/rational-empiricism social-setup as to imply ‘the positivising/rational-empiricism knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness³ in {preconverging-disentailment-by}—postconverging-entailment> as to knowledge value’ is somehow strictly not necessary as the enabler of the positivising/rational-empiricism social-setup; and so as the very manifest failing in the human ‘exercise of the epistemic—projective-equalisation of human station of⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ as to prospective⁶¹ nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation’ for prospective sublimating-nascence, is always ‘defined-by and tied-to human preconverging-existential-extrication-as-of-existential-unthought that breaks with ontological-contiguity⁶⁷ as to temporal/mortal advantageousness and purposefulness’ (as so-reflecting human fundamental ‘epistemic falsehood’ prospectively imbuing of preconverging-existential-extrication-as-of-existential-unthought manifest ~~<amplifying/formative>~~ wooden-language-<imbued—temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought— categorical-imperatives/axioms/registry-teleology⁹⁰)). In many ways ‘human psychologismic-epistemic-acutisation-<as-to-postconverging-dementating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’ notional delineating of the manifest possibility for human ontological-performance⁷²-<including-virtue-as-ontology> for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (with regards to ‘prospective human aporeticism overcoming/unovercoming existentialising—frame of sublimation or existentialising—frame of desublimation’) is reflected in the fact that the

~~<cumulating/recomposuring—attendant-ontological-contiguity >~~-successive registry-
 worldviews/dimensions of the ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ rather speaks to their ‘preconverging/postconverging—de-
 mentating/structuring/paradigming notional~preconverging-existential-extrication-as-of-
 existential-unthought—by—postconverging-nonextricatory-existential-preempting-of-existential-
 unthought enabling their given human institutional-development—as-to-social-function-
 development and living-development—as-to-personality-development ontological-
 performance⁷²-<including-virtue-as-ontology> for prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity’; so-reflected with their accompanying
 notional~shiftiness-of-the-Self/construction-of-the-Self as to recurrent-utter-
 uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing—psychologism
 notional~shiftiness-of-the-Self/construction-of-the-Self’, base-institutionalisation—
 ununiversalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism notional~shiftiness-of-the-Self/construction-of-the-Self’,¹⁰³ universalisation—non-
 positivism/medievalism ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism notional~shiftiness-of-the-
 Self/construction-of-the-Self’, positivism—procrypticism ‘positivising/rational-empiricism-
 based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism notional~shiftiness-of-the-
 Self/construction-of-the-Self’ and deprocrypticism ‘preempting—disjointedness-as-of-
⁸³reference-of-thought,-as-to-~~‘³²<amplifying/formative—epistemicity>~~growth-or-
 conflatedness¹³/transvaluative-rationalising/tranepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism notional~shiftiness-of-the-Self/construction-of-the-Self’ (so-collectively

construable/accountable as to the ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ only as of the manifest ‘notional~deprocrpticism
 ‘supererogatory~wholesomeness/profound-supererogation⁹⁶’ prospective⁸³ reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating~nascence imbued
 psychologismic~apriorising/axiomatising/referencing- {of-attendant~ontological-
 contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment’ as to human
 consciousness of notional~protensivity reflecting human dimensionality-of-sublimating²⁵-
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation)). The bigger scheme of things with regards to overall human
 ontological-performance⁷²-<including-virtue-as-ontology> for prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity as reflected above (on the one hand
 requiring ‘human psychologismic~epistemic-acutisation-<as-to-postconverging-
 dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
 prospective-aporeticism-overcoming/unovercoming>’ fundamentally underlied notionally by
 either supererogatory~wholesomeness/profound-supererogation⁹⁶ or shallow-supererogation⁹⁶
 in relation to human prospective destructuring-threshold- {uninstitutionalised-
 threshold¹⁰²/presublimating~desublimating-decisionality}~of-ontological-performance⁷²-
 <including-virtue-as-ontology>’ and on the other hand human ontological-performance⁷²-
 <including-virtue-as-ontology> reflecting the ‘existentialising~frame of priorly secondnatured
 institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—
 of-social-functioning-and-accordance as not speaking to prospective human disruptive
 aporeticism overcoming/unovercoming’ and thus effectively of shallow-supererogation⁹⁶ in

relation to human prospective destructuring-threshold-~~(uninstitutionalised-
 threshold⁰²/presublimating-desublimating-decisionality)~~~of-ontological-performance⁷²-
 <including-virtue-as-ontology> when wrongly construed as of prospective aporeticism
 overcoming/unovercoming); speaks to the two fundamental undergirding elements of the social
 (as of its ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction
 imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’) involved
 in human ontological-performance⁷²-<including-virtue-as-ontology> (and so given manifest
 human <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁵ prior-
 institutionalisation-threshold-by-prospective-uninstitutionalised-threshold⁰²). The very
 possibility for undermining blurriness⁷ (for prospective knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging-disentailment-by} postconverging-entailment> and
 prospective sublimating~existentialising-decisionality) can only arise as to such a clear
 distinction/demarcation between ‘human psychologismic-epistemic-acutisation-<as-to-
 postconverging-dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
 nascence-in-prospective-aporeticism-overcoming/unovercoming>’ exercise and naïve
 secondnatured construct of notional~positive-opportunism—of-social-functioning-and-
 accordance ontologically-flawed conception being passed for prospective human aporeticism
 overcoming/unovercoming; wherein the latter is a disontologising turn to the least-common-
 denominator-of-social-functioning-and-accordance-effecting (as to temporally-motivated
 emphasis on human-subpotency ‘existentialising-frame of priorly secondnatured
 institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—
 of-social-functioning-and-accordance as not speaking to prospective human disruptive

aporeticism overcoming/unovercoming' reflected with its prospective ~~preconverging~~-
 existential-extrication-as-of-existential-unthought manifest ~~<amplituding/formative>~~ wooden-
 language-~~(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-~~
~~drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought—~~
~~categorical-imperatives/axioms/registry-teleology⁹⁵)~~) while the former is an ontologising turn
 to the highest-common-denominator-of-social-functioning-and-accordance-effecting (in
 prospective intemporal emphasis on aetiologisation/ontological-escalation
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism with regards to 'human
 psychologismic-epistemic-acutisation-~~<as-to-postconverging—~~
~~dementating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-~~
~~prospective-aporeticism-overcoming/unovercoming>~~' conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism as to ~~postconverging~~-nonextricatory-existential-
 preempting-of-existential-unthought prospective sublimating implications of existence—as-the-
 absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶-~~<as-to-perspective—ontological-normalcy/postconvergence-~~
~~implied-'prospective-aporeticism-overcoming/unovercoming'>~~ and so-prompting human
 ontological-commitment⁶⁶-~~<implied—self-assuredness-of-ontological-good-~~
~~faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-~~
~~existential-reality>~~). Critically, given that the social is necessarily of 'social-functioning-and-
 accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of
 disontologising/ontologising-and-re-ontologising', induced prospective sublimating—nascence
 is inevitably bound to elicit prospectively its very own 'existentialising—frame of priorly
 secondnatured institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—
 of-social-functioning-and-accordance as not speaking to prospective human disruptive

aporeticism overcoming/unovercoming' which then becomes prospectively susceptible to a desublimating least-common-denominator-of-social-functioning-and-accordance-effecting as to human shallow-supererogation⁹⁶ ontologically-flawed projection of prospective human aporeticism overcoming/unovercoming; with this insight very much explaining how and why human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality (given human limited-mentation-capacity in want for limited-mentation-capacity-deepening³³) develop into self-sufficient and self-presence/self-constitutedness¹⁴-<in-perspective-epistemic-abnormalcy/preconvergence³¹> constructs (manifesting their ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ incidental station-of/epochal in-effect absoluten-~~as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment~~) as so-construable from ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection of prospective human aporeticism overcoming/unovercoming. Critically, the veracity of 'human psychologismic-epistemic-acutisation-~~as-to-postconverging—dementating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming~~' underlying the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is effectively graspable rather as from notional~deprocrypticism deneuterising¹⁷—referentialism (as so-reflected 'from a notional~deprocrypticism ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection in a protensive-consciousness ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ knowledge-notionalisation construal' of the 'cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions specific ⁸³reference-of-thought

preconverging/dementing²⁰—qualia-schema’ reflecting their ‘specific prospectively ontologically-flawed nondescript/ignorable—void imbued self-presence/self-constitutedness¹⁴—<in-perspective—epistemic-abnormalcy/preconvergence³¹> specific ontological-bad-faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵’ as so-underlining the manifest specific⁸³ reference-of-thought preconverging/dementing²⁰—qualia-schema>); and so with regards to ‘human psychologismic—epistemic-acutisation-<as-to-postconverging—dementating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’ (implied supererogatory~wholesomeness/profound-supererogation⁹⁶ of notional~citationality) in postconverging—nonextricatory-existential-preempting-of-existential-unthought ontological-contiguity⁶⁷ as hermeneutically/reprojectively/supererogatingly/zeroingly factoring in overall human limited-mentation-capacity-deepening⁵³ in the human ‘exercise of the epistemic—projective-equalisation of human station of⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ as to prospective⁶¹ nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’. In this regards, the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ fundamentally reflects ‘differing attendant—ontological-contiguity⁶⁷ notional~preconverging—existential-extrication-as-of-existential-unthought—by—postconverging—nonextricatory-existential-preempting-of-existential-unthought of human <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁵ prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold¹⁰²’ (as imbued human prospective destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology> for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as to prospective aporeticism overcoming/unovercoming), as of; <amplituding/formative—epistemicity>totalising~‘random-

as-impulsive—implicated_attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation,
 <amplituding/formative—epistemicity>totalising~‘nominal-as-tendentious—
 implicated_attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘warped-consciousness’ with base-institutionalisation—ununiversalisation,
 <amplituding/formative—epistemicity>totalising~‘ordinal-as-qualifying—implicated_attendant—
 ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰’-
 phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’ with
¹⁰³universalisation—non-positivism/medieval, <amplituding/formative—
 epistemicity>totalising~‘intervalist-as-categorising—implicated_attendant—ontological-
 contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-
 abstractiveness-of-presencing-in-‘occlusive-consciousness’ with positivism—procrypticism, and
 <amplituding/formative—epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘protensive-consciousness’ with deprocrypticism. The inherent manifestation of
 blurriness⁷ (as undermining the <cumulating/recomposuring—attendant-ontological-
 contiguity >-successive registry-worldviews/dimensions prospective knowledge-reification—
 gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant—
 ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—
 conflatedness in {preconverging-disentailment by} postconverging-entailment> and
 prospective sublimating~existentialising—decisionality) is so-inherently associated with their
 preconverging/postconverging—de-mentating/structuring/paradigming knowledge-reification—

gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-
ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in {preconverging-disentailment-by}—postconverging-entailment> reflecting
respectively their notional~shiftiness-of-the-Self/construction-of-the-Self as to recurrent-utter-
uninstitutionalisation ‘random-as-impulsive—implicated_attendant—ontological-
contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰’ non-rules—
apriorising/axiomatising/referencing—psychologism notional~shiftiness-of-the-
Self/construction-of-the-Self, base-institutionalisation–ununiversalisation ‘nominal-as-
tendentious—implicated_attendant—ontological-contiguity⁶⁷~educed–
existentialising/contextualising/textualising-contiguity⁴⁰’ rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism notional~shiftiness-of-the-
Self/construction-of-the-Self, ¹⁰³universalisation–non-positivism/medievalism ‘ordinal-as-
qualifying—implicated_attendant—ontological-contiguity⁶⁷~educed–
existentialising/contextualising/textualising-contiguity⁴⁰’ ¹⁰³universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
notional~shiftiness-of-the-Self/construction-of-the-Self, positivism–procrypticism ‘intervalist-
as-categorising—implicated_attendant—ontological-contiguity⁶⁷~educed–
existentialising/contextualising/textualising-contiguity⁴⁰’ positivising/rational-empiricism-
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism notional~shiftiness-of-the-
Self/construction-of-the-Self and deprocrypticism ‘ratiocontiguity/ratiocination-as-
referentialism—implicated_attendant—ontological-contiguity⁶⁷~educed–
existentialising/contextualising/textualising-contiguity⁴⁰’ preempting—disjointedness-as-of-
⁸³reference-of-thought,-as-to-³²<amplituding/formative–epistemicity>growth-or-
conflatedness¹³/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 notional~shiftiness-of-the-Self/construction-of-the-Self; and so speaking to the
increasing human limited-mentation-capacity-deepening⁵³ ontological-performance⁷²-
<including-virtue-as-ontology> for prospective transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-
epistemicity>totalising~purview-of-construal. Critically, ¹⁸deprocrypticism-or-preempting—
disjointedness-as-of-⁸³reference-of-thought 'ratiocontiguity/ratiocination-as-referentialism—
implicated_attendant—ontological-contiguity⁶⁷~educed—
existentialising/contextualising/textualising-contiguity⁴⁰' knowledge-reification—gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
conflatedness ³-in-{preconverging-disentailment-by}-postconverging-entailment> (as to its
knowledge-notionalisation 'undermining of totalisingly-disentailing—discretion/whim-of-
thought' and as to an emphasis on difference-conflatedness¹³-as-to-totalitative-reification-in-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing> ⁹³-as-
veridical-epistemicity-relativism-determinism ²² <amplituding/formative-
epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ involving 'understanding notionally'
as to the most profound conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
arising from understanding both human individuating 'ignorances'/desublimation/temporal-
dispositions and knowledge/sublimation/intemporal-disposition manifestation), reflects the
more ontologically pertinent/profound 'human <amplituding/formative-
epistemicity>totalising~thrownness-in-existence³⁵ knowledge-reification—gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging disentanglement by} postconverging entailment> ontological-
 performance⁷² -<including-virtue-as-ontology>’ for prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity as to prospective human aporeticism
 overcoming/unovercoming; and so-critically as to its translative-accordance of prospective
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness⁸⁷⁻⁸³ reference-of-thought-⁸⁴ devolving> implications into their true
 ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective⁸³ reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence imbued
 psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging disentanglement by} postconverging entailment’ as of
¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³ reference-of-thought (in so-reflecting
 the more veridically profound possibility for overarching human social-and-institutional-
 frameworks-of—referencing/registering/decisioning sublimating~existentialising-
 decisionality). The translative-accordance of prospective nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ —
 reference-of-thought- devolving> implications (as to the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-
 epistemicity>totalising~purview-of-construal) into their ‘notional shallow-supererogation⁹⁶ of
 prior⁸³ reference-of-thought—point-of-devolving/departure/anchoring/backdrop or
 supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective⁸³ reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop’, effectively underlies the given
 registry-worldview/dimension blurriness⁷/unblurriness of knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment-by} postconverging-entailment>; speaking
 fundamentally to the fact that knowledge is all about human epistemic-
 growth/disquiet/discomfort-(induced-sublimation,-as-from-existence's—effusing/ecstatic—
 inlining-as-⁴⁶historiality-{science/authenticity/nonextrication})-beyond-mere-formulaicity-as-
¹historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-
 Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ so-accruing onto the
 supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective⁸³ reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop (undergirded as of human
 individual-by-institutional-by-social notional~self-distantiation-<imbued—re-motif-and-re-
 apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring self-becoming/self-conflatedness¹³/formative-
 supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>). This
 insight contrastively explains the antithetical epistemic postures of ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴ and ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence>; as the latter veridically grasp that existence's sublimating-
 nascence is inherently given with all that is left for the human to do being rather about
 developing appropriate epistemic-projection/epistemic-growth as of
 psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment-by} postconverging-entailment while the
 former is rather reflexively of psychologism~apriorising/axiomatising/referencing- {of-

attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-
 contiguity }—constitutedness¹⁴ -in-preconverging-entailment. The overall implication here is
 fundamentally that ‘human conceiving-<as-to-conceptivity/epistemic-reflexivity/epistemicity-
 relativism-determinism> of nascent-particular/incipient-and-material/technical-sublimations-
 <blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³—reference-of-thought-⁸⁴ devolving> is
 basically what induces existence’s sublimating-nascence’ as rather so-aring as of the
 <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions imbued supererogatory-wholesomeness/profound-supererogation⁹⁶ of
 prospective⁸³ reference-of-thought—point-of-devolving/departure/anchoring/backdrop as of
 dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness³ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)
 conceiving-<as-to-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism> (in
 so-reflecting their respectively given overarching human social-and-institutional-frameworks-
 of—referencing/registering/decisioning sublimating/desublimating~existentialising-
 decisionality). In many ways human limited-mentation-capacity rather implies a relative flux of
 epistemic-projection caught between⁷⁰ presencing—absolutising-identitive-constitutedness¹⁴
 and⁶¹ nonpresencing-<perspective-ontological-normalcy/postconvergence> ‘human
 <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ knowledge-
 reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-
 contiguity }—conflatedness³ -in-{preconverging-disentailment-by} postconverging-
 entailment> ontological-performance⁷²-<including-virtue-as-ontology> for prospective
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ (as of ‘relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹ /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~psychologism⁸⁹); such that
 the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to
 ‘human<amplifying/formative~epistemicity>totalising~purview-of-construal apparently takes
 on differing substantivity (as different registry-worldviews/dimensions⁵⁶ meaningfulness-and-
 teleology⁹⁹) as to human limited-mentation-capacity and limited-mentation-capacity-
 deepening³³ implications of blurriness⁷/unblurriness. As to the underlying existentialising-
 frame (of the relative flux of human epistemic-projection caught between⁷⁹ presencing—
 absolutising-identitive-constitutedness¹⁴ and⁶¹ nonpresencing-<perspective~ontological-
 normalcy/postconvergence>), the translative-accordance of ‘our present’ prospective nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁷⁻⁸⁸ - reference-of-thought-⁸ devolving> implications into their true
 ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective⁸³ reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating~nascence imbued
 psychologismic~apriorising/axiomatising/referencing-{of-attendant~ontological-
 contiguity ~duced~existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in-{preconverging-disentailment-by}~postconverging-entailment’ (in so-
 reflecting the overarching human social-and-institutional-frameworks-of—
 referencing/registering/decisioning sublimating~existentialising~decisionality), is increasingly
 bound to a¹⁸ deprocrypticism~or~preempting—disjointedness-as-of-³³ reference-of-thought
 ‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant~ontological-
 contiguity⁶⁷~duced~existentialising/contextualising/textualising-contiguity⁴⁰’ knowledge-

reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-
 entailment> (as to its knowledge-notionalisation ‘undermining of totalisingly-disentailing—
 discretion/whim-of-thought’ and as to an emphasis on difference-conflatedness¹³-as-to-
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶ nonpresencing>²-as-veridical-epistemicity-relativism-determinism²²
 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁹⁷ involving ‘understanding
 notionally’ as to the conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
 arising from understanding both human individuative ‘ignorances’/desublimation/temporal-
 dispositions and knowledge/sublimation/intemporal-disposition manifestation). In this regards,
 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, etc. speaks to a conception of true science ‘undermining of totalisingly-
 disentailing—discretion/whim-of-thought’ as to requisite ‘ontological-contiguity⁶⁷ <as-from-
 prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-
 perspective> in postconverging-nonextricatory-existential-preempting-of-existential-unthought’
 of conceptualisation that not only explains in entailment but equally in disentailment as to their
 manifest psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment (with
 ‘intervalist-as-categorising—implicated_attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰’, ‘ordinal-as-qualifying—

implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰’, ‘nominal-as-tendentious—
 implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰’ and ‘random-as-impulsive—
 implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰’ rather ‘punctually subsumed
 aestheticising gesturings’ into overall ‘ratiocontiguity/ratiocination-as-referentialism—
 implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰’ knowledge-notionalisation
 aestheticisation-and-aestheticisation-towards-ontology as the underlying implicated_attendant-
 ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰). It is
 herein contended that inappropriate expliciting of the translative-accordance of ‘our present’
 prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-
 relative-ontological-completeness – reference-of-thought-³⁴ devolving> implications into their
 true ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective⁸³ reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence’ as to
 prospective¹⁸ deprocrypticism-or-preempting—disjointedness-as-of-⁸³ reference-of-thought is
 bound to induce a mechanical-knowledge misconstrual of the veracity of ‘punctually subsumed
 aestheticising gesturings (as of ‘intervalist-as-categorising—implicated_attendant-ontological-
 contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰’, ‘ordinal-as-
 qualifying—implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰’, ‘nominal-as-tendentious—
 implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰’ and ‘random-as-impulsive—
 implicated_attendant-ontological-contiguity⁶⁷~educated-

existentialising/contextualising/textualising-contiguity⁴⁰)’ as to the underlying requisite
 implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰ (rather reflected herein as of ⁴⁸human-
 subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-
 <as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² overall
 ‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-ontological-
 contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰’ knowledge-
 notionalisation aestheticisation-and-aestheticisation-towards-ontology); and this failure as to
 our positivism/rational-empiricism occlusiveness disposition (of ‘intervalist-as-categorising—
 implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰’ flawed underlying
 implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰) in many ways accounts for the
 manifestation of science-ideology whether in the natural sciences themselves or more often
 blurred domains like the social domain as to a poor construal and appraisal of
 supererogatory-wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop (which has to be of appropriate
 ‘ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic-or-notional~projective-perspective> in postconverging-nonextricatory-existential-
 preempting-of-existential-unthought’). In many ways it is up to such blurred domains to
 effectively explicit ‘supererogatory-wholesomeness/profound-supererogation⁹⁶ of prospective
⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating-
 nascence’ as to the fact that the natural sciences inherently tied to the sublimating-nascence
 incipience/immediacy/directness before fundamental ⁸³reference-of-thought appraisal of
 sublimating-nascence comprehensiveness/nonimmediacy/indirectness (as to the artifice of our

human convenient division-of-labour-conception-of-knowledge flawed/incomplete conception of sublimating-nascence notwithstanding that existence in its ‘superseding-oneness-of-ontology/ontological-veridicality/ontological-contiguity⁶⁷’ is not constrained/subjected by that artifice) may be oblivious as a matter of practicality and focus about the explicated ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective⁸³ reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence’ as ‘comprehensive conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism grounds’ for such existence’s sublimating-nascence incipience/immediacy/directness in the natural sciences. In this regards, it is herein contended (as to underlying ‘ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective> in ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought’) that such a conception like $1+1=2$ in relatively unblurred domains-of-study as the natural and exact sciences (of sublimating-nascence incipience/immediacy/directness) speaks to an implicated_attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ knowledge-notionalisation that can be missed when construed simplistically in relatively blurred domains-of-study (requiring sublimating-nascence comprehensiveness/nonimmediacy/indirectness) where the implicated_attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ is misconstrued in terms of in-effect absolution-<as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment> of ‘human-subpotency supposed ~~preconverging~~-existential-extrication-as-of-existential-unthought conception of implicated_attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’ (and so-misconstrued over ‘inherent

existence's ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ manifest/phenomenal ontological-contiguity⁶⁷). This conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (as to 'the veracity of prospective knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment> and prospective sublimating~existentialising–decisionality' as rather being as of 'ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective> in ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~') is reflected in the difference between 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality' and 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> upon social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation' and 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 from ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ insight 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 as to ~~preconverging-existential-extrication-as-of-existential-unthought~~ orientation 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-teleology⁹⁹> upon inherent
 existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ sublimating—
 existentialising-decisionality is bound to a ~~postconverging~~-nonextricatory-existential-
 preempting-of-existential-unthought knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {~~preconverging-disentailment-by~~} ~~postconverging-entailment~~> 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-teleology⁹⁹> 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 to their ⁷⁹presencing—absolutising-identitive-
 constitutedness⁴ shallow-supererogation⁹⁶ of manifest in-effect absolution-<as-to-
 apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—constitutedness⁴ in ~~preconverging-
 entailment~~> inclinations) as a given as to its ~~preconverging~~-existential-extrication-as-of-
 existential-unthought orientation 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-supererogation⁹⁶ entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> implications of aporeticism overcoming/unovercoming’). It is critically this ‘human-subpotency supposed preconverging-existential-extrication-as-of-existential-unthought conception of implicated_attendant—ontological-contiguity⁵⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰’ that underlies in all registry-worldviews/dimensions ‘prospectively desublimating institutional and social notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) (in human aestheticisation—and-aestheticisation-towards-ontology beholdening, non-transcendence, complexification as to mechanical-knowledge and non-disentailment)’. But then (and as to the fact that human prospective aporeticism overcoming/unovercoming for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity does not fundamentally lies with the ‘existentialising—frame of priorly secondnatured institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—

of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’ as to its prospective ~~preconverging~~-existential-extrication-as-of-existential-unthought manifest ~~<amplituding/formative>~~⁸ wooden-language-~~{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁸ }~~), ‘prospectively sublimating institutional and social notional~philosophy-~~<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge>~~ (in human aestheticisation—and-aestheticisation-towards-ontology unbeholding, transcendence, decomplexification for organic-knowledge and disentailment)’ is necessarily and decisively an issue of ever always tracking-and-tackling human individual-by-institutional-by-social manifest ~~<amplituding/formative>~~⁸ wooden-language-~~{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁸ }~~ so-reflected in the ~~<cumulating/recomposuring—attendant-ontological-contiguity >~~-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~. In this regards, the veracity of thinking/thought/notional~philosophy-~~<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge>~~ starts and is veridically indissociable from the contemplation of the human individual-by-institutional-by-social manifest ~~<amplituding/formative>~~⁸ wooden-language-~~{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁸ }~~. The fact of the matter is that what the

Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world are contemplating has to do with their Ages and societies ~~<amplituding/formative>⁸ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹⟩~~. On the same vein the question can be asked what is veridically our modern-day human individual-by-institutional-by-social manifest ~~<amplituding/formative>⁸ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹⟩~~? It is herein contended that our modern-day ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩~~ (with respect to the potential for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~) is ‘drowning’ in its very own ‘epistemic-decadence’ or teleological-decadence-⟨-in-dimensionality-of-desublimating-lack-of²⁶-⟨~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩~~ increasingly as to an underpinning—suprasocial-construct that as of its notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨~~<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⟩~~ (in human aestheticisation—and-aestheticisation-towards-ontology beholdening, non-transcendence, complexification as to mechanical-knowledge and non-disentailment) prospectively speaks fundamentally of a poor ‘knowledge value’ for which contemplation beyond ‘human lifespan extricatority punctuality/immediacy of depth-of-thought’

is in many ways a non sequitur as to patent dimensionality-of-desublimating-lack-of²⁶-
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) lack of angling-of-imaginary postconverging-nonextricatory-
 existential-preempting-of-existential-unthought wherein even remnants of ‘profound organic-
 knowledge value’ are increasingly being subject to a
 prosaic/popularity/fashionability/merchandising substitutive mentality of knowledge value and
 worth; poorly entertaining prospective human epistemic-growth/disquiet/discomfort-<induced-
 sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-⁴ historicity-
 {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴ historicity-tracing-
 {science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷ -by-reification/contemplative-distension²⁷
 accruing onto the ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective
⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating-
 nascence’ (as to human individual-by-institutional-by-social notional~self-distantiation-
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-
 conflatedness¹³/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence>). The core vocation of notional~philosophy-<as-to-the-veridical-
 conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-
 in-relative-ontological-completeness⁸⁷ ,-beyond-a-convenient-division-of-labour-conception-of-
 knowledge> (as to the ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of
 prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of
 sublimating-nascence’ aspect of overall existence’s sublimating-nascence) is rather to enable

the ‘accrual of the prospective ⁸³reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’ doing-so even in disregard of the punctual/immediacy valuation of sublimating–nascence made by ‘existentialising–frame of priorly secondnature institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’; and so-reflected in the fact that prospective sublimating–nascence can only poorly be accommodated in prior ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop. Prospective sublimating–nascence is much more than just prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ – reference-of-thought-⁸⁷ devolving> but is made comprehensive and complete with its appropriate ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ as to the requisite induced human epistemic-growth/disquiet/discomfort-<induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-⁴⁶ historicity- {science/authenticity/nonextrication} - beyond-mere-formulaicity-as-⁴⁷ historicity-tracing- {science- ideology/fashionability/distraction} > as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷.

In this regards, it can be appreciated that the veridically comprehensive and complete sublimating–nascence of technical and scientific progress like shipbuilding and other ocean voyage technologies rather came into their full realisation as to a healthy global commercial relations these enabled over their initial pirating, warring and exploitative dehumanising pursuits (speaking of their requisite human epistemic-growth/disquiet/discomfort-<induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-⁴⁶ historicity-

{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴ historicity-tracing-
 {science-ideology/fashionability/distraction}} that is rather decisive and indispensable to all
 ‘sublimating–nascence incipience/immediacy/directness’ as to their requisite ‘prospective
⁸³reference-of-thought appraisal of sublimating–nascence
 comprehensiveness/nonimmediacy/indirectness’). Such an insight as to the
 supererogatory–wholesomeness/profound-supererogation⁹⁶ of organic-knowledge for say
 present-day institutional-development–as-to-social-function-development can be garnered with
 the patent case of say knowledge for the management of a nuclear facility which is much more
 than its mere inherent processive technicalities (‘knowledge as a mere doable thing’) but
 equally with the technicity/profundity extending to the facility operators reflexive and
 contemplative appreciation of the dangerousness of nuclear materials and processes and ability
 to critically take appropriately conservative and cooperative or autonomous decisions to stave
 off any potential crises (with these associated elements including their mental/psychological
 suitability construed as the requisite epistemic-growth/disquiet/discomfort-~~{induced-~~
 sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-⁴ historicity-
 {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴ historicity-tracing-
 {science-ideology/fashionability/distraction}} tied to that knowledge and so within the
 framework of the facility thought-out/contemplated operational and designing conception
 integrative of such sublimating operation). This reality about the
 supererogatory–wholesomeness/profound-supererogation⁹⁶ of organic-knowledge is relevant in
 all institutional domains as well but for when it comes to conveniencing, popularising,
 merchandising and media-ratings driven purposes which may be innocuous in other contexts
 but turn out to be particularly consequential when permeating and undermining the political
 process as to when human sovereign participation is in-effect construed as utterly dissociated
 with ontological-veracity; as to the fact that there can be ‘a thin-and-tenuous line between

ontological-good-faith/authenticity⁶⁹ imbuing sublimation and ontological-bad-faith/inauthenticity⁶⁴ imbuing gimmickiness/desublimation’ as to human aestheticisation—and-aestheticisation-towards-ontology, wherein apparently ‘gimmicky techniques’ are effectively sublimating as to their specific aestheticising/creative/artistic existentialising–frame but are rather desublimating when poorly aestheticised out of such specific aestheticising/creative/artistic existentialising–frame or when ‘circumstantially appreciatively aesthetically shallow/encumbering/vague/bland/incomplete/etc.’ or when poorly reflected in domains of aestheticisation-towards-ontology where profound ontological-pertinence is important (requiring in all such cases the appraisal of appropriate ~~supererogatory~~~wholesomeness/profound-supererogation⁹⁶ in postconverging–de-mentating/structuring/paradigming⁷⁰). This underlies the very ontological-normalcy/postconvergence epistemic-projection with regards to the conception of ‘ontological-good-faith/authenticity⁶⁹ as to ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰’ wherein communication and marketing strategies in eliciting human interest as to ontologically relevant ways for instance associated with useful public information and promotion in health, business, etc. (construed as of ontological-good-faith/authenticity⁶⁹), when poorly and cynically projected as to subvert the requisite ontological-veracity and human epistemic-growth/disquiet/discomfort-~~{induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-⁴⁶historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴¹historicity-tracing-
{science-ideology/fashionability/distraction}}~~ in-the-very-same-and/or-other domains of human existentialising–decisionality (including citizenry and other institutional sovereignising—by—ontologising-depth existentialising–frame of existentialising–decisionality) become manifestly of ‘ontological-bad-faith/inauthenticity⁶⁴ as to ontological-bad-faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵’ in need for

appropriate ~~supererogatory~~~wholesomeness/profound-supererogation⁹⁶ (in accounting-for/enabling genuine institutional ontological-performance⁷²-<including-virtue-as-ontology> imbued ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in {preconverging-disentailment by}—postconverging-entailment~~’ as of implied ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation and so beyond-and-over a defaulting mentality of prior mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> as of prior ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~constitutedness¹⁴ ~~in preconverging-entailment~~ implied ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation). Such a dynamic notional conception of ‘ontological-good-faith/authenticity⁶⁹ as to ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰’ is very much relevant with respect to human ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development~~ wherein for instance while say celebrity and other persons-driven efforts bringing attention to human crisis speaks to a manifestation of ontological-good-faith/authenticity⁶⁹ with regards to living-development-as-to-personality-development however such attention when construed as of punctual ‘mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to ⁵⁶meaningfulness-and-teleology⁹⁹’ as well as ‘so-discharging institutions and society from the more veridically profound level for the contemplation and resolution of such human crisis (as to human ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-~~

development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹and institutional-
development-as-to-social-function-development postconverging-de-
mentating/structuring/paradigming⁷⁰)’ is effectively of manifest ‘ontological-bad-
faith/inauthenticity⁶⁴ as to ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-
mentating/structuring/paradigming⁶⁵’; especially as so-accompanied by a generalised out-of-
sight-out-of-mind preconverging-existential-extrication-as-of-existential-unthought civil society
‘social-functioning-and-accordance—as-of-social-stake-contention-or-conflict imbuing
existentialising-frame of disontologising/ontologising-and-re-ontologising’. In another regards,
a generalised cultivated public distraction/indifference/passivity/debased relation to the political
process as to imply it is discretionary, remotely-sovereignising, inconsequential and doesn’t
warrant a certain requisite level of individual-by-institutional-by-social epistemic-
growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—
inlining-as-⁶⁰historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
historicity-tracing-{science-ideology/fashionability/distraction}}) very much underlies the
crisis of participation, misinformation and impotence marring the democratic process in want
for its creative ontologising renewal to rekindle ‘human sovereign-function/posture as to
public-sovereignty-giving function/posture’. Critically, this aporeticism
overcoming/unovercoming issue is fundamentally one of translative-accordance of ‘our
present’ prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-
to-their-relative-ontological-completeness⁸⁷⁻⁸⁸ – reference-of-thought-⁸⁴devolving> implications
as to <amplifying/formative>disposedness/psychologismic-construct-<as-to-orientation/value-
construct/valuation-and-derived-parameterising> into their true
‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence imbued
psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~educated~existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in-{preconverging-disentailment-by}-postconverging-entailment’ (in so-
reflecting the overarching human social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating~existentialising–decisionality) as to
<amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-
construct/valuation-and-derived-parameterising>; as so-underlied by the fact that humankind
relates differently to the inherent epistemic-growth/disquiet/discomfort-<induced-sublimation,-
as-from-existence’s—effusing/ecstatic-inlining-as-¹⁶historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴historicity-tracing-
{science-ideology/fashionability/distraction}}; as warranted for prospective nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness – reference-of-thought-⁸devolving> and as warranted with respect to
‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
thought—point-of-devolving/departure/anchoring/backdrop as of social-and-institutional-
frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality’
as to the latter disruptive blurriness⁷ and emotional-involvement with regards to social-
functioning-and-accordance—as-of-social-stake-contention-or-confliction (with the latter just a
reflection of deficient human ontological-performance⁷²-<including-virtue-as-ontology> in the
human ‘exercise of the epistemic—projective-equalisation of human station of ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective-
ontological-normalcy/postconvergence> epistemic—projective-equalisation’ when it comes to
prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹). It can be appreciated in
this regards as to the archetypal case of Galileo prosecution that in many ways the technical
demonstrations with his telescope were more or less accommodable to his persocutors with

their grander issue being the implications of his interpretations on their overall nonpositivising/rational-empiricism conception of the world; and in many ways such an attitude is not exclusive to any one Age and society, and our very own positivism–procrysticism as to its occlusiveness is very much bound to turn a blind eye to its inconvenient truths as to prospectively requisite <amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability). Whilst in effect the sublimating–nascence of ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>’ like the natural sciences is construed relatively as to its cumulating/recomposuring unbeholdening, transcendence, decomplexification for organic-knowledge and disentanglement with respect to ‘prior nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>’ (and so as the very central insight about the natural sciences when it comes to human limited-mentation-capacity-deepening⁵³), in many ways such sublimating cumulating/recomposuring unbeholdening, transcendence, decomplexification for organic-knowledge and disentanglement when it comes to ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop as of social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality’ turns out to be resistant-and-tenuous and rather of crossgenerational occurrence (and particularly so as to an apathetic human mental-complex that practically tends to relate to the social as non-ontological in nature even as to when ontological-veracity is demonstrated and thus speaking to the veridical fact that prospective knowledge in this respect is one of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of human

underlying elaborate <amplituding/formative>⁸ wooden-language-⟨imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
narratives—of-the-⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹⟩
so-associated successively with recurrent-utter-uninstitutionalisation trepidatious-consciousness
disontologising, base-institutionalisation—ununiversalisation warped-consciousness
disontologising, ¹⁰³universalisation—non-positivism/medievalism preclusive-consciousness
disontologising and our present positivism—procrypticism occlusive-consciousness
disontologising). In this respect and as reflected across the <cumulating/recomposuring—
attendant-ontological-contiguity >-successive registry-worldviews/dimensions,
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-⟨amplituding/formative—epistemicity>totalising~in-relative-ontological-
completeness⁸⁷⟩ disontologising (as to preconverging-existential-extrication-as-of-existential-
unthought temporal/mortal advantageousness and purposefulness) involves an ontologically-
flawed shallow-supererogation⁹⁶ upholding of the ‘existentialising—frame of priorly
secondnatured institutionalisation-threshold of mere-formulaicity-⟨as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—
of-social-functioning-and-accordance as not speaking to prospective human disruptive
aporeticism overcoming/unovercoming’ conception in relation to prospective nascent-
particular/incipient-and-material/technical-sublimations-⟨blinded-to-their-relative-ontological-
completeness⁸⁷—⁸³ reference-of-thought—⁸⁴ devolving⟩ as so-failing to reflect the veridical
comprehensiveness and completeness of prospective sublimating—nascence (requiring
‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating—nascence’) as to its
prospective <amplituding/formative>disposedness/psychologismic-construct-⟨as-to-

orientation/value-construct/valuation—and-derived-parameterising) and
 <amplifying/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-
 variability); as underlined by a cynical station of human ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ demand for ‘philosophical concreteness’ (and cynically so notwithstanding
 the ‘dragged-out nature or psychologismic-epistemic-acutisation-<as-to-postconverging-
 dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
 prospective-aporeticism-overcoming/unovercoming>’ of ‘prospective ⁸³reference-of-thought
 appraisal of sublimating-nascence comprehensiveness/nonimmediacy/indirectness’) thus
 undermining the notion of prospective human epistemic-growth/disquiet/discomfort-(induced-
 sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-⁴historiality-
 {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴historicity-tracing-
 {science-ideology/fashionability/distraction}) while cultivating
 ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-
 institutional-by-social sovereign’s service’ and in so-reflecting temporally-motivated human
 individual-by-institutional-by-social manifest <amplifying/formative>⁸ wooden-language-
 {imbued—temporal-mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing²⁰-narratives—of-the-⁸³reference-of-thought-
 categorical-imperatives/axioms/registry-teleology⁹⁸}. Such an in-effect absolution-<as-to-
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-
 entailment> projection of ⁵⁶meaningfulness-and-teleology⁹⁹ (underlined by the cynical
 cultivation of a preconverging-existential-extrication-as-of-existential-unthought mentality as to
 imply all the world that exists is respectively either as of recurrent-utter-uninstitutionalisation,
 base-institutionalisation-ununiversalisation, ¹⁰³universalisation-non-positivism/medievalism or
 our positivism-procrypticism in a close-mindedness to the ‘human consciousness

notional~protensivity imbuing prospective psychologismic–epistemic-acutisation-<as-to-
 postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
 nascence-in-prospective-aporeticism-overcoming/unovercoming>’ undergirding the ‘full
 experiment/experientiality that is the human social-emanance’ as to dimensionality-of-
 sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation)) is very much fundamentally manifest with the preconverging–de-
 mentating/structuring/paradigming blurriness⁷ undermining of prospective human
 sublimation/emancipation in need for prospective ‘human psychologismic–epistemic-
 acutisation-<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-
 existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’
 unblurriness. The fact remains though that any pretense to understanding cannot escape
 ontology/science however unsavoury/savoury as to the full picture of prospective
⁴⁵foregrounding__entailment-<postconverging–narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
 reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism>
 required for genuine understanding and doesn’t allow for any excepting as to human
 temporal/mortal convenience; such that there is no circumventing knowledge strategy but rather
 for pointing out and highlighting the nature and manifestation of such
 <amplituding/formative> wooden-language-<imbued—temporal–mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought– categorical-imperatives/axioms/registry-teleology⁹⁹ }
 as to its cynical cultivation of social dumbing-down and/or numbing-traction—of-
desublimating—⁵⁶meaningfulness-and-teleology⁹⁹-(as-perspective-lost-of-
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-

postconverging/dialectical-thinking²¹ -of-notional~deprocrypticism-{in-dimensionality-of-
 sublimating²⁵ — ³²<amplituding/formative-epistemicity>growth-or-
 conflatedness¹⁷ /scalarisation-as-to-rescalarisation-as-re-ontologisation}') as the enabling basis
 for its ~~preconverging~~-existential-extrication-as-of-existential-unthought temporal/mortal
 advantageousness and purposefulness in distractive-alignment-to⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰. But then the reality of the social equally speaks to the
 'overall social intellection-aptitude body' to which the veridical unblurring of human
 prospective aporeticism overcoming/unovercoming elicits prospective intellectual
 responsiveness that is in many ways (however the 'dragged-out nature or psychologismic-
 epistemic-acutisation-<as-to-postconverging-dementating/structuring/paradigming,-eliciting-
 of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>')
 up to the task of taking on desublimating notional~pedantising/muddling/formulaic-hollowing-
 out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness } cultivated distraction/indifference/passivity/debased relation to
 prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity;
 explaining the totalisingly-disentailing—discretion/whim-of-thought reality of such manifest
 blurriness⁷. But then such a challenge become more prescient and acute when mere institutional
 imprimaturing displays an aptitudinal incompetence gesturing (that can effectively be so-
 construed as incompetent by the fact that critical members of the 'overall social intellection-
 aptitude body' are able to grasp the appropriateness of aptitudinal competence gesturing as to
 their relevant generalised aptitudinal competence gesturing associated with the mastery of their
 various specialisms as well as their general knowledge interests); as so-implied herein and so-
 appreciated in unblurred domains-of-study with regards to requisite '~~postconverging~~-
 nonextricatory-existential-preempting-of-existential-unthought ontological-contiguity⁶⁷

aptitudinal competence gesturing' while avoiding 'preconverging-existential-extrication-as-of-existential-unthought notional~totalisingly-disentailing—discretion/whim-of-thought aptitudinal incompetence gesturing' (and so-specifically elaborated herein as to projective-insights for the appraisal of sublimating momentous ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> so-enabled only by a developed sense of metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶nonpresencing-<perspective—ontological-normalcy/postconvergence> in contrast to 'a circular perpetually-unknowing ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ deficient aptitudinal incompetence gesturing'). Human ⁵⁶meaningfulness-and-teleology⁹⁹ (as herein construed) as of its implied ontologising conception is effectively reflective of the reality of the social as to its manifest human 'social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising' as to thus correspondingly and contrastively implying a disontologising conception (herein construed as <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹>)) with the latter explaining the 'fundamental taboo against prospective ontologising-and-re-ontologising'; as so-reflecting registry-worldviews/dimensions imbued prior-institutionalisation-threshold-by-prospective-uninstitutionalised-threshold¹⁰² 'self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking²¹—apriorising-psychologism epistemic-projection of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>' as to their inclination for 'minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction'. So-insightfully understood by the

fact that the ordinary state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought (with regards to the ‘exercise of the epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing- <perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation’) do not inherently epistemically contemplatively project of themselves respectively as of base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought (as so-warranted with the ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought core vocation of notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge> as to the projected ‘human consciousness notional~protensivity imbuing prospective psychologismic-epistemic-acutisation-<as-to-postconverging-dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’, undergirding the ‘full experiment/experientiality that is the human social-emanance’); speaking to the circularly recurring issue for prospective sublimating explanation (in the face of circularly recurring prospective desublimating ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) with regards to the fact that ‘sublimating explanation’ itself (as to dimensionality-of-sublimating²⁵-<<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)) doesn’t escape from the in-effect absolution-<as-to-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-

entailment> fixated notional~nonprotensivity (whether fixated trepidatious, fixated warped, fixated preclusive or fixated occlusive as to fixated dimensionality-of-desublimating-lack-of²⁶ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)) to which it explains as to human limited-mentation-capacity-deepening⁵³ developing notional~protensivity (highlighting the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ imbued relative-ontological-completeness⁸⁷ <cumulating/recomposuring—attendant-ontological-contiguity >-succession developing process as from trepidatious, warped, preclusive, occlusive to protensive as to developing dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)). Thus the aporeticism overcoming/unovercoming issue associated with an ontologising construal of human <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought— categorical-imperatives/axioms/registry-teleology⁹⁹) is fundamentally one of disruption to ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’; as can be appreciated with the stark elucidation further above with regards to the fact that a positivistic/rational-empiricism mindset encounter with say an animistic social-setup cannot relate to the latter in ‘absolute terms of effectively demonstrable positivistic/rational-empiricism systematicity/entailment of sublimating’ (and so since human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ precedes inherent existence’s ontological-veracity, with ontologising-and-re-ontologising rather about optimising human aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-

relativism-determinism with respect to educing existence's—effusing/ecstatic—inlining-as-⁴⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴⁷historicity-tracing-{science-ideology/fashionability/distraction}). But then 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-~~{induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-⁴⁶historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-⁴⁷historicity-tracing-{science-ideology/fashionability/distraction}}~~ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷' means paradoxically that the prospect for ontologising ⁵⁶meaningfulness-and-teleology⁹⁹ cannot be divorced from the formative-risk of disontologising ~~<amplituding/formative>⁸~~ wooden-language-~~{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁸}~~ (so-associated with the reality of human limited-mentation-capacity and limited-mentation-capacity-deepening⁵³ implications). This critically means that both notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸}~~ and notional~philosophy-~~<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸,-beyond-a-convenient-division-of-labour-conception-of-knowledge>~~ are susceptible to disontologising ~~<amplituding/formative>⁸~~ wooden-language-~~{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-~~

teleology⁹⁹}; with the fundamental difference of their disontologising possibilities rather arising respectively as to the former's ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ and the latter's ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ (in their 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)~~). Thus the possibility for such an effective disambiguation is rather as of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection of transversality-~~<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹~~ in so-elucidating notional~philosophy-~~<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷, -beyond-a-convenient-division-of-labour-conception-of-knowledge>~~ ontologising 'intradimensional sublimating-nascence incipience/immediacy/directness' and/or ontologising 'interdimensional/transdimensional prospective ⁸³reference-of-thought appraisal of sublimating-nascence comprehensiveness/nonimmediacy/indirectness' given its ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection predisposition; and so, in contrast to notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness⁸⁷)~~ } disontologising relation to prospective sublimating-nascence given its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ epistemic-projection predisposition. Thus reflecting the fact that ~~<amplituding/formative>⁸ wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁰~~

narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹ }
 construal is rather achieved by its ‘disambiguative-overriding/unblurriness⁷ arising in the
 course of ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-
 projection of transversality-<for-sublimating—existential-eventuating/denouement>~of-
 affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ elucidation’ (as to more and more profound underlying
 implicated_attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰ and as herein reflected with the
 underlying ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-
 contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰ in a knowledge-
 notionalisation profound aetiologisation/ontological-escalation conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism involving understanding both human
 individuate ‘ignorances’/desublimation/temporal-dispositions and
 knowledge/sublimation/intemporal-disposition manifestation as to ‘undermining of totalisingly-
 disentailing—discretion/whim-of-thought’). Critically such a ‘disambiguative-
 overriding/unblurriness⁷ arising in the course of ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> epistemic-projection of transversality-<for-sublimating—
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-
 and-apriorising/axiomatising/referencing’¹⁰¹ elucidation’ is meant to accommodate social-
 functioning-and-accordance—as-of—social-stake-contention-or-confliction in so-allowing for
 the prospective prompting of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ imbuing human ontological-commitment⁶⁶-<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigm⁷⁰—as-being-as-of-existential-reality>’ and ‘¹⁰³universal-
 transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—

epistemicity>totalising~in-relative-ontological-completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’. This insight basically explains-and-accounts for the depersonalisation and objectification underlying all ontology/science existentialising–frame of knowledge-discursivity-⟨in-determining-human-ontological-performance ? -⟨including-virtue-as-ontology⟩⟩, as without such ontological-normalcy/postconvergence epistemic-projection disambiguative process of aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (as explained and justified above) then the claim to an objective existentialising–frame of knowledge-discursivity-⟨in-determining-human-ontological-performance ? -⟨including-virtue-as-ontology⟩⟩ is fundamentally flawed; given the inherent specifically manifestable disontologising <amplituding/formative>° wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ accompanying the claim to prospective ontologising ⁵⁶meaningfulness-and-teleology⁹⁹ inherent to any given registry-worldview/dimension with regards to the implications of human limited-mentation-capacity and limited-mentation-capacity-deepening⁵³ (so-summarily reflected as to recurrent-utter-uninstitutionalisation trepidatious-consciousness manifestable disontologising, base-institutionalisation–ununiversalisation warped-consciousness manifestable disontologising,¹⁰³ universalisation–non-positivism/medievalism preclusive-consciousness manifestable disontologising and our present positivism–procrypticism occlusive-consciousness manifestable disontologising). This speaks to the fact that there is no inherently neutral/objective human existentialising–frame of

knowledge-discursivity-(in-determining-human-ontological-performance⁷²-<including-virtue-as-ontology>) as to any ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ epistemic-projection and supposedly attempting to objectify knowledge-discursivity-(in-determining-human-ontological-performance⁷²-<including-virtue-as-ontology>) this way for prospective sublimating ⁵⁶meaningfulness-and-teleology⁹⁹ will mean contemplatively accounting for the ‘plausible/contemplatable conspiratorial motives of meaningfulness and purposefulness’ (as to the given registry-worldview/worldview <amplifying/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩) associable with all parties partaking/interested/commenting/elucidating with regards to the said knowledge-discursivity-(in-determining-human-ontological-performance⁷²-<including-virtue-as-ontology>) (which will inherently render such supposed knowledge-discursivity-(in-determining-human-ontological-performance⁷²-<including-virtue-as-ontology>) chaotic together with the more fundamental circular issue of lacking ontological-normalcy/postconvergence epistemic-projection disambiguative process of aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism). An ontological/scientific construct ‘escalates’ specific/particular manifest instances of phenomena into a ¹⁰³universal or totalising-entailing conceptualisation (as supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation) which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’ (as aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹); and in this respect, Newton articulates the science of mechanics metaphorically from ‘an initial

apple that hits his head while under a tree' not because the science of mechanics will revolve around an apple that hit his head (so-construed as metaphysics-of-presence-~~{implicated-nondescript/ignorable-void⁶⁰-as-to-⁷⁰ presencing—absolutising-identitive-constitutedness¹⁴}~~ epistemic-projection perspective involving 'a mostly disconnected analysis of all the possible circumstantial factual and self-interest motives implications as to an apple that hit his head to so-derive supposedly the science of mechanics which is actually circularly irrelevant because such an exercise doesn't still reflect the relevant recurrent/totalising-entailing existence manifestations across time and space of the science of mechanics as aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism' as to its sublimating-nascence incipience/immediacy/directness) but because he'll grasp the projective-insights 'as from prior reflection and as to the punctual circumstantial insight of an apple that hit his head' to understand the myriad and infinity of instances requiring those laws of physics he articulates as to his Principia imbued ~~psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}~~ postconverging-
entailment~~ (so-construed as ⁶¹nonpresencing-or-withdrawal-or-metaphysics-of-absence-
{implicated-epistemic-veracity-of-⁹nonpresencing-<perspective-ontological-
normalcy/postconvergence>})-or-transcendental-reasoning-of-event³⁸-as-prospective-ontology-
origination epistemic-projection perspective requiring rather 'the critical analysis and/or criticism of relevant recurrent/totalising-entailing existence manifestations across time and space available/potentially-available to all humans experientiality in limited-mentation-capacity-deepening⁵³ to so-derive effectively the science of mechanics as aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism' as to its sublimating-nascence incipience/immediacy/directness). Actually, the above elucidation of the ¹⁰³universal or totalising-entailing conceptualisation

implications of ⁶¹nonpresencing-or-withdrawal-or-metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶ nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩-or-transcendental-reasoning-of-event³⁸-as-prospective-ontology-origination is just partial; when factoring in as highlighted above both the fact that there is no inherently neutral/objective human existentialising-frame of knowledge-discursivity-⟨in-determining-human-ontological-performance⁷²-⟨including-virtue-as-ontology⟩ as to any ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ epistemic-projection and thus subsequently the requisite ontological-normalcy/postconvergence epistemic-projection disambiguative process of aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism to resolve human limited-mentation-capacity implications of <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ with regards to ‘human psychologismic-epistemic-acutisation-⟨as-to-postconverging-dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming⟩’ undergirding prospective sublimating human ontological-performance⁷²-⟨including-virtue-as-ontology⟩. The full/comprehensive ¹⁰³universal or totalising-entailing conceptualisation implications of ⁶¹nonpresencing-or-withdrawal-or-metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶ nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩-or-transcendental-reasoning-of-event³⁸-as-prospective-ontology-origination speaks to its dragging-out elucidation (in three concomitant epistemic-projection perspectives with regards to human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵, -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’⟩ developing/cultivated psychologismic-epistemic-acutisation-⟨as-to-postconverging-dementating/structuring/paradigming,-eliciting-of-

existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> for
 prospective sublimating-nascence in prospective ⁴⁵foregrounding__entailment-
 <postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-ontological-contiguity⁶⁷?;-
 as-operative-notional~deprocrpticism>): (firstly) as from the epistemic-projection perspective
 of the sublimating-nascence incipience/immediacy/directness of nascent-particular/incipient-
 and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁷ -
⁸³reference-of-thought-⁸⁴devolving> projective-insights of sublimating-nascence which is
 intradimensional to any given registry-worldview/dimension (such as 'positivism/rational-
 empiricism registry-worldview/dimension implicated_attendant-ontological-
 contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ as to Newtonian
 physics projective-insights of sublimating-nascence incipience/immediacy/directness' and as
 so-effectively construable protractively in the course of the crossgenerational psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-
 conflatedness¹³/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence> from the then non-positivising/medievalism registry-
 worldview/dimension self-presence/self-constitutedness¹⁴-<in-perspective-epistemic-
 abnormalcy/preconvergence³¹> in which it was instigated in punctual/immediate projective-
 insights of sublimating-nascence to-then-be-reflected-upon-the-fully-attained
 positivism/rational-empiricism 'prospective ⁸³reference-of-thought appraisal of sublimating-
 nascence comprehensiveness/nonimmediacy/indirectness' imbued
 'supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence' as to the
 overall positivism/rational-empiricism ⁸³reference-of-thought projective-insights of

sublimating–nascence), and thence (secondly) overall
 transcendental/interdimensional/transdimensional registry-worldviews/dimensions-level
 dragged-out projective-insights of sublimating–nascence as to overall human limited-
 mentation-capacity-deepening⁵³ underlied by the <cumulating/recomposuring–attendant-
 ontological-contiguity >-successive registry-worldviews/dimensions in reflection of the
 overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (with the dragged-
 out projective-insights of sublimating–nascence rather specifically reflecting the ontologising-
 deepthing of the prospective ‘notional~deprocrpticism ⁶¹nonpresencing-<perspective-
 ontological-normalcy/postconvergence> ratiocontiguity/ratiocination-as-referentialism—
 implicated_attendant–ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰ knowledge-notionalisation epistemic-
 projection perspective’ as to ‘human consciousness notional~protensivity imbuing prospective
 psychologismic–epistemic-acutisation-<as-to-postconverging-
 dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
 prospective-aporeticism-overcoming/unovercoming>’ undergirding the ‘full
 experiment/experientiality that is the human social-emanance’), and finally (thirdly) human
 ‘existentially applicative self-reflexivity about inherent existence’s imbued experientiality
 implicated/elicited projective-insights of sublimating–nascence as when the human mortal
 subjects itself to existence’s sublimating–nascence’ underlied by the fundamental existential
 framework of inherent human teleology or human ‘phenomenal/manifest
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as
 ontological’ (with regards to reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³-(imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant_human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-

re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation)) and coherently/cogently implicated ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ implications (with respect to human ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology~~ , ~~institutional-development-as-to-social-function-development~~ and ~~living-development-as-to-personality-development~~). Thus the elaborate conception of ⁶¹nonpresencing-or-withdrawal-or-metaphysics-of-absence-~~implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>~~-or-transcendental-reasoning-of-event³⁸-as-prospective-ontology-origination (as to its full/comprehensive ¹⁰³universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation) rather reflects the ‘requisite human limited-mentation-capacity-deepening⁵³ implied conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of overarching implicated_attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ (as of more and more ~~supererogatory~wholesomeness/profound-supererogation⁹⁶~~ ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection of sublimating-nascence)’; so construed as from the ‘~~supererogatory~wholesomeness/profound-supererogation⁹⁶~~ of prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence’ reflecting the requisite prospective human psychologismic-epistemic-acutisation-~~as-to-postconverging-dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ dragged-out projective-insights of sublimating-nascence, in so-enabling the veridical ‘prospective ⁸³reference-of-thought appraisal of sublimating-nascence comprehensiveness/nonimmediacy/indirectness’ of ‘the sublimating-nascence incipience/immediacy/directness of nascent-particular/incipient-and-material/technical-

sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸⁸ – reference-of-thought-
 devolving> manifestation/phenomenality’ (rather susceptible to ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴ ontologically-flawed desublimating grounding in the shallow-
 supererogation⁹⁶ of prior ⁸³reference-of-thought—point-of-
 devolving/departure/anchoring/backdrop). It is this elaborate conception of ⁶¹nonpresencing—
 or—withdrawal—or—metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶¹ nonpresencing-
 <perspective—ontological-normalcy/postconvergence>—or—transcendental-reasoning-of-
 event³⁸-as-prospective-ontology-origination that achieves/realises the ontological-veracity of
 the epistemic—projective-equalisation exercise (‘exercise of the epistemic—projective-
 equalisation of human station of ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ as to
 prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>
 epistemic—projective-equalisation’) with regards to prospective human social-and-
 institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising-
 decisionality; with this further (as to the induced <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—framing/imprinting-<as-to-
 prospective-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>>)) circularly reinforcing the prospect for prospective nascent-particular/incipient-
 and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness³⁷ –
 reference-of-thought-⁸⁴ devolving>. In the bigger scheme of things, the finality of the elaborate
 conception of ⁶¹nonpresencing—or—withdrawal—or—metaphysics-of-absence-<implicated-
 epistemic-veracity-of-⁶¹ nonpresencing-<perspective—ontological-normalcy/postconvergence>—
 or—transcendental-reasoning-of-event³⁸-as-prospective-ontology-origination (as to its
 full/comprehensive ¹⁰³universal or totalising-entailing conceptualisation implications of
 aetiologisation/ontological-escalation) thus doesn’t truly lie with the ‘punctual particularities of

sublimating–nascence incipience/immediacy/directness’ (as to an ontologically-flawed
 ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-
 institutional-by-social sovereign’s service’ in human self-presence/self-constitutedness¹⁴-<in-
 perspective–epistemic-abnormalcy/preconvergence³¹> ontological-bad-
 faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵) but rather
 effectively lie with the ‘prospective ⁸³reference-of-thought appraisal of sublimating–nascence
 comprehensiveness/nonimmediacy/indirectness’ as to ‘dragged-out nature or psychologismic-
 epistemic-acutisation-<as-to-postconverging–dementating/structuring/paradigming,-eliciting-
 of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’
 of ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ (that
 fundamentally so-foregathers/so-underlines-the-incipient-wholeness of sublimating–nascence
 as reflected by the underlying soundness of human placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ with regards to all the relevant
 ‘punctual particularities of sublimating–nascence incipience/immediacy/directness’ in so-
 emphasising the appropriate underlying ‘human individual-by-institutional-by-social
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing> induced crossgenerational psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring self-becoming/self-conflatedness¹³/formative-
 supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
 axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’). In this
 regards (and as to the fact that there is no inherently neutral/objective human existentialising-
 frame of knowledge-discursivity-<in-determining-human-ontological-performance⁷²-
 <including-virtue-as-ontology>}) as to any ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ epistemic-projection and thus necessitating the ontological-

normalcy/postconvergence epistemic-projection disambiguative process of
 aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-
 relativism-determinism to resolve human limited-mentation-capacity implications of
 <amplifying/formative-epistemicity>totalising~thrownness-in-existence), as so-underlying the
 elaborate conception of ⁶¹nonpresencing-or-withdrawal-or-metaphysics-of-absence-
 <implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence>}-or-transcendental-reasoning-of-event³⁸-as-prospective-ontology-
 origination (as to its full/comprehensive ¹⁰³universal or totalising-entailing conceptualisation
 implications of aetiologisation/ontological-escalation); the relation between
 notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-
 prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷,-beyond-a-
 convenient-division-of-labour-conception-of-knowledge> as of its core vocation advancing of
 prospective human psychologismic-epistemic-acutisation-<as-to-postconverging-
 dementating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-
 prospective-aporeticism-overcoming/unovercoming> and
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸ } induced distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰ circularly to that core vocation, rather speaks to their
 very 'incipient/seeding postconverging/preconverging-de-mentating/structuring/paradigming'
 respectively either human sublimating ontological-performance⁷²-<including-virtue-as-
 ontology> of manifest prospective secondnatured institutionalisation or human desublimating
 vices-and-impediments¹⁰⁵ of manifest prior secondnatured institutionalisation. The 'so-defined
 existentialising/contextualising/textualising framework of human ontological-performance⁷²-

<including-virtue-as-ontology>/vices-and-impediments¹⁰⁵ (as to ‘the all-englobing knowledge-
 notionalisation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of
 ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-
 contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ disambiguation
 of both manifest ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought
 and ~~preconverging~~-existential-extrication-as-of-existential-unthought’) leaves no room for any
 other supposedly ontologically profound abstract contemplation/consideration of human
 ontological-performance⁷²-<including-virtue-as-ontology>/vices-and-impediments¹⁰⁵ as can
 flawedly arise subontologically by elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
 ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ (as
 so-implied from a subontologising naïve ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ epistemic-projection perspective in <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 that as to its fundamental ~~preconverging~~-existential-extrication-as-of-existential-unthought
 threshold manifests its given ontologically-deficient epistemic—projective-equalisation). The
 elaborate conception of ⁶¹nonpresencing—or-withdrawal—or-metaphysics-of-absence-
 <implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence>—or—transcendental-reasoning-of-event³⁸-as-prospective-ontology-
 origination (as to its full/comprehensive ¹⁰³universal or totalising-entailing conceptualisation
 implications of aetiologisation/ontological-escalation) necessarily lies with human angling-of-
 imaginary implied ‘multicenturies-long human crossgenerational Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity’ epistemic-projection of knowledge-value

and so over human psychical-nascency implied ‘human lifespan extricatority punctuality/immediacy of depth-of-thought’ epistemic-projection of knowledge-value. It can be appreciated that it is utterly unimportant ontologically-speaking that the prospective knowledge-value projected by Socrates or Galileo or Diderot be acknowledged/recognised/take-a-back-seat-to their given social-setup notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,- as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness)~~ respectively as of non-universalising or non-positivising existentialising/contextualising/textualising framework of knowledge-value and knowledge-discursivity in the given prior secondnatured institutionalisation human psychical-nascency implied ‘human lifespan extricatority punctuality/immediacy of depth-of-thought’ epistemic-projection of knowledge-value entailment, and so warranting in lieu their veridical prospective notional~philosophy-~~<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷, -beyond-a-convenient-division-of-labour-conception-of-knowledge>~~ respectively as of ¹⁰³universalising-idealisation or positivism existentialising/contextualising/textualising framework of knowledge-value and knowledge-discursivity as to prospective secondnatured institutionalisation human angling-of-imaginary implied ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ prospective transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~’ epistemic-projection of knowledge-value entailment; and so in reflection of the requisite ‘~~supererogatory~wholesomeness/profound-supererogation⁹⁶~~ of prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ that cannot be made to

succumb to the human mortal scope of contemplation of sublimating–nascence as of the
beholdening, non-transcendence, complexification as to mechanical-knowledge and non-
disentailment of human self-presence/self-constitutedness¹⁴-<in-perspective–epistemic-
abnormalcy/preconvergence³¹> ontological-bad-faith/inauthenticity⁶⁴~preconverging–de-
mentating/structuring/paradigming⁶⁵ which rather warrants prospective
cumulating/recomposuring unbeholdening, transcendence, decomplexification for organic-
knowledge and disentailment as of human self-becoming/self-conflatedness¹³/formative–
supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>
ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰.
This very much underlines the requisite notional~asceticism⁴ in the elaborate conception of
⁶¹nonpresencing–or–withdrawal–or–metaphysics-of-absence-(implicated-epistemic-veracity-of-
⁶nonpresencing-<perspective–ontological-normalcy/postconvergence>)-or–transcendental-
reasoning-of-event³⁸-as-prospective-ontology-origination (as to its full/comprehensive
¹⁰³universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-
escalation), as so-involving intemporal-prioritisation-of-³³reference-of-thought’–as-
conflatedness¹³-or-ontological-reprojecting (as rather arising not because of discrete choice of
notional~asceticism⁴ intemporal-projection but rather speaking to the fundamental intellectual-
and-moral inadequacy/desublimating of prior Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-
and-teleology⁹⁹ as to its manifest prior institutional-development–as-to-social-function-
development and living-development–as-to-personality-development as of the ‘relevant social-
setup and/or institutional imbued self-presence/self-constitutedness¹⁴-<in-perspective–
epistemic-abnormalcy/preconvergence³¹> ontological-bad-
faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵’ that veridically

renders inadequate/of-irrelevance a veridical dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment, -in-self-
becoming/self-conflatedness¹³ /formative-supererogating> exercise of contemplative
engagement because of manifest ‘epistemic-break or notional-discontiguity/epistemic-
discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -of-mentally-
aestheticised~preconverging/dementing²⁰ -qualia-schema_and_prospective-profound-
supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking¹ -qualia-
schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴’.
Thus more critically warranting for prospective sublimation the more fundamental ‘Derridean
underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power
conception construed as knowledge-empowerment/ignorance-disempowerment’ as to
notional~asceticism⁴ prospective existential deployment of transversality-<for-sublimating-
existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-
and-apriorising/axiomatising/referencing’¹⁰¹ elucidation’ meant to accommodate social-
functioning-and-accordance—as-of-social-stake-contention-or-confliction within an
existentialising-frame of manifest notional~asceticism⁴ sublimation in so-allowing for the
prospective prompting of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶ imbuing human ontological-commitment⁶⁶ -<implied—self-
assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-
mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality>’ and ‘¹⁰³universal-
transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
epistemicity>totalising~in-relative-ontological-completeness’) as available-to/elicitable-to the
social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of

any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 (as-to-⁴⁶ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)⁷).

Notional~asceticism⁴ as such undergirds human momentous sublimating
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as wholly
 reflecting the ‘retention that is enabling of prospective human civilisation’ as to ‘human
 consciousness notional~protensivity imbuing prospective psychologismic~epistemic-
 acutisation-<as-to-postconverging—dementating/structuring/paradigming,-eliciting-of-
 existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’,
 and so over the variously fixated notional~nonprotensivity (whether fixated trepidatious,
 fixated warped, fixated preclusive or fixated occlusive as to fixated dimensionality-of-
 desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness—equalisation)) which as to desublimating ⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition recurrently arises with-respect-to and in-
 undermining-of prospective human aporeticism overcoming/unovercoming (while remaining
 unaccounted-for after prospective transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity given registry-worldviews/dimensions imbued prior-institutionalisation-threshold-
 by—prospective-uninstitutionalised-threshold¹⁰² ‘self-referencing-syncretising forward-facing
 postconverging-or-dialectical-thinking²¹—apriorising-psychologism epistemic-projection of
 mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising>’ as to their inclination for
 ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-
 of—social-stake-contention-or-confliction’). Thus as to the elaborate conception of

⁶¹nonpresencing-or-withdrawal-or-metaphysics-of-absence-(implicated-epistemic-veracity-of-
⁶nonpresencing-<perspective-ontological-normalcy/postconvergence>)-or-transcendental-
reasoning-of-event³⁸-as-prospective-ontology-origination (as to its full/comprehensive
¹⁰³universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-
escalation), the notional~asceticism⁴ underlying prospective ¹⁸deprocrpticism-or-
preempting—disjointedness-as-of-⁸³reference-of-thought speaks of a conceptualisation that is
much more than about prospective mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> of prospective notional~positive-
opportunism—of-social-functioning-and-accordance but prospectively warrants for
dimensionality-of-sublimating²⁵-<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) rather as
of ‘manifest ontologically-veridical existential prospective aporeticism
overcoming/unovercoming implications as to postconverging-nonextricatory-existential-
preempting-of-existential-unthought’ and not ‘a naïve formulaic conception reflected in the
vagueness of the articulation of say the notion of spirituality as to existential hyperrealisation
implications of the metaphysical/ideological in manifest preconverging-existential-extrication-
as-of-existential-unthought’; as to the fact that such ¹⁸deprocrpticism-or-preempting—
disjointedness-as-of-⁸³reference-of-thought is rather priorly and incipiently critical about the
veracity of dimensionality-of-sublimating²⁵-<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) before
any pretense to veridical dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment, -in-self-~~
 becoming/self-conflatedness /formative-supererogating> can arise in the-very-first-place.
 Critically, the veracity of ‘human conception of ~~<amplituding/formative-~~
 epistemicity>causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~
⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ in view of articulating ‘existential
 aporeticism overcoming/unovercoming relevant ontological explanation’ is more pertinently
 underscored as of the understanding enabled by the ⁶¹nonpresencing-or-withdrawal-or-
 metaphysics-of-absence-~~{implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-~~
 ontological-normalcy/postconvergence>}—or-transcendental-reasoning-of-event³⁸-as-
 prospective-ontology-origination epistemic-projection (as so-comprehensively elucidated
 above), as reflecting the ~~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
 contiguity ~~~educed-existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ undergirding
 human limited-mentation-capacity-deepening⁵³ (and as so-veridically indissociable with
 prospective human psychologismic-epistemic-acutisation-~~<as-to-postconverging-~~
 dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
 prospective-aporeticism-overcoming/unovercoming> induced epistemic-
 growth/disquiet/discomfort-~~{induced-sublimation,-as-from-existence’s—effusing/ecstatic-~~
 inlining-as-⁶¹historiality-~~{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-~~
⁶¹historicity-tracing-~~{science-ideology/fashionability/distraction}});~~ as well as reflecting the
 fact that the notion of experiment/experientiality is undissociated from immanent-existence
 with ‘being-in-existence already the bigger ongoing/undergone experiment/experientiality’
 (beyond a naïve conception of the scientific experiment as all about a given natural or other
 science experimental/observational design ‘wrongly seeming to exclude contiguity with insight
 from the fact of already being-in-existence’ as such experimental/observational designs are

rather appreciable in extenso of being-in-existence as to when such natural science manifestations like physical, chemical and biological processes are not contemplable in our ordinary existential framework requiring the extension of our being-in-existence by such natural science experimental/observational designing) in want for ‘appropriate human contemplative sublimating–nascence of projective-insights aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ (and so-
reflected as to human aestheticisation–and–aestheticisation-towards-ontology educating existence’s—effusing/ecstatic–inlining-as-⁴⁶historiality- {science/authenticity/nonextrication}-
beyond-mere-formulaicity-as-⁴⁷historicity-tracing- {science-
ideology/fashionability/distraction}). This overall elucidation of prospective human ontologising ⁵⁶meaningfulness-and-teleology⁹⁹ and human disontologising ~~amplituding/formative~~ wooden-language-~~imbued—averaging-of-thought-<as-to-~~
leveling/ressentiment/closed-construct-of- ~~meaningfulness-and-teleology -as-of-~~
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> (as so-
fundamentally tied to human ‘social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-
re-ontologising’) critically underlies the fundamental inseparable relationship between
sovereignising (as to social-functioning-and-accordance—as-of–social-stake-contention-or-
confliction) and ontologising/disontologising; and so effectively in both emphases with regards
to ‘human sovereign–function/posture as to public-sovereignty–giving function/posture’ as well
as the genuine social intellectual–function/posture as keeping opened/alive the
‘scularity/immanency of existence’s ontological-normalcy/postconvergence’. In other words,
‘prospective knowledge warrants its very own aptly sovereignising existentialising–frame as
not subjected surreptitiously to a desovereignising existentialising–frame
disenfranchising/subjugating-it as of an underlying non-ontologising/disontologising

surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation bound to close/deaden the ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’; and with such a non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation effectively construed as ‘notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-**<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷**) ontologically-flawed claim upon human prospective ontologising possibilities as supposedly superseding/overriding existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-**<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>**’ (manifested as of various magnitudes of human self-presence/self-constitutedness¹⁴-**<in-perspective-epistemic-abnormalcy/preconvergence³¹>** ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ and it is herein contended that as to underlying Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ this took the form of a surreptitious quasi-geostrategic turn during the course of the Cold War and further re-instilled with the demise of communism in Eastern Europe as to latent/dormant socio-econo-political ideological postures of non-ontologising/disontologising claim for social ascendancy). Critically and as to the fact that ontology/science doesn’t allow for any exception/excepting-influence, foolhardily striving to contemplate-and-articulate prospective sublimating knowledge possibilities while failing to establish ‘the aptly sovereignising existentialising–frame of the prospective organic-knowledge as not subjected to any surreptitiously desovereignising existentialising–frame disenfranchising/subjugating-it as of an underlying non-ontologising/disontologising

surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge
manifestation' (as to human self-presence/self-constitutedness¹⁴-<in-perspective-epistemic-
abnormalcy/preconvergence³¹> ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-
mentating/structuring/paradigming⁶⁵' and especially-so with regards to requisite
'supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence' when it
comes to the 'dragged-out nature or psychologismic-epistemic-acutisation-<as-to-
postconverging-dementating/structuring/paradigming,-eliciting-of-existence's-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming>' of 'prospective ⁸³reference-
of-thought appraisal of sublimating-nascence
comprehensiveness/nonimmediacy/indirectness'); is bound to induce 'a fundamental paradox of
contemptuous distractive-alignment-to-⁸³reference-of-thought-<of-
apriorising/axiomatising/referencing>³⁰' as to ontologically-flawed equivalence/correspondence
relation of notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness⁸>) and notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-
englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-
completeness⁸ ,-beyond-a-convenient-division-of-labour-conception-of-knowledge>, and rather
warranting the veridical degradation of the former as being of 'epistemic-decadence' or
teleological-decadence-<in-dimensionality-of-desublimating-lack-of⁶-
<<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness⁷ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation) (as of its veridically imbued disentanglement of
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-

existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴—in—preconverging-
 entailment). This further explains why ultimately the veracity of any ontologically/scientifically
 veridical claims can only come about as of a ‘disambiguative-overriding/unblurriness⁷ arising
 in the course of ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>
 epistemic-projection of transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ elucidation’ meant to accommodate social-functioning-
 and-accordance—as-of-social-stake-contention-or-confliction in so-allowing for the
 prospective prompting of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ imbuing human ontological-commitment⁶⁶-<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ and ‘¹⁰³universal-
 transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness>’ } as available-to/elicitable-to the
 social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of
 any given registry-worldview/dimension <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to-¹⁰⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ (in so-
 relegating human-subpotency imbued <amplituding/formative>⁸ wooden-language-<imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁶> } from prospective knowledge generation exercise).
 Most telling of such fundamental notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-

completeness } is a cynical orientation to blurriness⁷ for undermining prospective knowledge while relating in-effect to prospective social knowledge as socially inconsequential and as of imprimituring purposefulness. Paradoxically such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation as to their surreptitious claim of supposedly upholding given societal, cultural and economic values have in many ways because of their prospective surreptitious non-ontologising/disontologising undermining of veridical and consequential social criticism left the door open to surreptitious socio-econo-political disenfranchising with hardly any response to the recurrent aspirational crises underlying decadal institutional crises and social malaises. In many ways the inherent latency/lumbering/passivity of the public institutional form (increasingly bereft of veridical thoroughgoing/profound civil society social criticism) has effectively been enabling for such quick-moving and numbing/thought-deadening ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as to prospective implicated_attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’. Such a foiling of veridical social criticism in the present-day it is herein contended comes with substitutive pop-intellection stooges/foils in muddying the ontological-veracity of genuine thought as of its true human sublimating/emancipating implications and associated with a numbing enculturation of the social devaluation of intellection (reflected in engrained patterns of ‘process/processive mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to ⁵⁶meaningfulness-and-teleology⁹⁹ devoid of ~~supererogatory~~~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ underlied by ‘residuality in re-originariness/re-origination as to human

existentialising supererogation for prospective ~~apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising- contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging- entailment~~' as to human limited-mentation-capacity-deepening⁵³, and so not only with regards to the media but critically underlies the crisis of academia being surreptitiously quieted or turned into a validation giving institution with respect to prospective non-ontologising/disontologising as to temporal advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-~~discretely-implied-functionalism~~). Thus effectively closing the circle for profound social criticism appraisal as thought supposedly becomes re-oriented and recognised rather in the realm of its 'punctual conveniencing, popularising, merchandising and media-ratings of shallow-supererogation⁹⁶' while circularly relegating such a profound notion like requisite 'supererogatory-wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence' individual-by-institutional-by-social epistemic-growth/disquiet/discomfort-~~induced-sublimation,-as-from-existence's—effusing/ecstatic-inlining-as- historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as- historicity-tracing- {science-ideology/fashionability/distraction}}~~ (as to the enculturation of a pedantised and mediatised exercise of 'a circular perpetually-unknowing ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ deficient aptitudinal incompetence gesturing'). Further such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge conception of thought fails to recognise the very ¹⁰³universal-transparency¹⁰⁴-~~transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~ } implications upon true thinking as to when it claims to rather belonging to given societal and cultural traditions (rather than the

pertinence of claiming prospective sublimation short-and-simple); speaks of a ridiculous twist to the conception of knowledge as if there can be (as to the manifest sublimating–nascence incipience/immediacy/directness of the natural sciences) any given specific societal and cultural chemistry, biology, geology, etc. or is it the case that Einsteins physics applies only to his Germanic/Swiss tradition or Lavoisier chemistry applies only to his French tradition or Newtons physics applies only to his British tradition or Galileo’s physics applies only to his Italian tradition, etc.? In many ways such a surreptitious claim to veridical societal and cultural traditions that have to ‘supposedly be protected from prospective existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective–ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’>’ speaks of a surreptitious self-anointedness that do not veridically reflect advantageously upon prospective individual, institutional and social emancipation/sublimation possibilities but rather speaks to an undercurrent of vague domineering that is not socially accounted (especially as can be reflected as from the ‘dragged-out nature or psychologismic–epistemic-acutisation-<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’ of ‘prospective⁸³ reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’) but for a mere sense of social ascendancy which paradoxically leaves in its ‘non-ontologising/disontologising wake’ socio-econo-political crises and malaises to which the majority of the citizenry only come across in serenity as to their numbed/manipulatable/gullible underlying sense of common nation-belonging (and most critically manifests of a veridically suboptimal human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity). In this regards, it is herein contended that veridical thought do not need any protection from itself with such covert/underhanded/minioning attitude

of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation which is very much paradoxical as it is rather more socially dangerous (as to when it implicitly posits to ‘covertly police’ right/sound thought) in the sense that it is exactly the need for right/sound thought that can protect society against unsound thought and there is no neutral/objective state of thought that knows of unsound thought beforehand without the prior opened cultivation of right/sound thought (with such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge enculturation as to its ‘unevaluated/uncritical supposedly right/sound thought’ thus leading rather to a collateralising mentality in the face of its prospective desublimation and there is no telling to which extent prospective human sublimating potential becomes shunted perpetually into this desublimating collateralising mode and its collateralising dearth). The opened cultivation of right/sound thought is the appropriate existential social validation of sublimation/emancipation (rather than a non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge substitutive subterfuge of ‘process/processive mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to ⁵⁶meaningfulness-and-teleology⁹⁹ devoid of supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence’) as to underlining individual-by-institutional-by-social epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-⁸⁴historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction})). In the bigger scheme of things the idea so-implicated by such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge (in its notional~pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~
~~as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-~~
~~completeness⁸⁷)~~ manifestation) that all the effective human progress that can arise as to angling-
of-imaginary does not require appropriate translative-accordance of ‘our present’ prospective
nascent-particular/incipient-and-material/technical-sublimations-~~(blinded-to-their-relative-~~
~~ontological-completeness⁸⁷⁻⁸⁹ – reference-of-thought-⁸⁴ devolving>~~ implications as to
~~<amplifying/formative>~~disposedness/psychologismic-construct-~~(as-to-orientation/value-~~
~~construct/valuation-and-derived-parameterising)~~ into their true ontologising/non-
disontologising ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective
⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating-
nascence imbued psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment’; rather
effectively speaks to a human self-presence/self-constitutedness¹⁴-~~(in-perspective-epistemic-~~
~~abnormalcy/preconvergence³¹>~~ psychological complex warranting prospective aporeticism
overcoming/unovercoming. Such ‘socially radiating sway of non-ontologising/disontologising
surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge
desublimation substituting over prospective veridical knowledge sublimation possibilities of
social and institutional constructs as to prospective implicated_attendant-ontological-
contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰’ (with regards to
the ‘exercise of the epistemic—projective-equalisation of human station of ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective-
ontological-normalcy/postconvergence> epistemic—projective-equalisation’ so-manifested in
human social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising–decisionality) in many ways involves the eliciting of the ‘existentialising–frame

of priorly secondnatured institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’ to wrongly imply it is of appropriate prospective ‘human psychologismic–epistemic-acutisation-<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’. The inherent outcome then is that the registry-worldview/dimension implicated_attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰ (as to its manifest in-effect absolutism-<as-to–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in-preconverging-entailment>) goes on to wrongly imply either ‘paradoxically the non-ontological nature of the social (paradoxical because there is nothing that is not of existence and hence nothing is effectively non-ontological but for human limited-mentation-capacity of appraisal which reflexive deficiency notionally transforms-into/reveals iots metaphysical/ideological conceptualisation)’ or wrongly imply effectively that such ad-hocness is rather of prospective aporeticism overcoming/unovercoming as enabling prospective ontologising/re-ontologising while failing to factor in its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism> imbued <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ (thus undermining prospective aporeticism overcoming/unovercoming when its registry-worldview/dimension implicated_attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰ self-presence/self-constitutedness¹⁴-<in-perspective–epistemic-abnormalcy/preconvergence³¹> notions of institutional access and success default conception of human ontological-performance⁷²-<including-virtue-as-ontology>

‘supposedly-and-manifestly override the veridical exercise of prospective veridical ontologising-and-re-ontologising as to prospective implicated_attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰’ with regards to the prospectively requisite ‘~~supererogatory~~~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ underlied by ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective ~~apriorising/axiomatising/referencing- {of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging-entailment~~’ as to human limited-mentation-capacity-deepening⁵³). Such ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as to prospective implicated_attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰’ very much explains the very paradox of human civilisation reflected with the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ wherein paradoxically incipient/seeding prospective knowledge value (as to their given prospective ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective ~~apriorising/axiomatising/referencing- {of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging-entailment~~’) respectively as of prospective ¹⁰³universalising-idealisation, budding-positivism and budding postmodern-thought are actually devalued (as to the manifest prospective ‘epistemic-decadence’ or teleological-decadence-<-in-dimensionality-of-desublimating-lack-of²⁶-<amplituding/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) of prior non-universalising, non-positivising and totalisingly-
 disentailing—discretion/whim-of-thought respectively of Ancient-sophists, medieval-
 scholasticism and our modern-day disjointedness-as-of-reference-of-thought). This elucidation
 highlights that human prospective veridical ontologising/re-ontologising necessarily speaks to
 the precedence of requisite ‘supererogatory-wholesomeness/profound-supererogation⁹⁶ of
 prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of
 sublimating–nascence’ (as to cumulating/recomposuring unbeholdening, transcendence,
 decomplexification for organic-knowledge and disentanglement as so-reflecting ‘residuality in re-
 originariness/re-origination as to human existentialising supererogation for prospective
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity } —conflatedness¹³ in {preconverging-
 disentanglement-by}—postconverging-entailment’ as to human limited-mentation-capacity-
 deepening³³) and so over prior implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰ (beholdening, non-transcendence,
 complexification as to mechanical-knowledge and non-disentanglement). With this being patently
 the case as to when manifest relative-ontological-completeness⁸⁷ is-educated—and-avails—and-re-
 avails, as so-enabled by the prospective prompting of ‘constraining existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ imbuing human ontological-
 commitment⁶⁶—<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>’ and ‘¹⁰³universal-transparency¹⁰⁴—<transparency-of-totalising-entailing,-as-
 to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of-
 social-stake-contention-or-confliction conception of any given registry-worldview/dimension

<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)⟩; as so-underlining/emphasising the ontological-
 veracity that a social-setup-as-a-subpotency epistemic-conception is de-
 mentatively/structurally/paradigmatically opened to prospective metaphoricity⁵⁷ from
 existential-constraining/conflatedness¹³-of-its-commitment-with-existence as of its inherently
 implied supposedly coherent ontological-commitment⁶⁶-⟨implied—self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—
 as-being-as-of-existential-reality> as its individuals and social groups are naturally involved in
 a dynamic relationship of perceived social-stake-contention-or-confliction striving in
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-⟨preconverging-
 disentanglement-by⟩-postconverging-entailment 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-⟨implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality> on the basis of <amplituding/formative—epistemicity>causality⁹-⟨as-to-
 projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ validatory implications as to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression. Thus the manifestation of ‘socially
 radiating sway of non-ontologising/disontologising surreptitious knowledge-without-
 knowledge/knowledge-outside-knowledge/extra-knowledge desublimation substituting over
 prospective veridical knowledge sublimation possibilities of social and institutional constructs
 as to prospective implicated_attendant—ontological-contiguity⁶⁷~educed—

existentialising/contextualising/textualising-contiguity⁴⁰, speaks to the fact that (and as so-avowed by indirect and surreptitious pronouncements manifesting such non-ontologising/disontologising) ‘the very social manifestation of human intellection itself displays of its very own stealthy/surreptitious/underhanded desublimating thresholding of anti-intellection non-ontologising/disontologising’; however counterintuitive to our ‘existentialising-frame of priorly secondnature institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’ which seem to represent by default that ‘public-facing social and institutional setups as to their mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of intellection’ necessarily and absolutely avoid a desublimating thresholding of anti-intellection non-ontologising/disontologising. This insight effectively underlies that ontology/science is actually a birthing/nascency within prospective ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective ~~apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging-entailment~~ that cannot be unshrouded by mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of prior ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in- preconverging-entailment~~; and this insight is critical in order to preserve-and-prolong human prospective ontologising-and-re-ontologising and thus uphold the prospective sublimating/emancipative/enfranchising possibilities so-underlying ‘human consciousness

notional~protensivity imbuing prospective psychologismic–epistemic-acutisation-<as-to-
 postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
 nascence-in-prospective-aporeticism-overcoming/unovercoming>’ undergirding the ‘full
 experiment/experientiality that is the human social-emanance’ (ever always at the threat and
 mercy of prospective non-ontologising/disontologising as to temporal advantageousness of
 dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implicit-functionalism>). Such an elucidation of ‘socially
 radiating sway of non-ontologising/disontologising surreptitious knowledge-without-
 knowledge/knowledge-outside-knowledge/extra-knowledge desublimation substituting over
 prospective veridical knowledge sublimation possibilities of social and institutional constructs
 as to prospective implicated_attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰’ as herein exposed has to do with the
 fact that engaging profoundly in notional~philosophy-<as-to-the-veridical-conception-of-
 philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-
 ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-
 knowledge> (and particularly as to its core vocation of
 ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ with
 regards to the ‘dragged-out nature or psychologismic–epistemic-acutisation-<as-to-
 postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
 nascence-in-prospective-aporeticism-overcoming/unovercoming>’ of ‘prospective ⁸³reference-
 of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’)

cannot allow for any non-ontologising/disontologising surreptitious knowledge-without-
 knowledge/knowledge-outside-knowledge/extra-knowledge pretense of intellectual engagement
 (as falsely projecting dialogical-equivalence-<as-to-

psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸³ -in- {preconverging-disentailment-by}- postconverging-entailment,-in-self-
 becoming/self-conflatedness⁸³ /formative-supererogating>) in ‘a fundamental paradox of
 contemptuous⁸³ distractive-alignment-to-reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰’; as such notional~pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing- <amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸³ } incipient/seeding non-ontologising/disontologising desublimation
 itself then warrants its very own prior fundamental analysis, and so as to the requisite
 fundamental equanimity/balance for veridical thought elucidation which is exactly what acts as
 the bedrock for other fundamental sublimating/emancipative/enfranchising individual-by-
 institutional-by-social equanimity/balance elucidations (and this insight is critically of
 ‘prospective ontological-pertinence and ontological-necessity’ in the sense that manifest
 veridical human sublimation/emancipation/enfranchisement actually ‘accrues to the grander
 prospective sublimating ontologising-and-re-ontologising capacity of all humans/humanity
 beyond just about the perception of sublimation/emancipation/enfranchisement accruing
 punctually/immediately upon any specific subgroup/subcategory of humans/humanity’ as so-
 reflected insightfully as from the ‘dragged-out nature or psychologismic-epistemic-acutisation-
 <as-to-postconverging-dementating/structuring/paradigming,-eliciting-of-existence’s-
 sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’ of ‘prospective
⁸³reference-of-thought appraisal of sublimating-nascence
 comprehensiveness/nonimmediacy/indirectness’ imbued
 ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective ⁸³reference-of-
 thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence’). In this

respect, the ontologically-veridical elucidation of the ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as to prospective implicated_attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰’ effectively speaks to the given registry-worldview/dimension manifest human ontological-performance⁷²-<including-virtue-as-ontology>/vices-and-impediments¹⁰⁵ with regards to its epistemic—projective-equalisation exercise (‘exercise of the epistemic—projective-equalisation of human station of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation’); as can be veridically construed (as so-profoundly elucidated further above) rather as from the elaborate conception of ⁶¹nonpresencing-or-withdrawal-or-metaphysics-of-absence-
<implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>}-or-transcendental-reasoning-of-event³⁸-as-prospective-ontology-origination (as to its full/comprehensive ¹⁰³universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation). Prior to such an elucidation, it can be appreciated pertinently that human <amplituding/formative-epistemicity>totalising~thrownness-in-existence as to limited-mentation-capacity implications necessarily/inevitably burdens human intelligibility with an ‘incipient/seeding contradiction of passion’ (with passion so-being incipient/seeding as to 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>’). The paradox between human limited-mentation-capacity (as to

epistemic impassion) and omnipotentiality (as to epistemic dispassion) embroils human intelligibility in its limited-mentation-capacity-deepening⁵³ exercise (with respect to its social-functioning-and-accordance—as-of-social-stake-contention-or-confliction). While existence (as to its sublimating–nascence exuding) is utterly of dispassionate seedingness/incipience, human limited-mentation-capacity means that human-subpotency can only educe as much intelligibility (as to its conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism) as from human sublimating dispassion (so-construed as ‘appropriate dosage of self-reflexivity tempered/distempered projective-insights of the sublimating–nascence of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’>’); as so-underlying achieved human psychologismic–epistemic-acutisation-<as-to-postconverging–
dementating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> (as reflected with the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions dispassion levels). It is herein contended that while all such being-in-the-world/<amplituding/formative-epistemicity>totalising~thrownness-in-existence seem to condemn human conception-of and ontological-performance⁷²-<including-virtue-as-ontology>-of its social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as to their given being-in-the-world/<amplituding/formative-epistemicity>totalising~thrownness-in-existence ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ knowledge-value and knowledge-discursivity, the prospective re-originariness/re-origination possibility for sublimating dispassion is ever always available to appropriate notional~asceticism⁴ which construes of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction rather as of prospective angling-of-imaginary conceptualisation and so over an impassion

psychical-nascency ‘human lifespan extricator punctuality/immediacy of depth-of-thought’
 construal of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction
 (specifically as to Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹); with such a
 dispassion underlying the serene possibilities for prospective transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity as to the fact that dispassion projects of ‘a
 clarity/intelligibility that is not veridically of a human construction exercise (as to an undertone
 of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ associated with the term
 construction) but rather of a human mental liberation/empowerment exercise’ as so-
 liberated/empowered from the cloudiness of impassion (as can be appreciated with limited-
 mentation-capacity-deepening⁵³ as to more advantageous relative-ontological-completeness⁸⁷
 epistemic-projection perspective over relative-ontological-incompleteness⁸⁸). It is with this
 explanatory backdrop that a prospective ¹⁸deprocrpticism—or-preempting—disjointedness-as-
 of-⁸³reference-of-thought sublimating dispassion conception as of ‘appropriate dosage of self-
 reflexivity tempered/distempered projective-insights of the sublimating-nascence of
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ <as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>’ (as
 rather of a dispassion epistemic—projective-equalisation conception beyond our positivism-
 procrpticism impassion-level of human conception of social-functioning-and-accordance—as-
 of-social-stake-contention-or-confliction) can be perceptibly-and-pensively be understood.
 Basically, human limited-mentation-capacity speaks of the social-construct’s dynamic social
 differentiation of social knowledge-value and knowledge-discursivity
 sublimating/desublimating ontological-performance⁷²-<including-virtue-as-ontology> so-
 reflecting an imbued passioning of human social-functioning-and-accordance—as-of-social-

stake-contention-or-confliction at the intersection of human-subpotency social dynamics and the full-potency of existence (and as this prompts postconverging/preconverging–de-mentating/structuring/paradigming formation of ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ in a lock-in of desublimating impassion and sublimating dispassion); with sublimating ontological-performance⁷²-<including-virtue-as-ontology> arising in the dynamism of ‘various informal and formal human limited-mentation-capacity-deepening⁵³’ (as to domains-of-interests of specifically and/or generally cultivated arts/skills and time investment) and as to their overall notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸,-beyond-a-convenient-division-of-labour-conception-of-knowledge> induced ‘dispassion accruable–and–derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnatured institutionalisation (as ‘so-transfusively determinant to sublimating human ontological-performance⁷²-<including-virtue-as-ontology>’)’ rather than the ‘impassion measliness of an abstractly contemplable individualised conceptualisation of ontological-performance⁷²-<including-virtue-as-ontology> underiving–and–unaccruing to the social-construct ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought sublimation’. But then the backdrop of such an ‘impassion measliness of an abstractly contemplable individualised conceptualisation of ontological-performance⁷²-<including-virtue-as-ontology> underiving–and–unaccruing to the social-construct ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought sublimation’ does effectively exist out of the ‘dispassion accruable–and–derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnatured institutionalisation (as ‘so-transfusively determinant to sublimating human ontological-performance⁷²-<including-virtue-as-ontology>’)’ which is not asll-pervasive/all-englobing; with such ‘impassion

measliness of an abstractly contemplable individualised conceptualisation of ontological-performance⁷²-<including-virtue-as-ontology> underiving-and-unaccruing to the social-construct ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ sublimation' reflected in manifest individual deficient ontological-performance⁷²-<including-virtue-as-ontology> with respect to the knowledge-value and knowledge-discursivity imbued notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> involved in all the other 'various informal and formal human limited-mentation-capacity-deepening⁵³' (as to domains-of-interests of specifically and/or generally cultivated arts/skills and time investment) but for the relevant individual specific informal and formal human limited-mentation-capacity-deepening⁵³' (as to domains-of-interests of specifically and/or generally cultivated arts/skills and time investment). The implication here is that the human and the social-construct ontological-performance⁷²-<including-virtue-as-ontology> is much more than the 'impassion measliness of an abstractly contemplable individualised conceptualisation of ontological-performance⁷²-<including-virtue-as-ontology> underiving-and-unaccruing to the social-construct ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ sublimation' but much less than 'dispassion accruable-and-derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnatured institutionalisation (as 'so-transfusively determinant to sublimating human ontological-performance⁷²-<including-virtue-as-ontology>'), speaking to the fact that sublimating human ontological-performance⁷²-<including-virtue-as-ontology> notionally lies with the 'dispassion accruable-and-derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnatured institutionalisation (as 'so-transfusively determinant to sublimating human ontological-performance⁷²-<including-virtue-as-ontology>')' as to its 'supposed social preminent directedness of knowledge-value and knowledge-discursivity orientation (as to 'dragged-out nature or psychologismic-epistemic-acutisation-<as-to-postconverging-

dementating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>' of 'supererogatory~wholesomeness/profound-supererogation⁰⁶ of prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence'); which though doesn't override/exclude the incipient/seeding manifestation of 'impassion measliness of an abstractly contemplable individualised conceptualisation of ontological-performance⁷²-<including-virtue-as-ontology> underiving–and–unaccruing to the social-construct ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought sublimation' as to the unconstrained manifestation of <amplituding/formative>⁸ wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing³⁰ –narratives—of-the-⁸³ reference-of-thought– categorical-imperatives/axioms/registry-teleology⁰⁶) and as further elicitable with notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸) desublimation in its undermining of the 'supposed social preeminent directedness of knowledge-value and knowledge-discursivity orientation (as to 'dragged-out nature or psychologismic–epistemic-acutisation-<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>' of 'supererogatory~wholesomeness/profound-supererogation⁰⁶ of prospective ⁸³reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence'). In many ways the 'postconverging–nonextricatory-existential-preempting-of-existential-unthought ontological-contiguity⁶⁷ aptitudinal competence gesturing' of 'dispassion accruable–and–derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnatured

institutionalisation (as ‘so-transfusively determinant to sublimating human ontological-performance⁷²-<including-virtue-as-ontology>’) as to its ‘supposed social preeminent directedness of knowledge-value and knowledge-discursivity orientation (as to ‘dragged-out nature or psychologismic-epistemic-acutisation-<as-to-postconverging-dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’ of ‘supererogatory~wholesomeness/profound-supererogation⁹⁶ of prospective⁸³ reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating-nascence’)’ is mostly as intelligible (to a human ‘impassion measliness of an abstractly contemplable individualised conceptualisation of ontological-performance⁷²-<including-virtue-as-ontology> underiving—and-unaccruing to the social-construct postconverging-nonextricatory-existential-preempting-of-existential-unthought sublimation’ point-of-departure) as of the direct or promised positive-opportunism—of-social-functioning-and-accordance⁷⁵’; speaking to a human susceptibility to desublimating preconverging-existential-extrication-as-of-existential-unthought in dimensionality-of-desublimating-lack-of²⁶-<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) bound to undermine prospectively¹⁸ deprocrypticism—or-preempting—disjointedness-as-of-⁸³ reference-of-thought sublimating dispassion conception of ‘appropriate human contemplative sublimating-nascence of projective-insights aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’. This ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ effectively underlies the inherent existentialising–decisionality of underpinning–suprasocial-construct as to underlying socio-econo-political

subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist; as to the fact that in many ways ‘the very existentialising–realness of such abstract notions as to their nondisjointing tends to be ~~amplituding/formative–epistemicity~~totalisingly~absent/vague, relative/qualified and ephemeral/fleeting’ with the underpinning–suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying social dynamics of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-incompleteness⁸⁸–presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality) that goes on to ‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any such underpinning–suprasocial-construct defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying manifestations of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-deepening³³’ the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory~involuting-or-guilding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>) is de-mentatively/structurally/paradigmatically closed-off, and there is ‘supposedly no sublimating/emancipating existentialising–decisionality⁵⁶meaningfulness-and-teleology⁹⁹’ that can arise outside the underpinning–suprasocial-construct <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as putting into question the very ontological-veracity of the subontologisation/ideology-over-ontology ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as the underpinning–suprasocial-construct becomes an enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development and so consciously/unconsciously as supposedly superseding pure-ontology) as we can appreciate that the very supposedly abstract notions of say social-science or economics-science or political-science do not actually socially exist in their ‘abstract semantic sense’ but are ‘already pragmatically deferring into the religiosity of the underpinning–suprasocial-construct catchmenting-by-rejection of value and value-possibilities’, such that in effect all thought gravitates around the religiosity whether critical or praising as to the <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition) of the religiosity with the idea of an altogether incisive and diligent engagement as to socio-econo-political re-originary-as-unframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹ - 'projective-insights'/'epistemic-projection-in-conflatedness¹³' -of-notional~deprocrypticism-prospective-sublimation)⁹⁰ rather of overt-and-covert taboo status thus in many ways ripping away from the human the possibility to reproject 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-panintelligibility⁷³-(imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly)-educing-'herein-specifically-relevant-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 '103 universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the-Good/understanding/notional~knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness⁸ -in-{preconverging-disentailment by} posteconverging-entailment><amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷' as to profound 'unbeholdening sublimating-nascence ontologising-depth of the full-potency of existence' and so over any desublimating <preconverging~'motif-and-

apriorising/axiomatising/referencing'—imbuing>-existentialising—enframing/imprintedness-
 [as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition] of vague
 impression-driven/good-naturedness/wishfulness 'beholdening as sovereignising—imbued-
 subontologisation/subpotentiation' of totalisingly-disentailing—discretion/whim-of-thought;
 and as so-underlied de-mentatively/structurally/paradigmatically by human-subpotency
 'fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating—nascence,-
 disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-
 and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process '.

In summary, 'human existentialising—decisionality dual psychological-dispositions continuum-
 gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation'
 underscores how human social-and-institutional-frameworks-of—
 referencing/registering/decisioning existentialising—decisionality are prone to ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ (and so as of overall social and institutional
 existentialising—decisionality implications as to the very notional/epistemic framework of
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-
 as-to-social-function-development and living-development—as-to-personality-development),
 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’⁷ in existentialising–decisionality’ and existentialising–decisionality of ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence’ as associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~amplituding/formative-epistemicity~~>totalising~in-relative-ontological-completeness⁹⁷’ of sublimating–nascence’ and as critically reflected with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ – ⁸³reference-of-thought-⁸⁴devolving>. Thus critically social-and-institutional-frameworks-of—referencing/registering/decisioning as rather ‘relatively predisposed to defaulting as of relative-ontological-incompleteness⁸⁸–presublimation-construct-of–⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality’ (in relation to induced nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ – ⁸³reference-of-thought-⁸⁴devolving>) need to be properly re-examined and re-construed (and so in the sublimating light of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ – ⁸³reference-of-thought-⁸⁴devolving>) to imply the need for their very own prospectively induced sublimation as to ‘⁸³reference-of-thought–and–⁸³reference-of-thought-⁸⁴devolving–⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness⁸⁸–presublimation-construct-of–⁵⁶meaningfulness-and-teleology⁹⁹). The emphasis here lies with the fact that while nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ – ⁸³reference-of-thought-⁸⁴devolving> (as to ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence’ existentialising–decisionality) come with ‘¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~amplituding/formative-epistemicity~~>totalising~in-relative-ontological-completeness⁹⁷’ of sublimating–nascence’

eliciting human positive-opportunism—of-social-functioning-and-accordance⁷⁵ integration
 secondnatured-institutionalisation, this ‘¹⁰³universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷ } of sublimating-nascence’ eliciting human positive-opportunism—
 of-social-functioning-and-accordance⁷⁵ integration secondnatured-institutionalisation does not-
 directly/not-immediately permeate prospective social-and-institutional-frameworks-of—
 referencing/registering/decisioning (in relation to the nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—
 reference-of-thought-⁸⁴ devolving>) as to inducing the ¹⁰³universal-transparency¹⁰⁴—
 (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } of ‘unbeholdening sublimating-
 nascence ontologising-depth of the full-potency of existence’ thus in many ways eliciting
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-
 <discretely-implied-functionalism> interpretations of nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—
⁸³reference-of-thought-⁸⁴ devolving> (so-associated with social and intellectual pedantic
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation of
 desublimating defaulting as of relative-ontological-incompleteness⁸⁸—presublimation-construct-
 of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality with regards
 to its totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather
 unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ failing to reflect prospective sublimating-nascence as of prospective
⁴⁵foregrounding__entailment-<postconverging~narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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 <cumulating/recomposuring–attendant-ontological-contiguity >-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-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ as so-underlying human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the

disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ’; as to the fact that any such underpinning—suprasocial-construct ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality actually speak of a limitative-artifice-of-human-imaginary/metaphysical-conceptualisation beneath which in effect supererogatory—progressivity (however the ‘shallow-supererogation⁹⁶ of supererogatory—progressivity’) ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ existentialising—decisionality is notionally operating but rather operating as to the enframing of that underpinning—suprasocial-construct ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ (as reflecting the reality of human ‘shallow-supererogation⁹⁶ of supererogatory—progressivity’). Thus beneath any supposedly underpinning—suprasocial-construct (reflected in the modern-day underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist), is a more fundamental ‘⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> notion of supererogatory—progressivity’ (however the ‘shallow-supererogation⁹⁶ of supererogatory—progressivity’) accounting for the possibility for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimation/desublimation as in effect creatively permeating all such ‘underpinning—suprasocial-construct of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ existentialising—entailing’; and so (especially potent when such ‘⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> notion of supererogatory—progressivity’ is manifested as of profound-supererogation⁹⁶ entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness³⁷ as to dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) over ‘shallow-supererogation⁹⁶ of supererogatory–progressivity’), as more critically superseding human delusions as to desublimating beholdening-becoming—distortive-originariness/distortive-origination—as-to-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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~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 ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’). In this respect we can appreciate with regards to the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ that its most critical/grave moments are moments at which it is hardly/poorly present/existent as to its ‘given implied totalising-entailing ⁵⁶meaningfulness-and-teleology⁹⁹’ wherein for instance the social atrophying associated with the Great Depression rather elicited statal supererogatory–progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory–progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential

sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘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-supererogation⁹⁶ of supererogatory–progressivity’ as so-associated with debt servitude and de-mentative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances

(especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources to construct profound and sustainable projects of socioeconomic development (and even then when given the chance with the little means available as of a natural intuition they resorted essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow-supererogation⁹⁶ economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory–progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-

confliction' in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied notionally by a basic level of supererogatory–progressivity allow for the 'delusion/sleight projected about a purist conception of capitalism' (serving rather the more veridical and underlying self-serving 'dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism>'). Further the capitalistic model as to its fabrication of winners and losers given its 'all englobing critical delimiting/catchmenting of human supererogatory–progressivity possibilities' increasingly brings peoples at loggerheads across races, classes, regions and nations with the implication that since it is centrally/critically defining as to the modern-day statal conception of social supererogatory–progressivity possibilities, there must necessarily be losers and winners with no creative supererogatory–progressivity beyond this dilemma; thus as to the fact that there can't be a profound humanity-level creative supererogatory–progressivity as well as decolonised–capitalistic-by-statal supererogatory–progressivity so-construed as 'anarchical individual and social supererogatory–progressivity'. Such a representation as herein articulated of the truer supererogatory–progressivity (however the 'shallow-supererogation⁹⁶ of supererogatory–progressivity') beneath the capitalistic 'catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction' is hardly reflected today as to 'hardened narratives of an absolutising pure capitalistic model' as mirroring the very ruthlessness associated with the renting and skewed value-extraction capitalistic model (as so-enculturated socially and mediatically as to ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 a 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 preconvergently–de-mentated/structured/paradigmed to induce skewed ‘shallow-supererogation⁹⁶ of supererogatory–progressivity’ as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’. Taking a step aback, in many ways the reality of the very fundamental notion of the capitalistic model speaking of perfect markets do not exist, and rather ‘markets themselves develop as advantageously created situations after the facts’ as to the requisite human creative supererogatory–progressivity for a market to even arise; and in this respect the supposed fittest notion of capitalistic competition as to punctual/immediate fitness tends to underperform the more advantageous supererogative contemplative deliberation of markets for critically efficient/optimising resource allocation/utilisation/development (as to the fact that de-mentatively/structurally/paradigmatically the relatively deliberative conceptualisation of markets associated with say German, Japanese, Chinese, South Korean public-policy supererogatory–progressivity economic models participate in their competitive edge over ‘vague/abstract punctual/immediate fitness notion of capitalistic competition’ that speaks to an

overall deliberative optimalising potential of human supererogatory–progressivity beyond any such capitalistic limitative-artifice-of-human-imaginary/metaphysical-conceptualisation as to ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence’ existentialising–decisionality). The so-construed notional~deprocrypticism epistemicity conception of predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁵ ~postconverging–de-mentating/structuring/paradigming⁶⁰—as-being-as-of-existential-reality>) 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 <amplituding/formative-epistemicity>totalising/circumscribing/delineating given prior-institutionalisation-threshold-by–prospective-uninstitutionalised-threshold¹⁰² 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~conflatedness¹³ of notional~deprocrypticism deneuterising¹⁷—referentialism’; and so as to the effective construal of the possibilities of human⁵⁶ meaningfulness-and-teleology⁹⁹ 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> in⁷⁰ presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’.

However, in effect despite the reality of ‘human-subpotency non-scalarity/beholdening-<as-to-

what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-

possibility-for-the-later-ontologisation>’, the human psychology in any of its registry-

worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ paradoxically

projects a notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-

aestheticised~postconverging/dialectical-thinking⁹—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 <amplituding/formative-epistemicity>totalising~thrownness-in-

existence³⁵,-imbued-projective-arbitrariness/waywardness-<as-to-the-human-

projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-

referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’).

This reflects the sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-

and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating-nascence> nature

of all registry-worldviews/dimensions ⁵⁶meaningfulness-and-teleology⁹⁹ however the more-

and-more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology with

‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’-

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness⁷/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-psychologism⁸⁹ as to

prospective induced psychoanalytic-unshackling/memetic-reordering/institutional-

recomposuring self-becoming/self-conflatedness¹³/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~deprocrpticism deneuterising¹⁷ ‘exteriorisation attitude/mental-
 disposition/care-and-episteme⁵⁷’ of ⁵⁶meaningfulness-and-teleology⁹⁹—as-metaphoricity⁵⁷
 superseding/overriding prior ⁸³reference-of-thought temporally ⁵⁸neuterising ‘interiorisation
 attitude/mental-disposition/care-and-episteme⁵⁷’ of ⁵⁶meaningfulness-and-teleology⁹⁹. The more
 critical issue thus has to do with how relative ontologisation/ontological-
 veracity/aestheticisation-towards-ontology for prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity arises, and so as to the
 ‘reclamation/recovery of unenframed-conceptualisation beyond any sub-ontological-<as-to-the-
 limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-
 potency-of-existence’s~sublimating-nascence> ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴’. Given the <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating nature of human ⁵⁶meaningfulness-and-
 teleology⁹⁹, the sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-
 empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating-nascence> ‘human-
 subpotency non-scalarly/beholdening-<as-to-what-has-gone-before-aesthetically-de-
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in
 effect reflexively assumes its ontological-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-
 teleology⁹⁹ develops an ‘aestheticisation of <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-

<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> that
 ‘unconsciously/surreptitiously projectively overrides/blinds-out any abstract contemplation of
 purist ontologisation/ontological-veracity/aestheticisation-towards-ontology’ as to its
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and
 then ‘reflexively falsely implies/presupposes its very own purist ontologisation/ontological-
 veracity/aestheticisation-towards-ontology not subject to contemplation’. In this regards, any
 registry-worldview/dimension as of its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 is, more-or-less as of its relative-ontological-incompleteness⁸⁸, ‘a usurpation of abstract purist
 ontologisation/ontological-veracity/aestheticisation-towards-ontology projected as of
 notional~deprocrypticism/<amplituding/formative>notional~preempting—disjointedness-as-of-
⁸³reference-of-thought’; so-reflected by all registry-worldviews/dimensions imbued prior-
 institutionalisation-threshold-by-prospective-uninstitutionalised-threshold⁰² ‘self-referencing-
 syncretising forward-facing postconverging-or-dialectical-thinking²¹—apriorising-psychologism
 epistemic-projection of mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising>’ as to social-stake-contention-or-
 confliction. The de-mentative/structural/paradigmatic nature of any ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ given ‘aestheticisation of <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ as
 usurping/overriding ‘notional~deprocrypticism abstract purist ontologisation/ontological-
 veracity/aestheticisation-towards-ontology’ as to the ontological-veracity of ⁶¹nonpresencing-
 or-withdrawal-or-metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶¹nonpresencing-
 <perspective-ontological-normalcy/postconvergence>—or-transcendental-reasoning-of-
 event³⁸-as-prospective-ontology-origination, is existentially so-reflected as to
 ‘dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-

prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implied-functionalism>; and so-underlined with the registry-worldview/dimension priorly defining human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development re-engaging with ontological-veracity as to human limited-mentation-capacity-deepening⁵³ for prospective sublimation of human ⁵⁶meaningfulness-and-teleology⁹⁹. The implication here is one of a ‘double-faceted recurrence preconverging-de-mentating/structuring/paradigming of overlapping human sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating-nascence> subversion/undermining (so-construed as enframed-conceptualisation) of the possibility of prospective purist human ontologisation/ontological-veracity/aestheticisation-towards-ontology implications’ (as to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development); so-reflected in the sublimating possibility for prospective ‘bechancing-backdrop of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination-as-to-⁴⁰historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~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 ⁵⁵maximalising-recomposuring-for-

relative-ontological-completeness⁸⁷—unenframed-conceptualisation). Critically,

⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and

⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation possibilities as so articulated rather speak to human limited-mentation-capacity idiosyncratically imbued paradoxical social behavioural characterisations arising from ‘human-subpotency non-scalarly/beholdening-<as-to-what-has-gone-before-aesthetically-dementates/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-reification–gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—conflatedness -in- {preconverging-disentailment by} postconverging-entailment> constructive conception’ for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology (so-construed as disquisitive ‘scalarising of human ⁵⁶meaningfulness-and-teleology⁹⁹’ as to ontological-normalcy/postconvergence analysis of ‘human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development’) as so-relevantly analysable across the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions (critically elucidating the underlying ‘human social psychology of dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-

desublimation> of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) involves ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness- <as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) manifestations as to: - ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> (with the latter rather epistemically analysed as from the originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective of notional~deprocrypticism implied ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ underlying the possibility for prospective scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guiding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> as reflecting the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation necessary for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ and its induced prospective institutional-development—as-to-social-function-development and living-development—as-to-personality-development social-stake-contention-or-confliction, as otherwise an analysis as to ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-

<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>' implied as of 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' will wrongly project the accomplishment of prospective ontologisation and value-construction as from ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to its prior Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation induced institutional-development—as-to-social-function-development and living-development—as-to-personality-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-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹’-of-notional~deprocrypticism-prospective-sublimation)>⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning—suprasocial-construct prior conception of
ontologisation and value-construction’, and so as to the underlying ‘tight-and-entwined
connection between the overall human ontological-commitment⁶⁶ <implied—self-assuredness-
of-ontological-good-faith/authenticity⁹⁹ ~postconverging—de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶ <implied—self-
assuredness-of-ontological-good-faith/authenticity⁹⁹ ~postconverging—de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>) inherent in the
‘scularity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that
such ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-
postconverging/dialectical-thinking²¹—‘projective-insights’/‘epistemic-projection-in-
conflatedness¹³—of-notional~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-
disposition’ can induce, and with such ‘re-originary—as-unenframed/unbeholdening/outlier-
conceptualisation—(imbued-postconverging/dialectical-thinking²¹—‘projective-
insights’/‘epistemic-projection-in-conflatedness¹³—of-notional~deprocrypticism-prospective-
sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and
value-construction (within any given registry-worldview/dimension⁷⁹ presencing—
absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness-
(as-to-⁷⁹ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) inducing
prospective sublimation-over-desublimation⁵⁶ meaningfulness-and-teleology⁹⁹ infrastructure

thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’ de-mentatively/structurally/paradigmatically explain the possibility for the <cumulating/recomposuring—attendant-ontological-contiguity >-succession of registry-worldviews/dimensions as to prospectively induced institutional-development—as-to-social-function-development and living-development—as-to-personality-development social-stake-contention-or-confliction), - ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-⁴historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (beyond ‘subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’), de-mentatively/structurally/paradigmatically speaks to underpinning—suprasocial-construct inherent susceptibility to subontologisation/subpotentiation associated with the descalarisation of ⁵⁶meaningfulness-and-teleology⁹⁹ as reflected with <amplituding/formative>⁸ wooden-language-⁴imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹), and thus ‘prospective ⁸³reference-of-thought re-ontologisation as to rescalarisation’ in many ways occurs in ontological-normalcy/postconvergence rather as a ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-⁴imbued-postconverging/dialectical-thinking² - ‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition’ mental-reflex of rescalarisation as to its criticality for the underpinning—suprasocial-construct prospective Being-development/ontological-framework-

expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ with the reality of all such induced re-ontologisation whether with say the Socratic-philosophers and budding-positivists rescalarisation of ⁵⁶meaningfulness-and-teleology⁹⁹ effectively implying a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise in transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ with the prior registry-worldview/dimension in relative-ontological-incompleteness⁸⁸ descalarisation in inducing the requisite positive-opportunism—of-social-functioning-and-accordance⁷⁵ 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-teleology⁹⁹ most critically arises only as the backdrop for prospective induced institutional-development—as-to-social-function-development and living-development—as-to-personality-development social-stake-contention-or-confliction in the sense that the underpinning—suprasocial-construct appreciation of Socratic philosophy and budding-positivism didn’t arise as to their abstractly articulated ¹⁰³universalising-idealisation and positivism/rational-empiricism respectively (explaining their persecution at that instigative stage) but only took hold respectively as to the positive-opportunism—of-social-functioning-and-accordance⁷⁵ respectively of a ¹⁰³universalising-idealisation backdrop and positivism/rational-empiricism backdrop for the subsequent induced institutional-development—as-to-social-function-development and living-development—as-to-personality-development social-stake-contention-or-confliction implications these ushered at which point the need to draw from their respective ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure for prospectively induced institutional-development—as-to-social-function-development and living-development—as-to-personality-development social-stake-

contention-or-confliction then elicited their appreciation. This reflect the fact that the rescaling re-ontologisation respectively as of base-institutionalisation,¹⁰³ universalisation, positivism/rational-empiricism and prospective¹⁸ deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought over the respective subontologisation/subpotentiation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought construed as descalarising, rather speak of a ‘messianic-structure of intemporality⁵²’ and its derived deferential-formalisation-transference secondnaturing that goes well beyond the sophistic/pedantic contemplative pertinence or logical-basis/logic,-as-derived-from—transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> of any of the transcended registry-worldview/dimension caught up in its <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ <amplituding/formative> wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹>. The further implication is that such ‘a merely manifest positive-opportunism—of-social-functioning-and-accordance⁷⁵ underpinning—suprasocial-construct conception of the instigative dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ rather as to the positive-opportunism—of-social-functioning-and-accordance⁷⁵ backdrop for prospective induced institutional-development—as-to-social-function-development and living-development—as-to-personality-development social-stake-contention-or-confliction’ in its ontologically-deficient notional~originariness-parrhesia,—as—

spontaneity-of-aestheticisation implies an aloofness to the ‘messianic-structure of intemporality⁵²’ as of the overall existential dimensionality-of-sublimating²⁵ ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation~~ as the inherent ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰ effectively reflected as of notional~deprocrpticism such that such an underpinning–suprasocial-construct conception as of positive-opportunism—of-social-functioning-and-accordance⁷⁵ will rather be in a complexification of positivism/rational-empiricism manifestation of ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought that can’t truly contemplate of prospective ¹⁸deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought which is a notion beyond just the possibility for secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for originariness-parrhesia,—as-spontaneity-of-aestheticisation—supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential dimensionality-of-sublimating²⁵ ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation~~ as the inherent ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰ to truly contemplate of ¹⁸deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought as of resclarition possibilities for re-ontologisation. In this regards with respect to ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-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-drag³⁴, 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 ¹⁰³universal-transparency¹⁰⁴ ~~-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) of the dead-end as to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ of the ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>~~existentialising—enframing/imprintedness-~~<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)~~ with respect to its implications for prospective induced institutional-development-as-to-social-function-development and living-development-as-to-personality-development social-stake-contention-or-confliction’ and thus ushering the possibility for prospective ontological-good-faith/authenticity⁶⁹ within-and-without such ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>~~existentialising—enframing/imprintedness-~~<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)~~ in renewing the genuine social intellectual-function/posture engagement for such prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ and so as to the fact that Socratic-philosophers were more critically/precisely involved in re-mentating/restructuring/reparadigming thought rather as of philosophy implied ¹⁰³universalising-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 ¹⁰³universal-transparency¹⁰⁴—~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~ } of philosophy implied ¹⁰³universalising-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 ¹⁰³universal-transparency¹⁰⁴—~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~ } 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 ¹⁰³universal-transparency¹⁰⁴—~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~ } that prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ resided respectively with ¹⁰³universalising-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-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸ speaks to the fact that (as to their mere-formulaic ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ that fail prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation—

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for-
 conceptualisation) recurrent-utter-uninstitutionalisation, base-institutionalisation-
 ununiversalisation, ¹⁰³universalisation~non-positivism/medievalism and positivism-
 procrypticism are dead-ends of human Being-development/ontological-framework-expansion-
 as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-
 teleology⁹⁹ so-reflected as from notional~deprocrypticism implied ‘scalarity/immanency of
 existence’s ontological-normalcy/postconvergence’. Ultimately, ‘human-subpotency non-
 scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ speaks
 to a mental-disposition that reflexively assumes ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation as to the priority of ⁵⁶meaningfulness-and-
 teleology⁹⁹ and value-construction as of induced institutional-development~as-to-social-
 function-development and living-development~as-to-personality-development social-stake-
 contention-or-confliction enamoured to the prior ontologically-deficient/relative-ontological-
 incompleteness⁸⁸ Being-development/ontological-framework-expansion~as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ with a poorer
 capacity for the dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ for the more profound implications of prospective Being-
 development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as to ‘scalarity/immanency of existence’s
 ontological-normalcy/postconvergence’ projected ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation (given that
 originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-
 perspective-scalarising-construal-of-existence) as to human limited-mentation-capacity-

deepening⁵³ implications is as of the ~~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in {preconverging-disentailment-by}—postconverging-entailment~~ of
 ontological-normalcy/postconvergence implied ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation and not
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—~~constitutedness¹⁴ ~~in preconverging-
 entailment~~ implied ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation) and in many ways de-mentatively/structurally/paradigmatically explains the
 engrained manifestation for the ~~<cumulating/recomposuring-attendant-ontological-
 contiguity >-~~successive registry-worldviews/dimensions elapsing into ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ ~~<preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-~~existentialising—enframing/imprintedness-
 {as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} with the
 subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-
 <as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
 descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-
 threshold-of-institutional-and-social-desublimation>’, - ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—enframing/imprintedness- {as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) skewed <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating conception of value-construction as to
 social-vestedness/normativity-<discretely-implied-functionalism>, - ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ ~~<preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-~~existentialising—enframing/imprintedness-~~

<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) construed
 as the
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable framework with regards to social-stake-contention-or-confliction,
 - ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ closed framework of sanctified probity
 and probationary exercise, - ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) underlying social disenfranchising/desublimating
 influence-networking-<subverting-supposedly-¹⁰³universal-possibilities-and-opportunities>
 falsely construed as prospectively sublimating, - ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) flawed exemplifying/epitomising/palliation as
 supposedly sublimation in substitution of relevant ontological optimisation exercise for
 prospective sublimation, - ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) institutional and social dysfunctional
 stultifying/hampering as to constricted enframed outlets of sublimation and defensive
 institutional threatening of chaos with regards to re-originary-as-

unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²¹ - 'projective-insights'/'epistemic-projection-in-conflatedness'¹³ -of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰ prospective sublimation possibilities it
 construes as valuelessness, - ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~'motif-and-apriorising/axiomatising/referencing'-imbuing>-existentialising—
 enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) institutionalised
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸) desublimation in undermining re-ordinary-as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²¹ - 'projective-insights'/'epistemic-projection-in-conflatedness'¹³ -of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰ prospective sublimation possibilities, -
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~'motif-and-
 apriorising/axiomatising/referencing'-imbuing>-existentialising—enframing/imprintedness-
 (as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
 desublimation as to notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness) of priorly induced sublimation, - ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~'motif-and-apriorising/axiomatising/referencing'-imbuing>-
 existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) catchmenting of budding sublimating ontologisation
 and value-construction into its constricted desublimating <preconverging~'motif-and-

apriorising/axiomatising/referencing⁷-imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of
 institutionalised social-vestedness/normativity-<discretely-implied-functionalism> undermining
 the full potential for prospective ontologisation/ontological-veracity/aestheticisation-towards-
 ontology and value-construction, -⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) de-mentative/structural/paradigmatic demobilisation
 of human sovereign and full prospective sublimation capacity, -⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 imbuing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition) sophistic/pedantic ⁵¹incrementalism-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and
 <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹>
 eliciting of <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-
 to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications>) as to
 preempting prospectively subverting sublimation, -⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) de-mentatively/structurally/paradigmatically
 construing as calamitous the possibility for prospective re-ontologisation from its
 subontologisation; with ‘human superseding of so-articulated ⁷⁹presencing—absolutising-

identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition)’ keeping opened/alive the
 ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Critically,
 scalarisation analysis operantly implies projecting the implied ‘scaling/scalar of reference’ as
 from ontological-normalcy/postconvergence epistemic-projection perspective implications of
 analysis as to the prospective possibilities for ‘human Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology , institutional-development—as-to-social-function-
 development and living-development—as-to-personality-development’. 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/epistemicity-relativism-determinism in the sense
 that (beyond naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-(as-to-⁴ historicity-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 <amplituding/formative-

epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and-aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness⁸³/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—psychologism⁸⁹ 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-teleology⁹⁹ is ever always about ‘idealised-typification in epistemic-conflatedness¹³ sublimation or epistemic apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated— existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment/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 <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁵ (as so-attendant of overall reifying-and-

empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
relevant-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-
⁵meaningfulness-and-teleology⁹⁹ and so as to human inherently embodied-
vitality/survival/subsistence in existential becoming with regards to human Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
function-development and living-development-as-to-personality-development as so-defining
the social or human-social-potency’ (so-reflecting perpetually/continually human bechancing-
becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’>~disinhibited-mental-aestheticising scalarisation potential) as
preveniently/priorly preceding any concreteness/concretism/<preconverging~‘motif-and-
apriorising/axiomatising/referencing’-imbuing>-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-teleology⁹⁹’, 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-
 51 meaningfulness-and-teleology⁹⁹ in relation to ontological-performance⁷²-<including-virtue-as-
 ontology>' is very much incipient/inchoate/preceding with respect to
 concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-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-
 56 meaningfulness-and-teleology⁹⁹ (as to behancing-becoming—originariness/origination—as-
 to-⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>~disinhibited-mental-aestheticising scalarisation potential) and
 concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-performance⁷²-
 <including-virtue-as-ontology> (as to beholdening-becoming—distortive-
 originariness/distortive-origination—as-to-⁴⁷ historicity-tracing~inhibited-mental-aestheticising
 descalarisation reflex) by its inducing of ⁷⁰ presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition); as reflecting scalarisation-as-to-rescalarisation-as-re-
 ontologisation/supererogatory~involuting-or-guilding-or-amplifying—scalarisation-<as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> of human

formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>-of-⁵⁶ meaningfulness-and-teleology⁹³ for
superseding/overcoming 'concreteness/concretism/<preconverging~'motif-and-
apriorising/axiomatising/referencing'-imbuing>-existentialising—enframing/imprintedness-
<as-to-⁴ historicity-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-⁵⁶ meaningfulness-and-teleology⁹³ construed scalarisation-
as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-or-
amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶> with respect to human limited-mentation-capacity-deepening⁵³,
and so preveniently/priorly to phenomenal/manifest
concreteness/concretism/<preconverging~'motif-and-apriorising/axiomatising/referencing'-
imbuing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-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/<preconverging~'motif-and-apriorising/axiomatising/referencing'-
imbuing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-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-⁵⁶ meaningfulness-and-teleology⁹⁹ as to human gesturing of dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-
 distension³⁷ for ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation. Such a scalarisation-as-to-rescalarisation-as-re-
 ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying-scalarisation-<as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> construal of
 human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-
 imbued-mediativity-and-deferentialism>-of-⁵⁶ meaningfulness-and-teleology⁹⁹ (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/<preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-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/<preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-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/<preconverging~‘motif-and-apriorising/axiomatising/referencing’—
 imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-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-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ for ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation’ (as can be so-appreciated with the
 notional~deprocrpticism or <amplituding/formative>notional~preempting—disjointedness-as-
 of-⁸³reference-of-thought underlying the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸); such that
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for-
 conceptualisation rather speaks of ‘one long continuous whole of human originariness-
 parrhesia,—as—spontaneity-of-aestheticisation as of notional~deprocrpticism’ which guiding
 spirit no huma prospective apriorising/axiomatising/referencing—conceptualisation can pretend
 to ignore-and-override without falling into perversion of ⁵⁶meaningfulness-and-teleology⁹⁹ as to
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-
 completeness) and/or sophistry by mere-formulaic—
 methodologising/mutualising/organising/institutionalising human-subpotency
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>-existentialising—
 enframing/imprintedness-(as-to- historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition) in gimmickiness/desublimation. This insight about human ‘distending/dragged-out scalarisation’ points to the ontological-veracity of a necessary hermeneutic/reprojecting/supererogating/zeroing <amplituding/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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴; and originariness-parrhesia,—as—spontaneity-of-aestheticisation imbued scalarisation effectively speaks of the ontological-veracity of the requisite difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² for the appropriately optimisable ontological-performance⁷²-<including-virtue-as-ontology> of human conceptual and operant ⁵⁶meaningfulness-and-teleology⁹⁹. Scalarisation analysis as such provides human boundless possibility for human scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> with regards to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development. The more critically conceptual and operant issue lies with how priorly induced ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-

virtue-as-ontology>} at uninstitutionalised-threshold¹⁰² as reflecting both desublimating
⁴¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’ as to
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ shapes any such ontologically-flawed
 presence human psychology as to its given ‘aestheticisation of <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>’ with
 regards to prospectively addressing such ‘phenomenal/manifest
 concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’—
 imbuing>-existentialising—enframing/imprintedness-<as-to-⁴¹historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition)>—of-human-ontological-performance⁷²-
 <including-virtue-as-ontology> descalarisation reflex’ concerns identified above (as to
 ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁴¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)> with the
 subontologisation/subpotentiation of ontology as to dominance/vested-interest—driveness-
 <as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
 descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-
 threshold-of-institutional-and-social-desublimation>’); and so with regards to overall
 underlying human ‘social and institutional crises/suboptimisation as to subontologisation’
 prospective need for re-ontologisation. This overall construal of the determinative structure of
 human ontological-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-teleology⁹⁹ over any given conception of human of intersubjectivity-of-
⁵⁶meaningfulness-and-teleology⁹⁹) rather undermines the ontological-pertinence as to the
ontological-performance⁷²-<including-virtue-as-ontology> of the notion of human
intersubjectivity-of-⁵⁶meaningfulness-and-teleology⁹⁹ and so very much along the same lines
of the Derridean criticism of intersubjectivity-of-⁵⁶meaningfulness-and-teleology⁹⁹ going by
his ‘heterogeneous genesis’ epistemic conception (even as the latter is more-or-less caught up
in metaphysics-of-presence-~~{implicated-‘nondescript/ignorable-void’⁷⁰-as-to-⁷⁰presencing—
absolutising-identitive-constitutedness }~~) epistemic ~~apriorising/axiomatising/referencing- {of-
attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-
contiguity }—constitutedness¹⁴-in-preconverging-entailment~~ as to its quasi-transcendental
implications since genesis is rather truly as of the ‘full-conflatedness¹³ in the
apriorising/referencing/axiomatising of ⁵⁶meaningfulness-and-teleology⁹⁹’ 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-guiding-or-amplifying-scalarisation-<as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>’~~ inducing
transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~), such that
intersubjectivity-of-⁵⁶meaningfulness-and-teleology⁹⁹ is rather an ontologically-flawed
conceptualisation ‘poorly reflecting the ontological-veracity of the social/human-social-potency
as to the full potential for human ontological-performance⁷²-<including-virtue-as-ontology>’
and so since intersubjectivity-of-⁵⁶meaningfulness-and-teleology⁹⁹ is rather beholdening to
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ (as of ‘⁷⁰presencing—absolutising-
identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
imbuing>-existentialising—enframing/imprintedness-~~{as-to-⁴ historicity-tracing—in-~~

presencing-hyperrealisation/hyperreal-transposition) with the
 subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-
 <as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
 descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-
 threshold-of-institutional-and-social-desublimation>') unlike is the case with human
 'formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
 mediativity-and-deferentialism>-of-⁵⁶ meaningfulness-and-teleology⁵⁹ construed scalarisation-
 as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-or-
 amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶> with respect to human limited-mentation-capacity-deepening⁵³'
 which perspective of ontological conceptualisation is not beholdening to any ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ <preconverging~'motif-and-
 apriorising/axiomatising/referencing'—imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁶¹ historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition) but is
 rather reflective of ⁶¹nonpresencing-<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
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~'motif-and-
 apriorising/axiomatising/referencing'—imbuing>-existentialising—enframing/imprintedness-
 <as-to-⁶¹ historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)) rather lies
 with human underlying supposedly coherent ontological-commitment⁶⁶-<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> (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-guiding-or-amplifying~scalarisation-<as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>’ as reflecting
 human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-
 imbued-mediativity-and-deferentialism>-of-⁵⁶ meaningfulness-and-teleology⁹⁹ 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-potency ~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process), as from human-subpotency ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over-
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
 mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating
 existential becoming manifestation of sublimating-over-desublimating social-and-institutional-
 constructs-of-⁵⁶ meaningfulness-and-teleology⁹⁹—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-
⁵⁶ meaningfulness-and-teleology⁹⁹ 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 the <cumulating/recomposuring—attendant-
 ontological-contiguity >-successive registry-worldviews/dimensions ⁸³reference-of-thought-
 and-⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ so-construed as
 'generating varying human sublimating-over-desublimating social-and-institutional-constructs-
 of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as to their pre-
 eminence as of their 'prospectively projected relative-ontological-completeness'⁸⁷
 dimensionality-of-sublimating ²⁵-(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)'. It is the
 profound ontological-veracity of such implied human intersolipsism of ⁵⁶meaningfulness-and-
 teleology⁹⁹ (as of formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵meaningfulness-and-teleology⁹⁹ full potential for human-subpotency ontological-
 performance⁷²-<including-virtue-as-ontology>) and so over intersubjectivity-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as to ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition), that reflects the intemporal-disposition possibility for
 the 'abstract individual' to venture at eliciting the transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity possibilities of existence—as
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ beyond and superseding

human temporality⁹⁸/shortness <amplifying/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
 implications>) enabling prospective human Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-
 and-teleology , institutional-development—as-to-social-function-development and living-
 development—as-to-personality-development as so-defining the social or human-social-potency.
 This fundamental undermining of intersubjectivity-of-⁵⁶meaningfulness-and-teleology⁹⁹ as to
 its ontological-performance⁷²-<including-virtue-as-ontology> conception lies in the fact that as
 of its implied ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-
 and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition), it goes on to induce human-subpotency beholdening-
 becoming—distortive-originariness/distortive-origination—as-to-⁴⁷ historicity-tracing~inhibited-
 mental-aestheticising and so undermining the bechancing-becoming—
 originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>~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-
⁵⁶ meaningfulness-and-teleology⁹⁹ is obfuscated on the basis of such ontologically-flawed
 implied intersubjectivity-of-⁵⁶meaningfulness-and-teleology⁹⁹ ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-

imbuing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⟩ associated with such ontologically vague
 notions like ‘institutionalised facts’ as of ‘mere-formulaic-
 methodologising/mutualising/organising/institutionalising human <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 ⟨as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’ that
 supposedly and wrongly supersede ‘genuine knowledge-reification—gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness -in- {preconverging-disentailment by} postconverging-entailment> framework
 involving a detour to existence-potency³⁹~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-teleology⁹⁹
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
 ⟨as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ that fails
 to grasp ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 ⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness /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—psychologism⁸⁹ is that the
 ‘institutionalised facts’ of the <cumulating/recomposuring—attendant-ontological-contiguity >-

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 <cumulating/recomposuring—attendant-ontological-contiguity >-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-meaningfulness-and-teleology⁹⁹ (so-construed as human <amplifying/formative-epistemicity>causality⁹ 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 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development as so-defining the social or human-social-potency’. Human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶ meaningfulness-and-teleology⁹⁹ construed scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guiding-or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>’ (as to prospective human ontological-performance⁷²-<including-virtue-as-ontology> potential for ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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~conflatedness¹³ of motif-
 and-apriorising/axiomatising/referencing–psychologism) as generative-and-regenerative of
⁵⁶meaningfulness-and-teleology⁹⁹/aestheticisation–and–aestheticisation-towards-ontology (as
 from inherently embodied–vitality/survival/subsistence in existential becoming inducing the
 dynamics of **Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of– meaningfulness-and-teleology** , **institutional-
 development–as-to-social-function-development** and **living-development–as-to-personality-
 development** reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸) as scalarisingly rede-
 mentating/restructuring/reparadigming descalarised
 concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’–
**imbuing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-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-teleology⁹⁹ aestheticisation’, - human individual as solipsistic sovereign-
 emergence of drivenness beyond just ‘socially induced emancipating/non-emancipating
 drivenness’ as to the individual <amplituding/formative–epistemicity>totalising~thrownness-
 in-existence³⁵ in any registry-worldview’s/dimension’s prior-institutionalisation-threshold–by-
 prospective-uninstitutionalised-threshold¹⁰² of ontological-performance⁷²-<including-virtue-as-
 ontology>, - human formative convoluted developmental echeloning in any registry-

worldview/dimension as of socially translative ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰ and ontological-bad-faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵ reflecting respectively the structure of human intemporal and temporal ontological-performance⁷²-<including-virtue-as-ontology>, - the social-construct uninstitutionalised-threshold¹⁰² defined as to the given registry-worldview/dimension prospectively 'descalarising–in-de-mentating/structuring/paradigming first-moving/rentier/prerogative induced beholdening-becoming—distortive-originariness/distortive-origination–as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising⁵⁶ meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> (as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development)' 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~disinhibited-mental-aestheticising as sublimating bechancing-backdrop of ontological-normalcy/postconvergence so-underlined by the ‘scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’),

- human social-formativeness defined as to the given registry-worldview/dimension surreptitious flipping-around/flipping-about of social-stake-and-contention framing as to ‘ontological-good-faith/authenticity⁶⁹-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’ 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-completeness⁸⁷-by-reification/contemplative-distension²⁷’, 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-sublimating²⁵-(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ as to its profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’ and ‘reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation mere-formulaic-methodologising/mutualising/organising/institutionalising underlying dimensionality-of-desublimating-lack-of²⁶-(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ as to its lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’ (with the latter associated with <amplituding/formative>⁹ wooden-language-<imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³reference-of-thought—categorical-imperatives/axioms/registry-

teleology⁹⁹). 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-teleology⁹⁹ (as to bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~disinhibited-mental-aestheticising scalarisation potential) and concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴historicity-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴historicity-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-teleology⁹⁹ as to recurrently self-surpassing ⁵⁶meaningfulness-and-teleology⁹⁹ and the resultant consecutive consequent ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)> reflecting

the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions imbued ⁸³reference-of-thought-and-⁸³reference-of-thought-
⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ respective less-and-less relative-ontological-
 incompleteness⁸⁸ 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/akrasiatic-drag³⁴ as to any such given registry-
 worldview's/dimension's ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-⁴historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) (as to Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-
 and-teleology , institutional-development-as-to-social-function-development and living-
 development-as-to-personality-development), whereas an ontologically more profound
 construal as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-
 the-nondisjointedness/entailment-of-prospective-⁶⁴nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² (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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—enframing/imprintedness-<as-to-⁴historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) construal of social-stake-contention-or-confliction
 wherein base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and
 notional~deprocrypticism respectively are rather of unenframed/unbeholdening/bechancing—

supererogation⁹⁶ with regards to the social-stake-contention-or-confliction of recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our⁸⁰ procrypticism-
 or-disjointedness-as-of-³³reference-of-thought as to the prospective sublimating/emancipating
 possibilities of human limited-mentation-capacity-deepening³³ ‘in the face of existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ enabling of human
 ontological realisation as of human formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology⁹⁹’ and so rather than any⁷⁹ presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—enframing/imprintedness-<as-to-¹⁷historicity-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-subpotency⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
 enframing/imprintedness-<as-to-¹⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) imbued social-stake-contention-or-confliction
 projections (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-
 extrication-as-of-existential-unthought>⁶) of any given registry-worldview/dimension, and
 articulate prospective aestheticisation—and-aestheticisation-towards-
 ontology/⁵⁶meaningfulness-and-teleology⁹⁹ that is of unenframed/unbeholdening/bechancing-
 supererogation⁹⁶ enabling prospective human re-ontologisation possibilities. Such a depth of
 contemplation as to Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ effectively
 reflects a rather more profound conceptualisation of human psychology as to its transcendence-

and-sublimity/sublimation/supererogatory~de-mentativity inducing potential as to the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (at the crossroads of prior ⁵⁶meaningfulness-and-teleology⁹⁹ and prospective metaphoricity⁵⁷) over approaches of relative gimmickiness-of-thought as to our positivism/rational-empiricism ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that poorly address human egotistic/self-referential complex in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and with the corresponding possibility for sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification–gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness ¹in {preconverging-disentailment-by} postconverging-entailment> tends to be notionally/epistemically caught up between a desublimation/gimmickiness and sublimation preconverging/postconverging–de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). In other words, the notion of ‘the other’ as aetiologisation/ontological-escalation is much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a principled

commitment to the notion of the other' by the other as enabling the completeness of ¹⁰³ universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-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 ³⁰s; 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-teleology⁹⁹ <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ points to 'a conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> as of the need for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought', but failing not because of the said orientation but with regards to the wrong conclusion about Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ misunderstood as implying that it lies with a historical tradition like the Ancient Greece tradition or German Folk tradition rather than lying with an underlying transcendental ¹⁰³universal notion construed as 'going beyond them-and-us logic' as of the implications of ¹⁰³universal human emancipating potential of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹- 'projective-insights'/'epistemic-projection-in-conflatedness¹²-of-notional~deprocrypticism-prospective-sublimation)⁹⁰, and this fundamentally scuppered his possibility of 'attaining a conception of prospective notional-

contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema> as of the need for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’, rather than an ‘ontologically-flawed idea implying a certain given historical tradition’. Likewise, but with regards to virtue analysts analyses that are naively articulated on the basis of the ontological-contiguity⁶⁷ of our ‘modern take attitude/mental-disposition/care-and-episteme⁵’ as of our <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity⁶⁷ of our ‘modern take attitude/mental-disposition/care-and-episteme⁵’; 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-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema> as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments¹⁰⁵. This existential reality about

<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ is no more different
 between the social world and the natural world, and so as of existence—as-the-absolute-a-
 priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ <as-to-perspective-ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’> inherent ontological
 coherence/contiguity. This insight about virtue as lying with ontology has been to varying
 degrees implicitly understood by many postmodern thinkers, beginning with Heidegger
 pointing to a sophistication of thought but for the poor development and poor conclusions of his
 analysis during the troubled years of ³⁰s; and rather poorly interpreted by virtue critiques
 adopting a ‘modern take attitude/mental-disposition/care-and-episteme⁵’ in ontological-
 contiguity⁶⁷ as of its <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought perspective construed-as reasoning-from-
 results/afterthought of modernity. Such sophistication of thought to think in terms of inherent
 ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly
 pursued by latter postmodern thinkers as of quasi-transcendental implications for construing
 virtue from the orientation of prospective notional-contiguity/epistemic-contiguity⁶²-
 <profound-supererogation⁹-of-mentally-aestheticised~postconverging/dialectical-thinking –
 qualia-schema> as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought, as implicated with the case of Derrida’s spirit insight. Ultimately, the ‘postmodern
¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵’ should ontologically nurture the requisite psychoanalytic-
 unshackling/prospective-grounding/prospective-reification for prospective notional-

contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought implied as of ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought as implied by postmodern ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² thus inducing the aetiologisation/ontological-escalation addressing/resolving our ‘modern take attitude/mental-disposition/care—and-episteme⁵⁷ vices-and-impediments¹⁰⁵. As a further elucidation, prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought actually points out that the uninstitutionalised-threshold¹⁰² is rather a point of ¹⁵de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care—and-episteme⁵ over the uninstitutionalised-threshold¹⁰² attitude/mental-disposition/care—and-episteme⁵. We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> but rather being associated with a given tradition actually couldn’t break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> as ‘futural way of thinking’, as it misperceived that any tradition can reveal as of its

inherent nature the ‘futural way of thinking’, rather than that this lies with ‘a ¹⁰³universal principle understanding of the transformation of traditions’ and thus how such ¹⁰³universal principle understanding as of its ¹⁰³universal implications informs about the ‘futural way of thinking’. In this regard, we can equally understand why Heidegger’s supposed criticism of Cartesianism was altogether a misplaced analysis given that ‘a ¹⁰³universal principle understanding of the transformation of traditions’ as herein implied by this author in reflecting holographically-<conjugatively-and-transfusively> the ontological-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-sublimating²⁵—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes is more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as of dimensionality-of-sublimating²⁵—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶) which as of ‘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) philosophically generates his thinking-proposition as to prospective reasoning-
from-results/afterthought implied budding-positivism reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation; such that
budding-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes
intelligible, thus revealing that Heidegger implied notional-discontiguity/epistemic-
discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -of-mentally-
aestheticised~preconverging/dementing³⁰ -qualia-schema_and_prospective-profound-
supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking³¹ -qualia-
schema> while intending to be of prospective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an
<amplifying/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴
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 ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-
⁸³reference-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-sublimating²⁵ -

<amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /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-teleology⁹⁹ just as Descartes issue in articulating
 budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with
 setting up its ⁵⁶meaningfulness-and-teleology⁹⁹ in contention with prior non-
 positivism/medievalism as of the then projective future Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ of positivism/rational-empiricism, apart from mere
 intellectually contrastive elucidation, but rather implied affirming prospective positivism as of
 its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 attitude/mental-disposition/care-and-episteme⁵; and so as of the fundamental implication of
 positivism prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over non-
 positivism/medievalism prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought.
 We thus see why the future redevelopment of Heideggerian misconceived prospective notional-
 contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> as of prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought as undertaken by latter thinkers like
 Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-
 transcendental 'de-mentative/structural/paradigmatic disseminative implications' as reflecting
 an underlying reality of prospective ⁸³reference-of-thought ¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> construed herein as of prospective postmodern ¹⁸deprocrpticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵, and so just as searing with ‘de-
 mentative/structural/paradigmatic disseminative implications’ was the mathesis universalis
 metaphoricity⁵⁷ extended development/influence on the works of the Galileos, Descartes,
 Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective
⁸³reference-of-thought ¹⁵de-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 overcoming/unovercoming
 (underlying that Descartes’ dimensionality-of-sublimating²⁵ |
~~<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
~~conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~
~~drivenness-equalisation)~~ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ is aporetically the more fundamental incipient/seeding originariness-
 parrhesia,—as-spontaneity-of-aestheticisation in then secondarily inducing his thinking-
 proposition for budding-positivism reproducibility—mathesis/motif/throwness-disposition,—
 as-reproducibility-of-aestheticisation). That is, Descartes seeks to affirm the ‘mereness of
 thought’ beyond any existing habit-and-tradition-of-thought as of non-positivism/medievalism
 scholasticism pedantic dogmatism reasoning-from-results/afterthought, and so liberated

rearticulate thought ‘out of thin air’ as of prospective reasoning-through/messianic-reasoning as reflected by his novel mathesis universalis metaphoricity⁵⁷ rationalism schema/dissemination²⁸ 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 postconvergently—de-mentating/structuring/paradigming the possibility of elucidation of any subject on this thinking educating sublimation basis’. In effect Descartes project is actually as to existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness⁸⁷ of apriorising/axiomatising/referencing as of positivism/rational-empiricism, and so from the prior⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵ and postmodern¹⁸deprocrpticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵, we may be forgiven to confuse-and-dismiss their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications as of prospective reasoning-through/messianic-reasoning as incoherent from a shallow-and-immediate

unisightful analytical perspective on the basis of the respectively prior reasoning-from-
 results/afterthought of non-positivism/medievalism and positivism/rational-empiricism
 manifestation of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought (since as of the
 latter relative-ontological-incompleteness⁸⁸ perspective ‘all the reasoning in the world’ is only
 respectively as of non-positivism/medievalism apriorising/axiomatising/referencing-
 psychologism or positivism-procrypticism apriorising/axiomatising/referencing-
 psychologism); thus failing to perceive that the projective-insights for dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
 (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-
 collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency¹⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to
 supersede human temporality⁹⁸/shortness <amplituding/formativ>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>)), as of deneuterising¹⁷ ‘exteriorisation attitude/mental-
 disposition/care-and-episteme⁵⁷’ of ⁵⁶meaningfulness-and-teleology⁹⁹-as-metaphoricity⁵⁷
 superseding/overriding prior ⁸³reference-of-thought temporally ⁵⁸neuterising ‘interiorisation
 attitude/mental-disposition/care-and-episteme⁵⁷’ of ⁵⁶meaningfulness-and-teleology⁹⁹, reflects
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-event³⁸ reasoning-through/messianic-reasoning' induces the successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as to the 'ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of ⁸³reference-of-thought différence/internal-dialectics/difference-deferral'. The appropriate contemplative perspective for the appreciation of their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications is effectively crossgenerational as of the amplitude/breadth of ⁸³reference-of-thought implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; as we can effectively appreciate that the very mathesis ¹⁰³universalis schema/disseminative 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—<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹—qualia-schema> analysis, implied as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising³³/circumscribing/delineating construct being the ⁸³reference-of-thought. We can grasp that it is not existence and purviews/domains of existence

which will adjust to human-subpotency for ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ but rather human-subpotency adjusting as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness⁸⁷. But then humankind as of its developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews/domains of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought/relative-ontological-completeness⁸⁷-of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification, implied as of ¹⁵de-mentation-(~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~) with regards to the ⁸³reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~. In lieu the poor intuition is to imply that we are already well grounded and that prospective ⁵⁶meaningfulness-and-teleology⁹⁹ is an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation to our already established psychoanalytic disposition rather than a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of ~~amplituding/formative-epistemicity~~>totalising~renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing- {of-attendant~ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~preconverging-disentailment-by~~~postconverging-entailment, such that this leads to apriorising/axiomatising/referencing- {of-attendant~ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-~~preconverging-entailment~~ 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 ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ that our human ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought is transcended for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought implied as of notional-discontiguity/epistemic-discontiguity⁶³-~~<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² <amplituding/formative—epistemicity>causality⁹—as-to-projective-totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁷’ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ is essentially one of shifting attitude/mental-disposition/care—and—episteme⁵ by the successive institutionalisations ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹, even though beyond-the-consciousness-awareness-teleology⁹⁹-~~<in-preconverging-existential-extrication-as-of-existential-unthought>⁶~~ human induced bias leads to a wholly immersed-and-engrossed focussing only at its given present institutionalisation’s ⁸³reference-of-thought ‘present attitude/mental-disposition/care—and—episteme⁵’ as if other retrospective-and-~~

prospective institutionalisations’ ⁸³reference-of-thought do not have their own attitude/mental-disposition/care-and-episteme⁵ as of their underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought. This phenomenological insight in recognising that there is ‘an underlying metaphoricity⁵⁷-induced relative-emancipating 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-teleology⁹⁹ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; and so, as of retrospective and prospective ⁵⁶meaningfulness-and-teleology⁹⁹ interpretation construed as ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘ad hocly-and-scantly’ identify other retrospective and prospective registry-worldviews/dimensions ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ from our present attitude/mental-disposition/care-and-episteme⁵, towards an ontologically-veridical transparent ‘to be or existing as wholly immersed-and-engrossed’ existential projection insight about all registry-worldviews/dimensions attitude/mental-disposition/care-and-episteme⁵ is what underlies the protensive-consciousness of deprocrypticism, from which standpoint as of its ontological-completeness-of-⁸³reference-of-thought such an ontologically-veridical analysis of ‘human attitude/mental-disposition/care-and-episteme⁵ migration’ can be undertaken, for retrospective

and prospective attitude/mental-disposition/care-and-episteme⁵ conception, and specifically as relevant for understanding prospective ‘postmodern¹⁸ deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’. In this regard, ‘human attitude/mental-disposition/care-and-episteme⁵ migration’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ induced Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ is instilled as of ¹⁵de-mentation-~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ wherein the prospective ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ is intemporally induced as deneuterising¹⁷ ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ of ⁵⁶meaningfulness-and-teleology⁹⁹—as-metaphoricity⁵⁷ superseding/overriding the prior ⁸³reference-of-thought temporally ⁵⁸neuterising ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’ of ⁵⁶meaningfulness-and-teleology⁹⁹. The ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ implies ⁵⁶meaningfulness-and-teleology⁹⁹ as not referenced/registered/decisioned—as-ascribed/neuterised as of a prior ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹, that is, not as of the prior ⁸³reference-of-thought ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’, but rather referenced/registered/decisioned—as-deascribed/deneuterised as of the prospective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-

aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹; with the latter construed as postconverging-or-dialectical-thinking²¹—apriorising-psychologism and the former construed as preconverging-or-dementing²⁰—apriorising-psychologism. Thus a registry-worldview/dimension institutionalisation⁸³ reference-of-thought always operates as if it is the absolute framework of⁵⁶ meaningfulness-and-teleology⁹⁹, that is, by its ‘interiorisation attitude/mental-disposition/care—and—episteme⁵’, notwithstanding the ontological-veridicality of its prior relative-ontological-incompleteness⁸⁸-of-⁸³ reference-of-thought at its uninstitutionalised-threshold¹⁰², as reflected by the prospective registry-worldview/dimension institutionalisation⁸³ reference-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 <amplituding/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ wherein the ‘to be or existing as wholly immersed-and-engrossed’ recurrent-utter-uninstitutionalisation attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰-lowest-level-reification 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~deprocrpticism protensive-consciousness in ontological-completeness-of-⁸³reference-
 of-thought encapsulates: - underlying relative-ontological-incompleteness⁸⁸ and relative-
 ontological-completeness⁸⁷ ⁸³reference-of-thought as of relative-~~postconverging-~~
 nonextricatory-existential-preempting-of-existential-unthought over relative-~~preconverging-~~
 existential-extrication-as-of-existential-unthought; - notional~disconguity of the prospective
⁸³reference-of-thought over the prior ⁸³reference-of-thought; - and prospective
 deascription/deneuterising¹⁷
 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-episteme⁵⁷’ is all about such a ¹⁸deprocrpticism-or-preempting—disjointedness-as-of-
⁸³reference-of-thought as implied by its ⁴⁸human-subject-emancipating-relativism-driven-
 recomposuring-constructivism-towards-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² ‘originary postmodern-
 thought-process and other postmodern creative-processes avant-gardism’ that are not in a
 reasoning-from-results/afterthought ontological entanglement with our ‘modern take
 attitude/mental-disposition/care-and-episteme⁵⁷’. Consider in this regard the reasoning-
 through/messianic-reasoning prospective de-mentative/structural/paradigmatic disseminative
 implications as of Derridean différance/internal-dialectics/difference-deferral, Foucauldian
 genealogy-knowledge-and-power-discourse and Deleuzian immanence experimentation that
 can all be construed (and as equally implied by this author’s ontological-
 normalcy/postconvergence referentialism conception of ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>), as of prospective

transcendence-and-sublimity/sublimation/supererogatory~de-mentativity singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-determinism for perpetuated/disseminative preemption of conceptual disjointedness/disentailment. Thus ultimately the notional~deprocrypticism registry-worldview/dimension is one that will be marked by sharper and sharper singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-determinism, construed as of its perpetuating/disseminating of the preemption of disjointedness. In this regard, singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-determinism retrospectively and prospectively reflects the notional~conflatedness¹³/conflatedness¹³ 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> denaturing¹⁶ as of temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ pedantic/formulaic alignment to ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹’ for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness, so-construed at the uninstitutionalised-threshold¹⁰² as apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

constitutedness¹⁴ in pre-converging entailment, thus requiring prospective intemporal/longness-
 of-register-of⁵⁶ meaningfulness-and-teleology⁹⁹ institutionalisation renewing of⁸³ reference-of-
 thought⁸ categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹
 that overcome the distortional implications of such pedantic/formulaic denaturing¹⁶; 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 ordinary/as-of-event³⁸ reasoning-
 through/messianic-reasoning. Singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹ nonpresencing⁹²> projected epistemic-immanence/veridical-epistemicity-
 relativism-determinism as such is a conception that grasps that ‘axiomatic-constructs as of
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating⁸³ reference-of-
 thought⁸⁴ devolving’ is the⁵⁶ meaningfulness-and-teleology⁹⁹ 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 divergent⁵⁶ meaningfulness-
 and-teleology⁹⁹ implications as of underlying relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-
 becoming/self-conflatedness⁸³/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-event³⁸ reasoning-through/messianic-
 reasoning. Thus singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-
 determinism by its implied notional~conflatedness¹³ highlights that ‘axiomatic-constructs as of
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating⁸³ reference-of-
 thought-⁸⁴devolving’ in reflecting of ‘human-subpotency ontological-performance⁷²-
 <including-virtue-as-ontology> correspondence with the full-potency of existence in its
 coherence/contiguity’ as of implied⁴⁸human-subject-emancipating-relativism-driven-
 recomposuring-constructivism-towards-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹², is effectively as of
 dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-
 identitive-constitutedness^{14>}/epistemic-nonimmanence/flawed-epistemicity-relativism-
 determinism to singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-
 determinism. That is singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-
 determinism points out that there is no inherent meaning of existence about existence as
 existence is tautologically what it is as existence, rather the notion of meaning arises as of the
 notion of human-subpotency strife to ‘grasp what is existence’, and that latter notion is all about
 human-subpotency ‘axiomatic-constructs as of <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating⁸³ reference-of-thought-⁸⁴devolving’
⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹². In other words, meaning is always a human project to construe existence as of human limited-mentation-capacity-deepening⁵³ of ‘axiomatic-constructs as of <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴ devolving’.

Singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism, and as reflected by this author’s notion of ontological-normalcy/postconvergence referentialism conception of ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, points out that dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹ >²/epistemic-nonimmanence/flawed-epistemicity-relativism-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-completeness⁸⁷ reflects that singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-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 <amplituding/formative-epistemicity>totalising/circumscribing/delineating⁸³ reference-of-thought-⁸⁴devolving’, and so reflected by the notion of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷. 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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism over dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism has increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism manifestations’ of quantum entanglement, relativity theory implications, the teleologically constrained nature of biological processes as more than just the parsimonious-or-disparate nature of organic matter but rather singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of whole living organisms, and likewise human meaningfulness itself as to sublimation is a postconverging—de-mentating/structuring/paradigming singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of sharply defined teleological possibilities of social and individuals existence with respect to the different registry-worldviews/dimensions specific institutionalisations, etc. (Interestingly, as of this author’s conception of such a teleological perception of existence as of its singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-determinism, as of the ⁴⁸human-subject-
 emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-
 the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing⁹² 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
 knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁹³ -in- {preconverging-disentailment-by} postconverging-entailment> rather than
 ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>’. In this regard, it is interesting to note
 that the notion of science practised by the successive pioneers cited above are markedly different
 from each other and all subjected rather to the implications of knowledge-reification-gesturing-
 <in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁹³ -in- {preconverging-disentailment-by} postconverging-entailment> 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 attendant-ontological-contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-contiguity⁴⁰, Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ <as-to-perspective-ontological-normalcy/postconvergence-IMPLIED-
'prospective-aporeticism-overcoming/unovercoming'> for his science, with such notions as space-time rather than traditional space and time; pointing out that there cannot be any ideology about science and it is rather the constraint for knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness³ in {preconverging-disentailment-by} postconverging-entailment> that determines science practice, and so in existential apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment-by} postconverging-entailment. 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 covered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology’s-directedness-as-Being that bears notional~conflatedness¹³ singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism implications, as of ontologically-veridical singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-determinism of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁰presencing—absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism; and yet our psychological disposition is more often than not geared to ontologically-flawed dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁰presencing—absolutising-identitive-constitutedness¹⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that tend to be absolutised in apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—

existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴—in—preconverging-
 entailment of prior reasoning-from-results/afterthought mental-reflexes of
 <amplifying/formative>⁹ wooden-language—(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹), and so failing to grasp that the very principle of human institutional-
 cumulation/institutional-recomposure—(as-to-⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing—<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) 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—episteme⁷ which reflects an
 increasing orientation away from identitive-constitutedness¹⁴—as-‘epistemic-totality³⁷’-
 dereification-in-dissingularisation—<as-to-the-disjointedness/disentailment-of-⁷⁶presencing—
 absolutising-identitive-constitutedness¹ >³⁹—as-flawed-epistemicity-relativism-determinism⁸ as-
 cloistered-within-the-same-⁸³reference-of-thought towards difference-conflatedness¹³—as-to-
 totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹nonpresencing>⁹²—as-veridical-epistemicity-relativism-determinism²² protracted-
 teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸,—so-construed-as-singularisation—<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-determinism’, and so because the future is as of
 prospective relative-ontological-completeness⁸⁷—of-⁸³reference-of-thought and takes precedence
 for its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of
 increasing axiomatic teleological wholeness/nested-congruence or prospective relative-

ontological-completeness⁸⁷-of-⁸³reference-of-thought. For instance, with regards to ‘the very same ill-health ~~amplifying/formative-epistemicity~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality/ontological-veridical’, with the successive ⁸³reference-of-thought ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ at their uninstitutionalised-threshold¹⁰² inducing successive displacement of human-subpotency ⁸³reference-of-thought-⁸category-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹, it is rather singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²~~ projected epistemic-immanence/veridical-epistemicity-relativism-determinism ontologically-veridical ⁸³reference-of-thought-level difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²~~-as-veridical-epistemicity-relativism-determinism²² protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, -so-construed-as-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²~~ projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ that effectively reflects the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’~~ (and so over-identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-~~as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ >²⁹-as-flawed-epistemicity-relativism-determinism⁴⁹~~ as-cloistered-within-the-same-⁸³reference-of-thought that will simply imply the obliviousness of one ⁸³reference-of-thought from the other since ‘identity of ⁵⁶meaningfulness-and-teleology⁹⁹’ is wrongly fixed-and-set as of each registry-worldview’s/dimension’s ⁸³reference-of-thought cloistered-consciousness). As it is

prospective relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought of human-subpotency that brings about ‘better and better axiomatic teleological wholeness/nested-congruence of ⁵⁶meaningfulness-and-teleology⁹⁹’ increasing human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality, and so from: attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-lowest-level-reification perceptivity-as-of-bad-omen with recurrent-utter-ininstitutionalisation, to attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-second-level-reification perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period with base-institutionalisation–ununiversalisation, to attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-third-level-reification perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor with ¹⁰³universalisation–non-positivism/medievalism, to attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-fourth-level-reification perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation with positivism–procrypticism, and prospectively to attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-full-reification 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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,-so-construed-as-

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism'. This insight about ontological-performance⁷²-<including-virtue-as-ontology> as of prospective relative-ontological-completeness⁸⁷ of human-subpotency can be garnered with respect to any axiomatic-construct as the ⁵⁶meaningfulness-and-teleology⁹⁹ 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 ⁸³reference-of-thought as the grandest axiomatic-construct. This fundamentally points out that at uninstitutionalised-threshold¹⁰², human cognition which is rather in 'excogitative-blanking of prospective institutionalisation attendant~ontological-contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification' 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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹³-as-veridical-epistemicity-relativism-determinism²² protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, -so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-determinism'; since this potential for such singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism is denaturing¹⁶ as of identitive-constitutedness¹⁴-as-'epistemic-totality³⁷'-dereification-in-dissingularisation-<as-to-the-

disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹⁷ >²⁹ -as-flawed-epistemicity-relativism-determinism⁴⁹ as-cloistered-within-the-same-⁸³ reference-of-thought at its uninstitutionalised-threshold¹⁰². We can appreciate that with regards to ‘the very same ill-health <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ highlighted above, the various successively human-subpotency ontological-performance⁷²-<including-virtue-as-ontology> of prior perceptivities as successive uninstitutionalised-threshold¹⁰² are rather in ‘excogitative-blanking of the prospective institutionalisation attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification’ (by their identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹⁷ >²⁹ -as-flawed-epistemicity-relativism-determinism⁴⁹ as-cloistered-within-the-same-⁸³ reference-of-thought), as overlooking their successively prospective perceptivities which are actually in prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought as enabling/cogent-with difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. The notion of human ‘excogitative-blanking of the prospective institutionalisation attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification’ can equally be elucidated with regards to a devolved axiomatic-construct of the ⁸³reference-of-thought. For instance, we can grasp that with regards to ‘the very same physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-

intrinsic-reality/ontological-veridicality/existential-reality’, the perceptivity of ‘traditional classical mechanics axiomatic-construct’ had rather been in ‘excogitative-blanking of the prospective construal of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification’ reflected by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter’s prospective relative-ontological-completeness⁸⁷ reflects the former’s prior relative-ontological-incompleteness⁸⁸ as dialectically out-of-phase/preconverging-or-dementing²⁰—apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification’ at uninstitutionalised-threshold¹⁰² actually highlights that from a prospective perspective of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought our positivism-procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-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-teleology⁹⁹ is coherent, failing to factor in that it is preconverging-or-dementing²⁰—apriorising-psychologism at its uninstitutionalised-threshold¹⁰² as reflected as disjointedness-as-of-⁸³reference-of-thought preconverging-or-dementing²⁰—apriorising-psychologism by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplifying/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴ which we necessarily relate to as if of ontological-completeness-of-⁸³reference-of-thought, and this further explains as reflected from their prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought the notional~procrypticism/notional~disjointedness of all registry-worldviews/dimensions as of their prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought denaturing¹⁶⁵⁶meaningfulness-and-teleology⁹⁹ as of their identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹⁷>-as-flawed-epistemicity-relativism-determinism⁴⁹ as-cloistered-within-the-same-⁸³reference-of-thought. Concretely, the latter translates at the uninstitutionalised-threshold¹⁰² as of human-subpotency temporality⁹⁸/shortness or shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ flawed ontological-performance⁷²-<including-virtue-as-ontology>, ‘being construed temporally as determinative by <amplituding/formative>⁸ wooden-language-<imbued—temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹>, of a given registry-worldview/dimension ⁸³reference-of-thought supposedly intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹, as of temporal dynamic manifestations of postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology> beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶. This arises because within

the institutionalisation framework of a registry-worldview/dimension human construal of its
 knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging-disentailment by} postconverging-entailment> is only as
 effective as of the institutionalisation⁸³reference-of-thought⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹
 in¹⁰³ universal-transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness¹⁷>, thus
 providing a ‘perceptual perspective/framing/reference/horizon/projection of⁵⁶ meaningfulness-
 and-teleology⁹⁹ about its knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging-disentailment by} postconverging-entailment>’. But then
 at uninstitutionalised-threshold¹⁰² where⁵⁶ meaningfulness-and-teleology⁹⁹ is denaturing¹⁶, this
 prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of
⁵⁶ meaningfulness-and-teleology⁹⁹ about attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰’ gives a false certainty/assurance, such
 that human-subpotency existentially-constrained temporal ontological-performance⁷²-
 <including-virtue-as-ontology> as of <amplituding/formative>⁸ wooden-language-<imbued—
 temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing²⁰—narratives—of-the-⁸³ reference-of-thought⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁹> in usurpation of that ‘perceptual
 perspective/framing/reference/horizon/projection of⁵⁶ meaningfulness-and-teleology⁹⁹ about its

knowledge-reification–gesturing-<in-
 prospective_psychologistic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by}—postconverging-entailment>’ tend to be
 overlooked as of mental-reflex since existentially the bulk of ⁵⁶meaningfulness-and-teleology⁹⁹
 within the given registry-worldview/dimension as of its institutionalisation conforms-
 to/complies-with its ‘perceptual perspective/framing/reference/horizon/projection of
⁵⁶meaningfulness-and-teleology⁹⁹ about knowledge-reification–gesturing-<in-
 prospective_psychologistic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by}—postconverging-entailment>’, but with a
 shadowy uninstitutionalised-threshold¹⁰² always eloping to such institutionalisation
 conforming/complying as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought, and as lack of ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-
 entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸) as to ‘excogitative-blanking of prospective attendant–ontological-
 contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-
 reification’ elicits human temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹
 uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective attendant–
 ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-in-
 elucidation-or-reification’ can be construed as to when say the non-positivistic mindset goes
 about articulating ⁵⁶meaningfulness-and-teleology⁹⁹ falsely as if superstitious notions
 ontologically-veridical out of prospective positivism attendant–ontological-
 contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-reification, and
 likewise with regards to a positivism/rational-empiricism manifestation of ⁸⁰procrypticism–or–

disjointedness-as-of-⁸³reference-of-thought mindset construal of ⁵⁶meaningfulness-and-teleology⁹⁹ that utterly overlooks the de-mentative/structural/paradigmatic ⁸³reference-of-thought denaturing¹⁶ implications of its prospective disjointedness of ⁵⁶meaningfulness-and-teleology⁹⁹ out of prospective attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-reification, as such disjointedness-as-of-⁸³reference-of-thought can be instigated originally from a postlogism⁷⁷-slantedness mental-disposition and the developing social dynamics with human temporality⁹⁸. We can appreciate in this sense that even within a non-positivistic social-setup as animistic or medieval for instance, despite the fact that it is susceptible to ontologically-flawed superstitious beliefs like notions-and-accusations-of-sorcery, the bulk of human action will be in good intent as of its institutionalisation framework ‘perceptual perspective/framing/reference/horizon/projection of ⁵⁶meaningfulness-and-teleology⁹⁹ about attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’; but then at its uninstitutionalised-threshold¹⁰² where its ⁸³reference-of-thought de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, it always systemically faces notional~procrypticism/notional~disjointedness as of vices-and-impediments¹⁰⁵ 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/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹⟩ in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of ⁵⁶meaningfulness-and-teleology⁹⁹ about attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’ now in false certainty/assurance. This

points out that when consciously aware of uninstitutionalised-threshold¹⁰² manifestation, we can't naively operate as of our prior institutionalisation 'perceptual perspective/framing/reference/horizon/projection of ⁵⁶meaningfulness-and-teleology⁹⁹ about attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰', as of the fact of the beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ preconverging-or-dementing²⁰-apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance⁷²-<including-virtue-as-ontology> as <amplituding/formative>¹ wooden-language-<imbued-temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰-narratives-of-the-⁸³reference-of-thought- categorical-imperatives/axioms/registry-teleology⁹⁹> in usurpation; such that an enlightened insight is able to bring up and examine a preconverging-or-dementing²⁰-apriorising-psychologism representation as temporal denaturing¹⁶ ontological-performance⁷²-<including-virtue-as-ontology> of the prior institutionalisation 'perceptual perspective/framing/reference/horizon/projection of ⁵⁶meaningfulness-and-teleology⁹⁹ about attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰'. But this conception is a reflection of more than just ad-hoc temporal manifestations at uninstitutionalised-threshold¹⁰² but rather points out, besides the trite or more grave consequences of this state of affairs as a result of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'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 <amplituding/formative>¹ wooden-language-<imbued-temporal-mer-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-³³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹ }
 of the prior registry-worldview/dimension in usurpation’, which understanding is actually what
 empowers the possibility for prospective institutionalisations that supersede/transcend it. In
 other words, humans in the various prior institutionalisations before our positivism were not
 limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation,
 base-institutionalisation, ¹⁰³universalisation and our positivism just because they were
 inherently different from us as a species, but because of the need for the necessary institutional-
 cumulation/institutional-recompose—(as-to-⁴⁶historiality/ontological-
 eventfulness⁷ /ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> } 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-teleology⁹⁹ is certainly required, but as of transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity it is not about grounding as of the present
 but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification for
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; and as highlighted
 elsewhere it is ontological-completeness-of-⁸³reference-of-thought (of human-subpotency as of
 its limited-mentation-capacity-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 singularisation—(as-to-the-nondisjointedness/entailment-

of-prospective-⁶¹ nonpresencing⁹² projected epistemic-immanence/veridical-epistemicity-
relativism-determinism ontological-performance⁷²-<including-virtue-as-ontology>
correspondence with the full-potency of existence is a notion of teleology⁹⁹ in
notional~conflatedness¹³ as of ontological-normalcy/postconvergence (with teleology⁹⁹
fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism in existence as ontological, and so-reflecting
<amplituding/formative>disposedness/psychologismic-construct-<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 with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
as-panintelligibility⁷³-<imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation)), as utterly
different from a traditional conception of teleology⁹⁹ as of dissingularisation-<as-to-the-
disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-
constitutedness⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that
is rather in apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
constitutedness¹⁴-in-preconverging-entailment as it reflects prior relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought as of identitive-constitutedness¹⁴-as-‘epistemic-
totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴>²⁹-as-flawed-epistemicity-relativism-
determinism⁴⁹ cloistered ⁸³reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The operant

insight here can be articulated as follows: singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism speaks of ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² (as of ‘⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> implied de-mentative/structural/paradigmatic postconverging-or-dialectical-thinking²¹-‘apriorising-teleological-elevation-in-ontological-contiguity⁶⁷’-as-intemporality⁵² and preconverging-or-dementing³⁰-apriorising-psychologism,-‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>’-as-temporalities, and so given-human-limited-mentation-capacity-and-limited-mentation-capacity-deepening⁵³-dynamic-implications-of-human-ontological-performance⁷²-<including-virtue-as-ontology> so-traceable-as-of-ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² and so in contrast with dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism which speaks of identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴>²⁹-as-flawed-epistemicity-relativism-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-and-limited-mentation-capacity-deepening⁵³ -dynamic-implications-of-human-
 ontological-performance⁷² -<including-virtue-as-ontology> which-is-falsely-construed-
 identitively-as-of-identitive-constitutedness¹⁴ -as-‘epistemic-totality³⁷’ -dereification-in-
 dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-
 identitive-constitutedness¹⁴ >²⁹ -as-flawed-epistemicity-relativism-determinism⁴⁹. We can
 appreciate that the ontological-contiguity⁶⁷ —of-the-human-institutionalisation-process⁶⁸ as of
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁶ meaningfulness-and-teleology⁹⁹ speaks of the increasing
 human limited-mentation-capacity-deepening⁵³ 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/dimensions⁸³ reference-of-thought-level
⁵⁶ meaningfulness-and-teleology⁹⁹ differentiation as ‘ontologically-veridical difference-
 conflatedness¹³ -as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² -as-veridical-epistemicity-
 relativism-determinism²² as of singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-
 relativism-determinism. It is exactly because any given registry-worldview/dimension as of its
 given⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶ meaningfulness-and-teleology⁹⁹ is
 a cloistered-consciousness (as wholly set/focusing only on its⁸³ reference-of-thought—
⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ as of temporal-to-intemporal ontological-
 performance⁷² -<including-virtue-as-ontology> failing to appreciate⁵⁶ meaningfulness-and-
 teleology⁹⁹ as of the prospective <amplituding/formative-epistemicity>causality⁹ -as-to-

projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
ontological-contiguity⁶⁷ of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought implied by the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸)
that its postlogism⁷⁷-slantedness manifestation as temporal manifestation, whether with regards
to notions-and-accusations-of-sorcery in a non-positivism social-setup or psychopathy and
social psychopathy in a positivism–procrypticism social-setup, arises as ontologically-flawed
identive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification ⁵⁶meaningfulness-and-
teleology⁹⁹, so because the given registry-worldview/dimension beyond-the-consciousness-
awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁵
⁵⁶meaningfulness-and-teleology⁹⁹ isn’t cognisant in reflecting holographically-<conjunctively-
and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as
of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
<amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
projective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷, and hence ‘wholehearted
identify ⁵⁶meaningfulness-and-teleology⁹⁹ as absolute as of the specific registry-
worldview/dimension ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-
teleology⁹⁹ with little or no sense of mental projection as to the reality of ‘differentiation of
⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought–⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ occurring with prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought’. Hence, the ⁸³reference-of-thought-⁸⁴devolving in its
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ existential-instantiations as of human
living and institutional disposition is inherently inclined to identive-constitutedness¹⁴-as-
‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-
disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness ¹>³⁹-as-

flawed-epistemicity-relativism-determinism¹⁹ for construing⁵⁶ meaningfulness-and-teleology⁹⁹ with a correspondingly weak existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency¹⁹ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formativ>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩) warranting an ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² strong existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷. Thus the fundamental operant insight for reflecting reified human⁵⁶ meaningfulness-and-teleology⁹⁹ 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-completeness⁸⁷ over prior relative-ontological-incompleteness⁸⁸ is: one that is as of ‘difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² underlying ontologically-veridical epistemic-totality³⁷ of⁵⁶ meaningfulness-and-teleology⁹⁹ in a subsuming wholeness/nested-congruence/contiguity-as-of-prospective-relative-ontological-completeness⁸⁷’ (so-construed as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism); that reflects

‘human susceptibility as of identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-
 in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷¹ presencing—absolutising-
 identitive-constitutedness¹⁴>²⁹ -as-flawed-epistemicity-relativism-determinism⁴⁹ to
 ontologically-flawed parsimony/disparateness/discontiguity-as-of-prior-relative-ontological-
 incompleteness⁸⁸ in distractiveness from the ontologically-veridical epistemic-totality³⁷ of
⁵⁶meaningfulness-and-teleology⁹⁹’ and the latter so-reflected as of human limited-mentation-
 capacity temporal dynamic implications of postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
 <including-virtue-as-ontology> reflecting the trace/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of
⁵⁶meaningfulness-and-teleology⁹⁹ denaturing¹⁶ (so-construed as of dissingularisation-<as-to-
 the-disjointedness/disentailment-of-⁷¹ presencing—absolutising-identitive-
 constitutedness¹⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism). In
 the bigger scheme of things singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-
 relativism-determinism and dissingularisation-<as-to-the-disjointedness/disentailment-of-
⁷¹ presencing—absolutising-identitive-constitutedness¹⁴>²⁹/epistemic-nonimmanence/flawed-
 epistemicity-relativism-determinism notionally reflect respectively the profoundness and
 shoddiness associated with human intemporal/longness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹ and temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹
 ontological-performance⁷²-<including-virtue-as-ontology>. Singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-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-
 supererogation⁹⁶ -<as-to-perspective—ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> is being so at the exclusion-and-
 surpassing of any apriorising/axiomatising/referencing notion including the often misconstrued
 apriorising/axiomatising/referencing notions of space and/or time, as all such notions are rather
 in apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment since such notions seem to apriorise as if superseding the
 apriorising/axiomatising/referencing precedence of existence itself as the absolute a priori;
 construed herein rather as ‘ecstatic’ but not as of Heidegger’s ‘time/period ecstatic’ analysis, as
 it is herein contended that existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ -<as-to-perspective—ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> construed as ‘ecstatic apriorising’
 subjects even time and any other notion, with the implication that the phenomenality of the
 analysis herein is not time-bound but solely existential more like the principles of physics are
 abstractly existential as ahistorically-emancipated and so beyond the time-archaeology of
 astronomical manifestations reflecting such physics principles. Singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁹¹nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-determinism thus speaks of how human subpotent

prospective relative-ontological-completeness⁸⁷-of-⁸³reference-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-potency³⁹~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-supererogation⁹⁶<as-to-perspective-
 ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
 overcoming/unovercoming’> is what has ever always debunked human subpotent
 dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-
 identitive-constitutedness¹>²/epistemic-nonimmanence/flawed-epistemicity-relativism-
 determinism as from the human subpotent ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ of
 recurrent-utter-uninstitutionalisation to our present positivism–procrypticism, as of an ‘ecstatic
 releasement of existence to human-subpotency’ that is increasingly in teleological nested-
 congruence along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-
 the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplifying/formative-epistemicity>causality⁹<as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁷’, pointing to the ontological-veracity of human-subpotency ontological-
 performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of

existence as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-¹nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-¹nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-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-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview/dimension avoids human temporal individuations denaturing¹⁶ of ontological-performance⁷²-<including-virtue-as-ontology>, as of temporal denaturing¹⁶ of prior registry-worldviews/dimensions ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹, behind the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions logocentric constructs of ⁵⁶meaningfulness-and-teleology⁹⁹. So because it requires going beyond just secondnaturing of ‘reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’ induced for the successive prior institutionalisations in order, in Foucauldian terms of

parrhesiastic askesis-or-acumen, to reflect dimensionality-of-sublimating²⁵ -
 (<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness /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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-
 determinism, and so construed as of ‘ontologically-uncompromised—referentialism
 notional~deprocrypticism emancipated
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
 consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’.
 Thus the very essence of ‘notional~singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-
 relativism-determinism’ is the idea of ‘ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
 reasoning’ strive for potentiative-attainment of singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-determinism construed as of ‘ontologically-
 uncompromised—referentialism notional~deprocrypticism emancipated
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
 consciousness’ as it induces prospective transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity as of ‘ecstatic releasement of existence to human-subpotency’; going beyond the successive prior institutionalisation ⁸³reference-of-thought intemporal reifying reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,—for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹, as well as their correspondingly associated uninstitutionalised-threshold¹⁰² dereifying ‘<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought— categorical-imperatives/axioms/registry-teleology⁹⁹ } as of temporal/shortness-of-register-of—⁵⁶meaningfulness-and-teleology⁹⁹ denaturing¹⁶ ontological-performance⁷²-<including-virtue-as-ontology>. Thus what is particular about the notional~deprocrypticism registry-worldview/dimension as of preempting—disjointedness-as-of-⁸³reference-of-thought with its consequent transcendence-and-sublimity/sublimation/supererogatory~de-mentativity implications beyond notional~deprocrypticism logocentric implications, is what can be construed in Foucauldian terms of parrhesiastic askesis-or-acumen, as the superseding of prior institutionalisation ⁸³reference-of-thought intemporal reifying reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,—for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹, as well as their correspondingly associated uninstitutionalised-threshold¹⁰² dereifying ‘<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
narratives—of-the-³³ reference-of-thought—categorical-imperatives/axioms/registry-teleology¹⁹ }
as of temporal/shortness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹ denaturing¹⁶
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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
⁶ nonpresencing>¹⁰² projected epistemic-immanence/veridical-epistemicity-relativism-
determinism construed as of ‘ontologically-uncompromised—referentialism
notional~deprocrpticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’
as so-implicit’, and so-facilitated with grander ¹⁰³ universal-transparency¹⁰⁴ -<transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-
ontological-completeness⁸⁷ }. Insightfully, we can contemplate that the specific logocentric
practices of the <cumulating/recomposuring—attendant-ontological-contiguity >-successive
registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-<as-to-
⁴ historicity/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} 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-sublimating²⁵ -<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)

‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²
projected epistemic-immanence/veridical-epistemicity-relativism-determinism construed as of
‘ontologically-uncompromised—referentialism notional~deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’
that go on to induce secondnatured institutionalisations as of the successive prospective
institutionalisation ⁸³reference-of-thought intemporal reifying reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—as-of-
ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as
reasoning-from-results/afterthought, as well as their correspondingly associated
uninstitutionalised-threshold¹⁰² dereifying ‘<amplituding/formative>⁸ wooden-language-
<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—
categorical-imperatives/axioms/registry-teleology⁹⁹) as of temporal/shortness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ denaturing¹⁶ ontological-performance⁷²-<including-virtue-as-
ontology>; and it is rather the intemporal-disposition dimensionality-of-sublimating²⁵ |
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) ‘ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-
 existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
 reasoning' strive for potentiative-attainment of singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-
 the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality⁴~as-to-projective-
 totalitative-implications-of-prospective-⁶¹ nonpresencing, -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 singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-
 relativism-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-sublimating²⁵-
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) 'ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
 reasoning’ strive for potentiative-attainment of singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-determinism construed as of ‘ontologically-
 uncompromised—referentialism notional~deprocrypticism emancipated
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
 consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’,
 highlights the ontological-veracity as of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>, of singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-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-institutionalisation
 towards prospectively preempting—disjointedness-as-of-⁸³ reference-of-thought of
 deprocrypticism); with ontologically-veridical singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-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-supererogation⁹⁶ <as-to-perspective-ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’> is as of ‘ecstatic singularity’.
 This ‘ecstatic singularity’ about existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ <as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> can be delineated as of singularisation-
 <as-to-the-nondisjointedness/entailment-of-prospective-⁹¹nonpresencing>⁹² projected
 epistemic-immanence/veridical-epistemicity-relativism-determinism, and so-construed as of
 human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-
 to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-
 apriorising/axiomatising/referencing-of-existence⁹⁵ différance/internal-dialectics/difference-
 deferral for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity in
 ‘phenomenological ecstatic releasement’. Thus our logocentric sense of certainty as marked by
 our ‘pervasively enframed logocentric constructs of ⁵⁶meaningfulness-and-teleology⁹⁹’, as with
 all the prior logocentrisms of prior <cumulating/recomposuring—attendant-ontological-
 contiguity >-successive registry-worldviews/dimensions, as of their relatively ontologically-
 flawed dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹ >/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism is misplaced manifestation of ignorance, and thus in our case in need
 for our prospective intellectual-and-moral maturing as of prospective ¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> for the ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-
⁸³reference-of-thought registry-worldview/dimension. Thus the <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 reality of human ⁵⁶meaningfulness-and-teleology⁹⁹ as ever always subjected to its successive

registry-worlds/dimensions relatively ontologically-flawed dissingularisation-<as-to-the-
 disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-
 constitutedness^{14>29}/epistemic-nonimmanence/flawed-epistemicity-relativism-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 <amplituding/formative-
 epistemicity>totalising~metaphoricity⁵⁷-conception of attendant—ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ construed as
⁴⁰historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, and so-reflected
 from the supposed ontological-normalcy/postconvergence epistemic-or-notional~projective-
 perspective of ontological-completeness-of-⁸³reference-of-thought as of difference-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² protracted-teleological-wholeness/nested-congruence-in-reflecting-
 the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,-so-construed-as-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ construal of
⁵⁶meaningfulness-and-teleology⁹⁹; with the implication here that hitherto identitive-
 constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-
 disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness^{14>29}-as-
 flawed-epistemicity-relativism-determinism¹⁹ as-cloistered-within-the-same-⁸³reference-of-
 thought as implied with historical accounts and representations are incomplete, as
 ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ is as of the aforementioned ‘reifying
 <amplituding/formative—epistemicity>totalising~metaphoricity⁵⁷-conception of attendant—

ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰,
 elaborateness of ⁵⁶meaningfulness-and-teleology⁹⁹ as dynamic differentiated transversality-
 <for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ of the ontological-
 performance⁷²-<including-virtue-as-ontology> of intemporality⁵²/longness over temporality⁹⁸.
 The articulation of sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> accounts of ⁵⁶meaningfulness-and-teleology⁹⁹ 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-
 sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /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-³³reference-of-thought
 perspective (in difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-
 to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing>⁹²-as-veridical-
 epistemicity-relativism-determinism² protracted-teleological-wholeness/nested-congruence-in-
 reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,-so-
 construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-

determinism'). This is ontologically critical to understand because the wrong mental-reflex conception of uninstitutionalised-threshold¹⁰² as mainly being as of 'human intemporal secondnature institutionalisation mental-disposition' will wrongly imply a human nature that is only intemporal and so as of the secondnature intemporal⁵²/longness of the prior institutionalisation. This fails to factor in that all uninstitutionalised-threshold¹⁰² are rather a framework of 'recurring dimensionality-of-sublimating²⁵ -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) temporal-to-intemporal' requiring prospective institutionalisation prospective relative-ontological-completeness⁸⁷-of⁸³ reference-of-thought, and so without any intemporal secondnature institutionalisation induced ¹⁰³universal-transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷), deferential-formalisation-transference and habituation as of positive-opportunism—of-social-functioning-and-accordance⁷⁵; 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-sublimating²⁵ -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) temporal-to-intemporal' reality at all the successive uninstitutionalised-threshold¹⁰² that fundamentally reflect 'the same fundamental human potentiation as of human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'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-sublimating²⁵—
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) temporal-to-intemporal’ rather operates on different registry-
 worldviews/dimensions institutionalisations secondnature⁸³ reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ at their uninstitutionalised-threshold¹⁰²; whereby the
 successive prior registry-worldviews/dimensions institutionalisations fall short, as of their
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-
 performance⁷²-<including-virtue-as-ontology> correspondence with the full-potency of
 existence, of knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness -in-{preconverging-disentailment by} postconverging-entailment> as of
 successive prospective institutionalisation prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought. This insight fundamentally explains ‘intemporal ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative—epistemicity>causality⁶—as-to-projective-
 totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷’ as involving successive ⁸³reference-of-thought—⁸categorical-

imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as
 of limited-mentation-capacity-deepening⁵³; geared towards more and more robust
 secondnatured institutionalisation ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ even though in the face of the very same ‘recurring
 dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) temporal-
 to-intemporal’. Insightfully, ontologically-veridical ‘reifying <amplituding/formative-
 epistemicity>totalising~metaphoricity⁵⁷-conception of attendant—ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ as
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> by its
 elaborateness of ⁵⁶meaningfulness-and-teleology⁹⁹ as a differentiated transversality-<for-
 sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ selectivity of the
 ontological-performance⁷²-<including-virtue-as-ontology> of intemporal³²/longness over
 temporality⁹⁸/shortness can be reflected by the operant technique of ‘partialisation of
⁵⁶meaningfulness-and-teleology⁹⁹’. This ‘partialisation of ⁵⁶meaningfulness-and-teleology⁹⁹’
 operant technique of ‘reifying <amplituding/formative-
 epistemicity>totalising~metaphoricity⁵⁷-conception of attendant—ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ as
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> is convenient
 because by mental-reflex every registry-worldview/dimension will necessarily reflect its

⁵⁶meaningfulness-and-teleology⁹⁹ as of singularisation-<as-to-the-nondisjointedness/entailment-
of-prospective-⁶¹nonpresencing>² projected epistemic-immanence/veridical-epistemicity-
relativism-determinism as it wrongly implies and operates in its <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
as if it is in ontological-normalcy/postconvergence as of ontological-completeness-of-
⁸³reference-of-thought. For phenomenological analytical insight, ‘partialisation of
⁵⁶meaningfulness-and-teleology⁹⁹’ operant technique for construing dissingularisation-<as-to-
the-disjointedness/disentailment-of-⁷⁰presencing—absolutising-identitive-
constitutedness^{4>29}/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as
of defective representation of singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective-⁶nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-
relativism-determinism brings to a registry-worldview’s/dimension’s ⁸³reference-of-thought
self-consciousness its de-mentative/structural/paradigmatic/systemic preconverging-or-
dementing²⁰—apriorising-psychologism state at its uninstitutionalised-threshold¹⁰² as so
referenced/registered/decisioned from the prospective registry-worldview’s/dimension’s
institutionalisation ⁸³reference-of-thought self-consciousness rather in postconverging-or-
dialectical-thinking²¹—apriorising-psychologism state given its prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought. ‘Partialisation of ⁵⁶meaningfulness-and-teleology⁹⁹’
as such simply involves representing the de-mentative/structural/paradigmatic/systemic
incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls
short of knowledge-reification—gesturing-<in-
prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
conflatedness¹ -in {preconverging-disentailment by}—postconverging-entailment> as of
prospective institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-

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 denaturing¹⁶ at the uninstitutionalised-threshold¹⁰² of prospective institutionalisation knowledge-reification-gesturing-<in-prospective-psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }— conflatedness -in- {preconverging-disentailment by} postconverging-entailment> by <amplituding/formative> wooden-language- {imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰— narratives—of-the-⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ } of the prior/transcended/superseded registry-worldview/dimension’ in usurpation as of the dynamism of temporal mental-dispositions as of postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology>, thus implying that the aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹ is preconverging-or-dementing²⁰-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-threshold¹⁰²/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-accident-ed-or-random’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’
falling-short-as-needing-rules of knowledge-reification—gesturing-<in-
prospective_psychologism~apriorising/axiomatising/referencing- {of-attendant—ontological-
contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
conflatedness³ in {preconverging-disentailment by} postconverging-entailment> as of the
prospective base-institutionalisation institutionalisation prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought, and thereof construed as preconverging-or-
dementing²⁰—apriorising-psychologism; base-institutionalisation—ununiversalisation
‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’
falling-short-as-needing-¹⁰³universalising-rules of knowledge-reification—gesturing-<in-
prospective_psychologism~apriorising/axiomatising/referencing- {of-attendant—ontological-
contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
conflatedness³ in {preconverging-disentailment by} postconverging-entailment> as of the
prospective ¹⁰³universalisation institutionalisation prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought, and thereof construed as preconverging-or-
dementing²⁰—apriorising-psychologism; ¹⁰³universalisation—non-positivism/medievalism
‘¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’
falling-short-as-needing-positivistic-¹⁰³universal-rules of knowledge-reification—gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ -in {preconverging-disentailment-by} postconverging-entailment> as of the prospective positivism institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and thereof construed as preconverging-or-dementing²⁰-apriorising-psychologism; and prospectively positivism-procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸³ reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’

falling-short-as-needing preempting—disjointedness-as-of-⁸³reference-of-thought, -as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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 knowledge-reification-gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ -in {preconverging-disentailment-by} postconverging-entailment> for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and thereof construed as preconverging-or-dementing²⁰-apriorising-psychologism. From a singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>⁰² projected epistemic-immanence/veridical-epistemicity-relativism-

determinism insight as it reflects ontological-completeness-of-⁸³reference-of-thought for ontologically-veridical meaningfulness, we can garner that the implications of ‘notional-discontiguity/epistemic-discontiguity⁶³-with/falling-short-of prospective institutionalisation attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification’ as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism is what actually generates the various registry-worldviews/dimensions institutionalisations as of their relative identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴>²⁹-as-flawed-epistemicity-relativism-determinism⁴⁹ as-cloistered-within-the-same-⁸³reference-of-thought; such that their respective destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology> are actually in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴⁵¹incrementalism-in-relative-ontological-incompleteness³⁸—enframed-conceptualisation denaturing¹⁶ of the prior registry-worldviews/dimensions institutionalisations ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹’,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹’ meant to uphold knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment> as of ⁵⁶meaningfulness-and-teleology⁹⁹. This insight further highlights the pertinence of the registry-

worldview/dimension ⁸³reference-of-thought as of secondnature institutionalisation as rather decisive with regards to human-subpotency ontological-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-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ is ever always an exercise for the ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ human recurring intemporal-disposition dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ to dominate/supersede/overcome ‘human recurring temporal dynamics of postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-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 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-

⁶ nonpresencing, -for-explicating-ontological-contiguity⁶⁷ induced positive-opportunism—of-
social-functioning-and-accordance⁷⁵ for ontologically-veridical⁵⁶ meaningfulness-and-
teleology⁹⁹. It is further critical to understand that while ¹⁰³universal-transparency¹⁰⁴—
<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness⁸⁷) with associated nested-
congruence and harmony is brought about as of prior institutional secondnating, this should
not be naively expected at uninstitutionalised-threshold¹⁰² as we very much know that all
uninstitutionalised-threshold¹⁰² are conflicted as of their framework of ‘recurring
dimensionality-of-sublimating²⁵—(<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness⁸⁷ /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) temporal-
to-intemporal’ for prospective institutionalisation prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought. Thus uninstitutionalised-threshold¹⁰², are necessarily
imbued with varied temporal-to-intemporal transversality-<for-sublimating—existential-
eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰¹ narratives as of the ‘lack of intemporal secondnated
institutionalisation induced ¹⁰³universal-transparency¹⁰⁴—(<transparency-of-totalising-entailing,-
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness⁸⁷), deferential-formalisation-transference and habituation in positive-
opportunism—of-social-functioning-and-accordance⁷⁵’; since any uninstitutionalised-
threshold¹⁰² ever always brings about human ‘recurring dimensionality-of-sublimating²⁵—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness⁸⁷ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) temporal-to-intemporal’ but with this recurring as of human
dimensionality-of-sublimating²⁵—(<amplituding/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) temporal
operating rather in denaturing¹⁶ the prior institutionalisation’s
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸³reference-of-
thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹’
as ~~<amplituding/formative>~~ wooden-language-⟨imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰–
narratives—of-the-⁸³reference-of-thought– categorical-imperatives/axioms/registry-teleology⁹⁹⟩
for aposteriorising/logicising/deriving/intelligising/measuring⁵⁶meaningfulness-and-
teleology⁹⁹. The implication here is that dimensionality-of-sublimating²⁵-
⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) prospective transcendental⁵⁶meaningfulness-and-teleology⁹⁹ is not
directly intelligible in the narrow framework of temporal-to-intemporal social-stake-contention-
or-confliction at uninstitutionalised-threshold¹⁰², but rather as a dispensing-with-immediacy-
for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human
self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
potency¹⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to
supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-
⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>⟩) constraining of knowledge-reification–gesturing-⟨in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-

contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness³ -in {preconverging-disentailment by} postconverging-entailment> framework
as of <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-
implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷. The
constraining implications of knowledge-reification-gesturing<in-
prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness³ -in {preconverging-disentailment by} postconverging-entailment> as of human
<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ (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-sublimating²⁵—
<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness³ /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 secondnatured
institutionalisation induced¹⁰³ universal-transparency¹⁰⁴—<transparency-of-totalising-entailing,-
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness⁸⁷>, deferential-formalisation-transference and habituation in positive-
opportunism—of-social-functioning-and-accordance⁷⁵. Central to any such prospective
institutionalisation transcendental-enabling/sublimating/supererogatory~de-mentativity

⁵⁶meaningfulness-and-teleology⁹⁹ is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification as of the developed disposition to register such implications as of their intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ pertinence; as the notion of crossgenerational ¹⁵de-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-teleology⁹⁹. Thus the metaphoricity⁵⁷ exercise of transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ is not one of necessarily eliciting instant ⁵⁶meaningfulness-and-teleology⁹⁹ ¹⁰³universal approbation but rather instigating ¹⁰³universal untenability as of ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~ ⁰¹nonpresencing,-for-explicating-ontological-contiguity⁶ for prospective ¹⁰³universal positive-opportunism—of-social-functioning-and-accordance⁷⁵; 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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-~~ ⁰¹nonpresencing⁹ ~~>-as-veridical-epistemicity-relativism-determinism~~²² protracted-teleological-wholeness/nested-congruence-in-reflecting-

the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,—so-construed-as-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>¹²~~ projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. Furthermore, the implications of ‘notional-discontiguity/epistemic-discontiguity⁶³-with/falling-short-of prospective institutionalisation attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification’ as of singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>¹²~~ projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the latter reflects ontological-completeness-of-⁸³reference-of-thought, with regards to the construal of ⁵⁶meaningfulness-and-teleology⁹⁹ as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of ⁵⁶meaningfulness-and-teleology⁹⁹ varies as of underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought; for instance with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human-~~amplituding/formative-epistemicity>~~totalising~purview-of-construal’, the ⁵⁶meaningfulness-and-teleology⁹⁹ of a positivistic mindset with the idea of going into a supposed evil forest to collect a plant root as a cure in say an animistic social-setup will probably be construed as ridiculous as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought despite the knowledge-reification—gesturing-~~<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in-~~{preconverging-disentailment-by} postconverging-entailment>~~ ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. The fundamental implication here is that transcendental ⁵⁶meaningfulness-and-teleology⁹⁹ is hardly construed in any presence registry-~~

worldview/dimension ⁸³reference-of-thought as of its rather prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and thus elicits the presence prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought **<amplituding/formative-epistemicity>**totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴; 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 attendant~ontological-contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification’ as of singularisation-**<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>**⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the latter reflects ontological-completeness-of-⁸³reference-of-thought, with regards to the postconverging-or-dialectical-thinking²¹~apriorising-psychologism and preconverging-or-dementing²⁰~apriorising-psychologism ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ as of respectively **Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** , institutional-development~as-to-social-function-development and living-development~as-to-personality-development underdevelopment issues’; human ⁵⁶meaningfulness-and-teleology⁹⁹ is ever always caught up in a confusion of its postconverging-or-dialectical-thinking²¹~apriorising-psychologism or preconverging-or-dementing²⁰~apriorising-psychologism as of the ontologically-veridicality of its underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought reflection of attendant~ontological-contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰. Hence ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-

reification/contemplative-distension⁷⁷ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency⁹⁰~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁸/shortness
 <amplituding/formative>⁹ wooden-language-⟨imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩) as of
 the underdevelopment issues of respectively Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-
 and-teleology , institutional-development-as-to-social-function-development and living-
 development-as-to-personality-development’, are ever always preconverging-or-dementing²⁰-
 apriorising-psychologism as of living underdevelopment, institutional underdevelopment and
 Being underdevelopment when construed as of the successive destructuring-threshold-
 ⟨uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality⟩~of-ontological-
 performance⁷²-<including-virtue-as-ontology> in prospective prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought as from the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-
 veridical-epistemicity-relativism-determinism²² <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁹nonpresencing,-for-explicating-ontological-contiguity⁶⁷’, while these are ever always
 postconverging-or-dialectical-thinking²¹-apriorising-psychologism as of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
 function-development and living-development-as-to-personality-development when construed

as of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions institutionalisations in prospective relative-ontological-completeness³⁷-
of-⁸³reference-of-thought the ontological-contiguity⁶⁷—of-the-human-institutionalisation-
process⁶⁸ difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
relativism-determinism²² <amplifying/formative–epistemicity>causality⁹~as-to-projective-
totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
contiguity⁶⁷’; thus highlighting the fundamental recurrent ontological-veracity of ⁸³reference-of-
thought-⁸⁴devolving-level of human temporal individuations dynamics as of postlogism⁷⁷-
slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
<including-virtue-as-ontology> at destructuring-threshold-(uninstitutionalised-
threshold⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-
<including-virtue-as-ontology> in ‘notional-discontiguity/epistemic-discontiguity⁶³-
with/falling-short-of prospective institutionalisation attendant–ontological-
contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-
reification’ thus reflecting vices-and-impediments¹⁰⁵ as of living underdevelopment,
institutional underdevelopment and Being underdevelopment, so-construed from difference-
conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
relativism-determinism²² protracted-teleological-wholeness/nested-congruence-in-reflecting-
the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,-so-construed-as-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²
projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. Further, this

‘uninstitutionalised-threshold¹⁰²—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-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality⁶~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁷’ 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-veridical
⁵⁶meaningfulness-and-teleology⁹⁹ whether as of the preconverging-or-dementing²⁰—apriorising-
 psychologism or postconverging-or-dialectical-thinking²¹—apriorising-psychologism
 representation; as in reality existence reflected as of veridical knowledge-reification—gesturing-
 <in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness -in-{preconverging-disentailment by} postconverging-entailment> 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 knowledge-reification—gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness -in-{preconverging-disentailment by} postconverging-entailment> and so-
 construed as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-

to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing⁹² -as-veridical-
 epistemicity-relativism-determinism² protracted-teleological-wholeness/nested-congruence-in-
 reflecting-the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, -so-
 construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
⁶¹ nonpresencing⁹² projected epistemic-immanence/veridical-epistemicity-relativism-
 determinism’ over identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-
 dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-
 identitive-constitutedness¹⁴>²⁹ -as-flawed-epistemicity-relativism-determinism⁴⁹ as-cloistered-
 within-the-same-⁸³ reference-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-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)
 reification. Reification as such is teleologically reflected as of singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-determinism as it reflects ontologically-veridical
⁵⁶ meaningfulness-and-teleology⁹⁹; as reification arises as of the de-
 mentative/structural/paradigmatic <amplituding/formative—epistemicity>causality⁹ ~as-to-
 projective-totalitative—implications-of-prospective-⁶¹ nonpresencing, -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-completeness⁸⁷ -of-
⁸³ reference-of-thought from within a prior relative-ontological-incompleteness⁸⁸ -of-⁸³ reference-
 of-thought. Reification here as from this singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism insight, with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ implies the de-mentative/structural/paradigmatic <amplituding/formative-epistemicity>causality⁹~as-to-
projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-
ontological-contiguity⁶⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹ as of the prospective relative-ontological-completeness⁸⁷-of-reference-thought construed as ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation over the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought construed as ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation; wherein the prospective relative-ontological-completeness⁸⁷-of-reference-thought is in a reified overlooking/superseding of the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. In other words, reification is about apriorising-teleological resetting of <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ to the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Lacking such an insight about reification will induce an ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity⁶⁷ of the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought which is in dereification and the corresponding ontologically-flawed apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹—qualia-schema> of the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought which is as of reification; wherein dereification involves teleological notional~pedantising/muddling/formulaic-hollowing-out—

in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness⁸⁷)~~⁵⁶ meaningfulness-and-teleology⁹⁹ to the prior relative-ontological-incompleteness⁸⁸-of-⁸³ reference-of-thought. This is because the lack of reification wrongly implies that the ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)~~⁸³ reference-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- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)~~⁸³ reference-of-thought framework of recurrent-utter-uninstitutionalisation, base-institutionalisation-universalisation, ¹⁰³universalisation-non-positivism/medievalism, positivism-procrypticism and deprocrypticism, are paradoxically-and-falsely equally the absolute determinants of intemporal value reference; whereas reification highlights that all the successive institutionalisations are as of the-very-same-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-completeness⁸⁷-of-⁸³ reference-of-thought, as of human limited-mentation-capacity-deepening⁵³. Behind this possibility of ontologically-flawed dereification of human ⁵⁶meaningfulness-and-teleology⁹⁹ 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-conflatedness¹³-as-to-totalitative-
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²²
 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ is a secondnaturing
 process as of elicited and secondnatured positive-opportunism—of-social-functioning-and-
 accordance⁷⁵ of instigated ‘dimensionality-of-sublimating²⁵ |
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹/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/reification of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰’ as of <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ articulation of ⁵⁶meaningfulness-and-
 teleology⁹⁹ in skewing for ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-
 to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸ } 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-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality⁹~as-to-projective-

totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
contiguity⁷ implies that ‘dimensionality-of-sublimating²⁵’
<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹/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/reification of attendant-ontological-contiguity⁶⁷~educed-
existentialising/contextualising/textualising-contiguity⁴⁰’ is not the sufficient reason for
prospective human registry-worldview’s/dimension’s institutionalisation, but warrants a
secondnaturing process of elicited and secondnatured positive-opportunism—of-social-
functioning-and-accordance⁷⁵ as of <amplituding/formative-epistemicity>causality⁹~as-to-
projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-
ontological-contiguity⁶⁷ articulation of ⁵⁶meaningfulness-and-teleology⁹⁹ by skewing for
¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷ } and
social deferential-formalisation-transference. The implication here is that the social-construct
has ever always been a threshold as of its prior institutionalisation as well as a threshold as of
its uninstitutionalised-threshold¹⁰²; wherein respectively there is positive-opportunism—of-
social-functioning-and-accordance⁷⁵ for prior institutionalisation and no positive-
opportunism—of-social-functioning-and-accordance⁷⁵ for prospective institutionalisation,
explaining the developing reality of the various successive human registry-
worldview’s/dimension’s institutionalisations, as of retrospective and prospective implications.
This fundamentally points to a ‘human psychology of positive-opportunism—of-social-
functioning-and-accordance⁷⁵ as of prior-institutionalisation-reification and uninstitutionalised-

threshold¹⁰²-dereification’, that points out that hitherto the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ has not been about ‘dimensionality-of-sublimating²⁵—{<amplituding/formativ>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} temporal individuations dispositions’ transformation into ‘dimensionality-of-sublimating²⁵—{<amplituding/formativ>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹ /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/reification of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’, but rather a constraining positive-opportunism—of-social-functioning-and-accordance⁷⁵ secondnaturing to emancipating⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹; and so, despite the fact that ‘dimensionality-of-sublimating²⁵—{<amplituding/formativ>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹ /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/reification of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ is a human individuation quality that avails potentially to all individuals as temporal-to-intemporal-individuation-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-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness³’-of-notional~deprocrypticism-prospective-sublimation⟩⁹⁰ human intemporal-disposition. The basis for this ‘human psychology of positive-opportunism—of-social-functioning-and-accordance⁷⁵ as of prior-institutionalisation-reification and uninstitutionalised-threshold¹⁰²-dereification’, is the fact that humankind is caught up in intemporal-reification and temporal-dereification as of existential-constraint of ontological-performance⁷²-<including-virtue-as-ontology> given its limited-mentation-capacity; wherein the ‘social-construct uninstitutionalised-threshold¹⁰²’ as of ‘no positive-opportunism—of-social-functioning-and-accordance⁷⁵ for prospective institutionalisation’ is a threshold at which there is a de-mentative/structural/paradigmatic lack of constraining institutionalisation to preempt ‘human temporal social-stake-contention-or-confliction dynamics’ assuming of uninstitutionalised-threshold¹⁰² dereification threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism> mental-disposition as of ontologically-flawed relation with prospective institutionalisation knowledge-reification-gesturing-⟨in-prospective-psychologismic~apriorising/axiomatising/referencing-⟨of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity ⟩—conflatedness³ -in-⟨preconverging-disentailment by⟩ postconverging-entailment⟩ <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-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 reification institutionalisation for rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, thus allowing for ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition,-that-is-not-rulemaking dereification behaviour’ at its prospective recurrent-utter-uninstitutionalisation uninstitutionalisation; –at base-institutionalisation–ununiversalisation, there is ‘no constraining prospective reification institutionalisation for ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, thus allowing for rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-universalisation-directed dereification behaviour’ at its prospective ununiversalisation uninstitutionalisation; –at ¹⁰³universalisation–non-positivism/medievalism, there is ‘no constraining prospective reification institutionalisation for positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, thus allowing for ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-positivising/rational-empiricism-based dereification behaviour’ at its prospective non-positivism/medievalism uninstitutionalisation; at our positivism–procrysticism, there is ‘no constraining prospective reification institutionalisation for preempting—disjointedness-as-of-⁸⁸reference-of-thought,-as-to-³²<amplituding/formative–epistemicity>growth-or-conflatedness¹³/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-⁸³ reference-of-thought,-as-to-³² <amplituding/formative-epistemicity> growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism dereification behaviour' at its prospective ⁸⁰ procrypticism—or-disjointedness-as-of-⁸³ reference-of-thought uninstitutionalised-threshold¹⁰². In this regard as a further elucidation, a de-mentative/structural/paradigmatic temporal dereification threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing³⁰-apriorising-psychologism> mental-disposition as of ontologically-flawed relation with prospective institutionalisation knowledge-reification-gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging-disentailment by} -postconverging-entailment> <amplituding/formative-epistemicity> causality⁹ -as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ say on the basis of notions-and-accusations-of-sorcery is easily elicited-as-of-dereification in a non-positivistic social-setup under existential-constraint as there is not reifying positivism/rational-empiricism institutionalisation ¹⁰³ universal-transparency¹⁰⁴ -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸). Insightfully, the possibility for deprocrypticism/preemption-of-disjointedness-as-of-⁸³ reference-of-thought registry-worldview/dimension is necessarily one that supersedes mere ⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶ meaningfulness-and-teleology⁹⁹': as of the elicitation/cultivation of human dimensionality-of-sublimating²⁵ |

(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) ‘ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
 reasoning’ strive for potentiative-attainment of singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-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-completeness⁸⁷-as-of-⁸³ reference-of-thought behind the successive institutional-
 cumulation/institutional-recomposure-<as-to-¹⁶ historicity/ontological-
 eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸, the ‘dimensionality-of-sublimating²⁵—
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /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/reification of prospective institutionalisation attendant—
 ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-in-
 elucidation-or-reification’ had-and-has ‘no ⁸³reference-of-thought—⁸categorical-

imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹
 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 <amplifying/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶ nonpresencing, -for-explicating-ontological-contiguity⁶⁷ as of prospective institutionalisation
 knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness ¹ -in {preconverging-disentailment by} postconverging-entailment>
 <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing, -for-explicating-ontological-contiguity⁶⁷; such that in lieu of
 positive-opportunism—of-social-functioning-and-accordance⁷⁵ of secondnaturing ⁸³reference-
 of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, notional~deprocrypticism in
 its preempting—disjointedness-as-of-⁸³reference-of-thought rather all about arriving-short with
 no positive-opportunism—of-social-functioning-and-accordance⁷⁵ ⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ by ‘failing to elicit any associated positive-
 opportunism—of-social-functioning-and-accordance⁷⁵ to deprocrypticism’ as well as ‘eliciting
 ironic nihilism to deprocrypticism’, in order not to cultivate a mechanical-knowledge
 appreciation of ⁵⁶meaningfulness-and-teleology⁹⁹, 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-teleology⁹⁹ as dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-
 surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to
 supersede human temporality⁹⁸/shortness <amplifying/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>)); and so implied for Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology , institutional-development-as-to-social-function-
 development and living-development-as-to-personality-development, as the very fact of
 ‘reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ ,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹
 underlies relative-ontological-incompleteness⁸⁸ as of human living underdevelopment,
 institutional underdevelopment and Being underdevelopment, as of a lack of ‘ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-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 ⁵⁶meaningfulness-
 and-teleology⁹⁹ is always incomplete when conceived simplistically as being all about
 ‘mechanical-constraints of rules without spirit’, construed as of reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—as-of-
 ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied

dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness ⁴ > /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism. The full implications here is that a notional~deprocrypticism ontologically-
uncompromised—referentialism singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective-⁶¹ nonpresencing> ⁹² projected epistemic-immanence/veridical-epistemicity-
relativism-determinism construal of ⁵⁶meaningfulness-and-teleology⁹⁹ is more critically about
eliciting the ‘subject intemporal-disposition sense of knowledge-and-virtue as of its ¹⁵de-
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-event³⁸ reasoning-through/messianic-reasoning’ is actually
associated with all the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
of all the <cumulating/recomposuring—attendant-ontological-contiguity >-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-event³⁸ reasoning-
through/messianic-reasoning’ as implied by its ontologically-uncompromised—referentialism
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing> ⁹²
projected epistemic-immanence/veridical-epistemicity-relativism-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 ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹. It
is untenable to construe of the ultimate potential of human emancipation without the eliciting of
this more fundamentally authentic basis of human emancipation as of the overcoming of human
limited-mentation-capacity temporal dynamics beyond just ‘the elicitation of positive-
opportunism—of-social-functioning-and-accordance⁷⁵ to existential constraining’; as implied
by ontologically-uncompromised—referentialism singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-
immanence/veridical-epistemicity-relativism-determinism mirroring ontological-completeness-
of-⁸³reference-of-thought of inherent existence as ‘ecstatic singularity’, very much unlike
reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-
or-impulsive implied dissingularisation-<as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness >⁹⁹/epistemic-nonimmanence/flawed-
epistemicity-relativism-determinism as of their given prior relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought that fail to mirror inherent existence as ‘ecstatic
singularity’. Such implied transcendental ontological-construal is rather originally/as-of-
event³⁸ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought

reasoning-through/messianic-reasoning beyond prior reasoning-from-results/afterthought
 endemising/enculturating ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴. We can appreciate that as of the
 ordinariness ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-thought-<as-
 to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> of say a
 non-positivistic registry-worldview/dimension, whether animistic or medieval, notions-and-
 accusations-of-sorcery as of the uninstitutionalised-threshold⁰² dereification of
⁵⁶meaningfulness-and-teleology⁹⁹ will rather as of ‘no positivism/rational-empiricism
 constraining prospective reification institutionalisation’ rather elicit spurious palliative adaptive
 dereification dispositions as of human limited-mentation-capacity, however, when
 positivism/rational-empiricism originarily/as-of-event³⁸ reification 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-completeness⁸⁷-of-⁸³reference-
 of-thought. Such originarily/as-of-event³⁸ reification construed futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective
 deprocrypticism/preemption-of-procrypticism-as-of-⁸³reference-of-thought equally do apply
 with regards to our positivism-procrypticism dereification beyond our positivism-
 procrypticism ordinariness ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-
 of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -
 as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)
 spurious palliative adaptive dereification disjointedness-of-⁸³reference-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

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²
projected epistemic-immanence/veridical-epistemicity-relativism-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-teleology⁹⁹ as of prospective deprocrypticism. Further besides this
elucidated contrast articulated as of prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought reification and prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought dereification; the concepts of reification and dereification equally extend
within a given registry-worldview/dimension ⁸³reference-of-thought as framework of the
⁸³reference-of-thought-⁸⁴devolving 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
postlogism⁷⁷-slantedness and the dynamic conjugated-postlogism⁷⁷ temporal denaturing¹⁶ of
⁵⁶meaningfulness-and-teleology⁹⁹ implications) critically construing ‘uninstitutionalised-
threshold¹⁰² dereification’ as the uninstitutionalised-threshold¹⁰² temporal-and-flawed
ontological-performance⁷²-<including-virtue-as-ontology> (as of
<amplifying/formative>⁸ wooden-language-<imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology⁹⁹) undermining the registry-worldview’s/dimension’s prospective ontological-
performance⁷²-<including-virtue-as-ontology>. This conception of reification as of
institutionalisation in prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
reflects ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ as of ontological-
normalcy/postconvergence singularisation-<as-to-the-nondisjointedness/entailment-of-

prospective-⁶¹ nonpresencing^{>92} projected epistemic-immanence/veridical-epistemicity-
 relativism-determinism in relative apriorising-teleological-elevation-in-ontological-contiguity⁶⁷
 as of deeper limited-mentation-capacity de-mentative/structural/paradigmatic
 <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷, while the conception of
 dereification as of uninstitutionalised-threshold¹⁰² in prior relative-ontological-
 incompleteness⁸⁸-of-⁸³ reference-of-thought reflects ontologically-flawed⁵⁶ meaningfulness-and-
 teleology⁹⁹ dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—
 absolutising-identitive-constitutedness¹ > /epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism in relative apriorising-teleological-degradation-in-notional-
 discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -of-mentally-
 aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-
 schema> as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic
 implication; wherein from a perspective of reification-by-dereification knowledge-
 notionalisation, singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 nonpresencing^{>92} projected epistemic-immanence/veridical-epistemicity-relativism-
 determinism contemplated as of ‘existentially-potentiative absolute reification’ so-implied as of
 theoretical existentially-potentiative no-human-limited-mentation-capacity/full-human-
 mentation-capacity will reflect the attainment of notional~deprocrypticism without passing
 through the prior institutional-cumulation/institutional-recomposure-<as-to-
 historicality/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> 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-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality⁹~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷’, while dissingularisation-<as-to-the-disjointedness/disentailment-of-
 presencing—absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-
 epistemicity-relativism-determinism existentially-implied as of
 notional~reification/dereification 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-⁶⁶historiality/ontological-
 eventfulness³/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> towards the
 attainment of deprocrypticism. Thus reification aetiologisation/ontological-escalation is implied
 as of human ontological-performance⁷²-<including-virtue-as-ontology> potentiative-aspiration
 for singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>²
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism. Ultimately, it is
 the reification of ⁵⁶meaningfulness-and-teleology⁹⁹ as of the prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought that reflects intemporal value reference, and not the
 <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>> as of the
 prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of temporal-to-
 intemporal ontological-performance⁷²-<including-virtue-as-ontology> which is rather in

<amplituding/formativ-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴. Reification as such points out
 intellectual-and-moral inequivalence thus dismissing as ontologically-flawed a cross-
 examining/mutual-contending of the prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought and the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought; as the latter is in ‘notional-discontiguity/epistemic-discontiguity⁶³-with/falling-short-of
 prospective institutionalisation attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification’ and so,
 successively as of falling-short-as-needing-rules with recurrent-utter-uninstitutionalisation to
 then contend with base-institutionalisation, falling-short-as-needing-¹⁰³universalising-rules with
 base-institutionalisation-universalisation to then contend with ¹⁰³universalisation, and
 falling-short-as-needing-positivistic-¹⁰³universal-rules with ¹⁰³universalisation-non-
 positivism/medievalism to then contend with positivism, falling-short-as-needing-preempting—
 disjointedness-as-of-⁸³reference-of-thought with our positivism-procrypticism to then contend
 with futural Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of
 prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought.
 Consider in this regard, the peregrinations of say a Descartes or Rousseau wherein in many
 ways they will fail to fulfil the mundane medieval world conception of ‘the supposedly good
 life’ as of its <amplituding/formativ-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴, as they reify ⁵⁶meaningfulness-and-
 teleology⁹⁹ by their peregrinations to construe of the de-mentative/structural/paradigmatic
 underdevelopment/unenlightenment of their society as in need of prospective positivistic
 reflection of the notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁷⁰-qualia-

schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking⁹⁷-qualia-schema> of non-
 positivism/medievalism as of their ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-
 determinism reified insight. The insight here about reification is that all their intemporal value
 references are rather as subsumed in their ‘positivistic reification of ⁵⁶meaningfulness-and-
 teleology⁹⁹’ as of their prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought with the corresponding implications of human ‘prospective positivistic transcendence-
 and-sublimity/sublimation/supererogatory~de-mentativity ontological-performance⁷²-
 <including-virtue-as-ontology>’ as aetiologisation/ontological-escalation, and so over non-
 positivism/medievalism vices-and-impediments¹⁰⁵. By that token they are effectively of the
 most intellectually-and-morally inclined persons of their society. Contrastively, the temporal
 value reference as of non-positivism/medievalism <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications> mental-dispositions of persons like ‘honourable
 aristocrats’ simply reified to the ¹⁰³universalisation~non-positivism/medievalism registry-
 worldview/dimension with its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought vices-and-impediments¹⁰⁵, while favourably looked upon as of non-
 positivism/medievalism society <amplituding/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ from a prospective
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>²
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism insight points to

such a prior registry-worldview/dimension denaturing¹⁶ ⁵⁶meaningfulness-and-teleology⁹⁹, and implying effectively that they are of lesser intellectual-and-moral dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }— conflatedness¹⁸ -in {preconverging disentanglement by}— postconverging entailment,-in-self-becoming/self-conflatedness¹⁸ /formative-supererogating>. 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-teleology⁹⁹ that there is and can exist is ontological as of prospective relative-ontological-completeness⁸⁷, such that any such implied meaning is only ontologically intelligible with its reification as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, as so implied from singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the reflection of ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹. This points out that as of its very own <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, a registry-worldview/dimension ⁸³reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought reification of ⁵⁶meaningfulness-and-teleology⁹⁹, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism-procrypticism as from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought prospective relative-ontological-completeness⁸⁷ perspective. The fact is no registry-worldview/dimension as

of its temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹
~~amplifying/formative~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-~~
~~leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-
~~'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications>)~~
instigated prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~,
is construed as 'putting-into-question its existentially invested conception of ⁵⁶meaningfulness-
and-teleology⁹⁹', 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-thinking²¹- 'projective-insights'/'epistemic-projection-in-~~
~~conflatedness¹³'-of-notional~deprocrypticism-prospective-sublimation)~~⁹⁰ intemporal/longness-
of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ individuations dynamic metaphoricity⁵⁷
instigation in prospective relative-ontological-completeness⁸⁷-of-⁸³reference-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-teleology⁹⁹-<~~in-~~
~~preconverging—existential-extrication-as-of-existential-unthought>~~⁶ denaturing¹⁶ of the prior
institutionalisation ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹
at its uninstitutionalised-threshold⁰² in 'notional-discontiguity/epistemic-discontiguity⁶³-
with/falling-short-of prospective institutionalisation attendant—ontological-
contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-

reification'. However, this 'ontologically-veridical reification of value reference as of prospective relative-ontological-completeness⁸⁷' and the 'ontologically-flawed dereification of value reference as of prior relative-ontological-incompleteness⁸⁸' is associated with a fundamental paradox/confusion with regards to sound human intellection at destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology>. As this reification/dereification of meaningfulness-and-teleology paradox/confusion has always provided the room for intellectual-and-moral charlatanism throughout human history as of lack of ¹⁰³universal-transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁹³>. With such charlatanism certainly knowing better but opting for denaturing¹⁶ conceptions of value reference as of <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>> advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity⁶⁴ 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 denaturing¹⁶ as of social-stake-contention-or-confliction, and particularly so in spurious and blurry domains of study not readily/easily constraint to <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ reflection of attendant-ontological-contiguity⁶⁷~educed-

existentialising/contextualising/textualising-contiguity⁴⁰. 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-sublimating²⁵

<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) inducing institutional secondnaturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought specifically as extra-intellectual and pedantic orientations that undermine the advancement of their supposed prospective intellectual and emancipating vocations. Interestingly, we can garner that positivistic knowledge arose and was cultivated as of ‘its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ conception of knowledge’ that superseded and didn’t recognise-and-submit to medieval-scholasticism for its validation, as it construed that the latter wasn’t meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; and in due course, by its <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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-~~
~~thinking²¹ - 'projective-insights'/'epistemic-projection-in-conflatedness¹³'-of-~~
~~notional~deprocrypticism-prospective-sublimation)~~⁹⁰ potential for prospective intellectual
 emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced
 and societally-induced anti-intellectualism implications. The question can further be asked
 whether transcendental implied knowledge can actually be construed as the subject of
 'understanding' of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought with
 the latter's ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴, given the psychoanalytic-
 unshackling/prospective-grounding/prospective-reification implications of transcendental
 knowledge. Is transcendental knowledge as of that token rather more a metaphoricity⁵⁷
 constraint as of ~~<amplituding/formative-epistemicity>~~causality⁹~~~as-to-projective-totalitative-~~
~~implications-of-prospective-~~⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ for the
 possibility of prospective transcendence-and-sublimity/sublimation/~~supererogatory~de-~~
 mentativity as more than just about abstract intellection but extending intellectualism to
 supersede the existential-investment implications that underlie excogitative-blanking to such
 prospectively implied 'understanding' as of transcendental knowledge. From the prior relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought naïve non-transcendental
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴, it may be thought/reasoned that a
 transcendently projecting intemporal mental-disposition is rather uncanny about the
 'preconverging-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 of⁵⁶meaningfulness-and-teleology⁹⁹'. The intemporal

'reifying choice-and-adherence' to the 'reified assumed-responsibility' of aetiologisation/ontological-escalation is ever always a reasoning-through/messianic-reasoning that by definition is not in a 'reasoning with' relation with reasoning-from-results/afterthought deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold¹⁰² transcending has ever always been conflicted as to the necessary reality of imposing the 'superior party' that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing¹⁶ mortals that we are for our prospective emancipation. Without an insight about reification and dereification, the notion of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-determinism as it reflects ontological-completeness-of-⁸³reference-of-thought for ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ is easily misconstrued since denaturing¹⁶ of meaning in dereification will be teleologically-elevated and meaning produced as of reification will be teleologically-degraded; as so blatantly obvious particularly with the dereification manifestation of childhood psychopathy postlogism⁷⁷-slantedness but then takes on a wholly covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of temporal-to-intemporal dynamics of human ontological-performance⁷²-<including-virtue-as-ontology> of aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹ reflecting dereified and reified construals of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ 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-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment, -in-self-~~
 becoming/self-conflatedness /formative-supererogating> of both temporal mental-dispositions
 and the intemporal mental-disposition with no dereification and reification contrast. However,
 compounding this situation making relevant the need to contrast reification and dereification
 and imply moral-and-intellectual inequivalence together with dialogical inequivalence, and so
 between temporal mental-dispositions and intemporal mental-disposition, is specifically the
 flawed ontological-performance⁷²-<including-virtue-as-ontology> manifestation of
 psychopathy and social psychopathy which is 'de-mentatively/structurally/paradigmatically
 associated with the denaturing⁶ of the <amplituding/formative-
 epistemicity>totalising~devolved
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', and arises so
 fundamentally with regards to the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is the
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ backdrop for existential-instantiations
 aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹;
 with the fundamental implication that there are thus divergent
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of
 psychopathic induced postlogism⁷⁷-slantedness, and its social cognisance and integration as
 conjugated-postlogism⁷⁷ so-conjugating as of
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 reification and dereification and implying moral-
 and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-
 as-psychopathic-and-social-psychopathic mental-dispositions and the intemporal mental-

disposition, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity⁶³—contrastive-reification-dissemination²⁸-and-dereification-dissemination²⁸-implications’ construed as the ‘variance/discrepancy of ⁵⁶meaningfulness-and-teleology⁹⁹’ as-of-prospective-relative-ontological-completeness⁸⁷-postconverging-or-dialectical-thinking²¹—apriorising-psychologism and as-of-prior-relative-ontological-incompleteness⁸⁸-preconverging-or-dementing²⁰—apriorising-psychologism respectively; it is only ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² from the projected ‘notional~singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ of the intemporal mental-disposition as-of-prospective-relative-ontological-completeness⁸⁷-postconverging-or-dialectical-thinking²¹—apriorising-psychologism recognising this ‘preconverging-or-dementing²⁰—apriorising-psychologism and postconverging-or-dialectical-thinking²¹—apriorising-psychologism variance/discrepancy of ⁵⁶meaningfulness-and-teleology⁹⁹’ that induces an ontologically-veridical disambiguation of dereified and reified construals of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ as implied by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of reifying intemporal/valid/postconverging-or-dialectical-thinking²¹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness⁸⁷ apriorising-teleological-elevation-in-ontological-contiguity⁶⁷ and as of dereifying temporal-as-psychopathic-and-social-psychopathic/invalid/preconverging-or-dementing²⁰—apriorising-psychologism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments in prior relative-ontological-incompleteness⁸⁸-apriorising-teleological-degradation-in-notional-

discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema> (psychopathic and social psychopathic), and so before
 aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹
 can even be then articulated as ontologically-veridical exclusively as of the
 intemporal/valid/postconverging-or-dialectical-thinking²¹
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument perspective or
 attitude/mental-disposition/care-and-episteme⁵. Such a difference-conflatedness¹³-as-of-
 ‘epistemic-totality³⁷’ is equally what reflects in the bigger scheme of things, at the⁸³ reference-
 of-thought-level, the reality of humankind as of the <cumulating/recomposuring-attendant-
 ontological-contiguity >-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 reification as
 ‘apriorising-teleological resetting of <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating⁵⁶ meaningfulness-and-teleology⁹⁹ as of
 futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ as of prospective
 deprocrypticism-as-ontological-completeness-of-⁸³ reference-of-thought’, construed as of
 difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁵¹ nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² protracted-teleological-wholeness/nested-congruence-in-reflecting-

the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,—so-construed-as-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>¹²~~ projected epistemic-immanence/veridical-epistemicity-relativism-determinism’; with the various prior registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-~~<as-to-¹⁶ historicity/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ rather successively as lesser and lesser dereification-levels towards the notional~deprocrypticism reification. 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 reification as ‘apriorising-teleological resetting of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ to the prospective relative-ontological-completeness⁸⁷-of-physics-axiomatic-construct’ implies that de-mentatively/structurally/paradigmatically ‘traditional classical mechanics axiomatic-construct’ is dereified as of its prior relative-ontological-incompleteness⁸⁸ to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs which is rather reified as of its prospective relative-ontological-completeness⁸⁷; such that interestingly to construe, as of ontological-veridicality, the reality of ‘traditional classical mechanics axiomatic-construct’ requires rather assuming/departing-from an understanding of knowledge-reification-gesturing-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in {preconverging-disentailment by} postconverging-entailment>~~ as implied by the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in articulating ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-~~

veridical-epistemicity-relativism-determinism²² from this projected ‘notional~singularisation-
 <as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>²² projected
 epistemic-immanence/veridical-epistemicity-relativism-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-
 reification-dissemination²⁸-and-dereification-dissemination²⁸-implications’ construed as the
 ‘variance/discrepancy of ⁵⁶meaningfulness-and-teleology⁹⁹’ as of prospective relative-
 ontological-completeness³⁷ and as of prior relative-ontological-incompleteness⁸⁸. Note that on
 the imaginary supposition that no such prospectively projected ‘notional~singularisation-<as-
 to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-determinism’ existed as ‘providing the
 ontological-veridicality insight-of-completeness for reifying ⁵⁶meaningfulness-and-teleology⁹⁹’,
 mental-dispositions in prior relative-ontological-incompleteness⁸⁸ will falsely go on reasoning
 with ‘traditional classical mechanics axiomatic-construct’ by identitive-constitutedness¹⁴-as-
 ‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-
 disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴>²⁹-as-
 flawed-epistemicity-relativism-determinism⁴⁹ as providing ontological-veridicality as of this
 now dereifying construal of attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰ of ‘the very same physics
 <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-
 intrinsic-reality/ontological-veridicality/existential-reality’. But then again, the reality of
 theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective
 relative-ontological-completeness³⁷ will point out that such ‘traditional classical mechanics
 axiomatic-construct’ identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-

dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness >⁴⁹ -as-flawed-epistemicity-relativism-determinism⁴⁹ is in reality
preconverging-or-dementing⁷⁰-apriorising-psychologism as of its relative-ontological-
incompleteness⁸⁸. This insight equally applies at the ⁸³reference-of-thought-level, for instance,
with regards to the fact that our positivism-procrypticism registry-worldview/dimension
doesn't recognise-nor-register any such notion as ⁸⁰procrypticism-or-disjointedness-as-of-
⁸³reference-of-thought that speaks of our prospective preconverging-or-dementing⁷⁰-
apriorising-psychologism at our prospective positivism-procrypticism uninstitutionalised-
threshold¹⁰², and so as reflected from futural Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
and-teleology⁹⁹ as of prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-
⁸³reference-of-thought registry-worldview/dimension prospective relative-ontological-
completeness⁸⁷. Interestingly, it should be noted here that with such phenomenon as
psychopathy and social psychopathy that is 'de-mentatively/structurally/paradigmatically
associated with the denaturing¹⁶ of the <amplituding/formative-
epistemicity>totalising~devolved
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as of our
positivism/rational-empiricism manifestation of ⁸⁰procrypticism-or-disjointedness-as-of-
⁸³reference-of-thought uninstitutionalised-threshold¹⁰² (just as notions-and-accusations-of-
sorcery in a ¹⁰³universalisation-non-positivism/medievalism social-setup is 'de-
mentatively/structurally/paradigmatically associated with the denaturing¹⁶ of the
<amplituding/formative-epistemicity>totalising~devolved
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as of their
¹⁰³universalisation-non-positivism/medievalism uninstitutionalised-threshold¹⁰²), ontological-
veridicality is rather assumed/departs from an understanding of knowledge-reification-

gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in {preconverging-disentailment-by} -postconverging-entailment> as implied
with futural Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of
prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought
registry-worldview/dimension and not our positivism-procrypticism, in articulating
ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>²-as-
veridical-epistemicity-relativism-determinism²² from this projected ‘notional~singularisation-
<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected
epistemic-immanence/veridical-epistemicity-relativism-determinism’ as of ¹⁸deprocrypticism-
or-preempting—disjointedness-as-of-⁸³reference-of-thought perspective or attitude/mental-
disposition/care-and-episteme⁵ over our positivism-procrypticism, so-implied as of their
disseminative-notional-discontiguity/epistemic-discontiguity⁶³—contrastive-reification-
dissemination²⁸-and-dereification-dissemination²⁸-implications. But then just as the reflex
mental state and attitude/mental-disposition/care-and-episteme⁵ in a ¹⁰³universalisation-non-
positivism/medievalism social-setup will be resistant to an elucidation of notions-and-
accusations-of-sorcery adopting the perspective or attitude/mental-disposition/care-and-
episteme⁵ of the reifying prospective positivism to arrive at ontological-veridicality, likewise
more fundamental in undermining the elucidation of the manifestation of psychopathy and
social psychopathy is the fact of an ordinariness <amplituding/formative>⁸ wooden-language-
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
prospective-apriorising-implications>> reflex mental state and attitude/mental-disposition/care-

and-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-teleology⁹⁹ as of prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical~de-mentation of our positivism-procrypticism at its uninstitutionalised-threshold¹⁰²; and as we falsely go on to construe attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-in-reification/dereification by adopting the positivism-procrypticism dereifying perspective or attitude/mental-disposition/care-and-episteme⁵ in its prior relative-ontological-incompleteness⁸⁸ in an exercise of ontologically-flawed identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹>²⁹-as-flawed-epistemicity-relativism-determinism⁹. Further and insightfully again, with the manifestation of childhood psychopathy where the postlogism⁷⁷-slantedness is ¹⁰³universally transparent there is no occurrence of interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-in-reification/dereification as of the childhood slantedness, but with respect to adult psychopathy with the attendant maturation/indirectness/spatialisation/credulity/craftiness, such interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-in-reification/dereification arise as of their temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-

intradimensional' -prospectively-disontologising~preconverging/dementing²⁰—apriorising-
psychologism>, which implies an invested social commitment as of thought and association
that is then inclined to overlook inherent ontological-veridicality, as of interlocutors
postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-
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 postlogism⁷⁷-slantedness across all the registry-
worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought, with transcendental implications that goes well
beyond the ad-hoc conception of manifestations of postlogism⁷⁷-slantedness but more broadly
conceive as of the destructuring/aetiologisation/ontological-escalation implications arising from
underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷
⁸³reference-of-thought with regards to human Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology , institutional-development—as-to-social-function-development and living-
development—as-to-personality-development underdevelopment issues. This underlying
relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-
thought <amplifying/formative—epistemicity>causality⁹—as-to-projective-totalitative—
implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of
analysis, as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-
the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
relativism-determinism²² protracted-teleological-wholeness/nested-congruence-in-reflecting-

the-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸,—so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-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-drag³⁴ on the ‘ontologically-flawed basis of a rather <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ absolutised/unchanging/given⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹,—for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶ meaningfulness-and-teleology⁹⁹’; thus underlying a ‘human psychology of passivity to the underlying metaphoricity⁵⁷ of 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’. The question can then be asked with regards to the capacity of such a positivism—procrypticism self-consciousness psychology to attend to living-development—as-to-personality-development, institutional-development—as-to-social-function-development, Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ underdevelopment issues/problems directly related to the lack of ‘futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ as of prospective

notional~deprocrpticism 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 huma prospective⁸³reference-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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² <amplituding/formative-epistemicity>causality’~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing, -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 ¹⁰³universalisation~non-positivism/medievalism mindset to tackle prospective issues warranting a positivism self-consciousness psychology, and by extension what is the capacity of our positivism/rational-empiricism manifestation of ⁸⁰procrpticism~or-disjointedness-as-of-⁸³reference-of-thought mindset to tackle prospective issues warranting a ¹⁸deprocrpticism~or~preempting—disjointedness-as-of-⁸³reference-of-thought self-consciousness psychology? The ‘postmodern ¹⁸deprocrpticism~or~preempting—

disjointedness-as-of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-

disposition/care-and-episteme⁵⁷ involves prospective ⁸³reference-of-thought dispensing-with-

immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷

(as of human self-surpassing—existentialism-form-factor,⁶-in-overcoming-‘notionally-

collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-

potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to

supersede human temporality⁹⁸/shortness <amplifying/formative>⁸ wooden-language-

<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-

meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-

prospective-apriorising-implications>)) as spurring Being-development/ontological-framework-

expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-

and-teleology⁹⁹ metaphoricity⁵⁷ as of protensive-consciousness that is prospectively-grounded-

or-psychoanalytically-unshackling, and implying prospective existence-potency³⁹~sublimating-

nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness⁸⁷

of apriorising/axiomatising/referencing which is here construed as of ¹⁸deprocrpticism—or-

preempting—disjointedness-as-of-⁸³reference-of-thought as implied by postmodern ⁴⁸human-

subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-

<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>². Overall

‘exteriorisation attitude/mental-disposition/care-and-episteme⁵⁷’ is ontologically validated as of

beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-

of-existential-unthought>⁶ Being-development/ontological-framework-expansion—as-to-depth-

of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹

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 ¹⁸deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ spur of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ metaphoricity⁵⁷. Overall, ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ speaks of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’, while ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’ speaks of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’. Thus the former is a reflection as of its postconverging-or-dialectical-thinking²¹—apriorising-psychologism of the Being underdevelopment of the latter as of the latter’s preconverging-or-dementing²⁰—apriorising-psychologism. Ultimately, human limited-mentation-capacity-deepening⁵³ speaks to the ontological-veridicality that human ⁵⁶meaningfulness-and-teleology⁹⁹ ‘is ever always about successive ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-

reconceptualisation-about existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ <as-to-perspective—ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> for prospective relative-ontological-
 completeness⁸⁷ inducing existential-instantiations devolved meaningfulness’, so-construed as
 human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-
 to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-
 apriorising/axiomatising/referencing-of-existence⁹⁵ différance/internal-dialectics/difference-
 deferral as of <amplifying/formative—epistemicity>totalising/circumscribing/delineating
⁸³reference-of-thought-⁸⁴devolving; with such
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
 reconceptualisation reflected in successive ‘exteriorisation attitude/mental-disposition/care-
 and—episteme⁵⁷’ for prospective institutionalisation superseding/overriding successive
 ‘interiorisation attitude/mental-disposition/care—and—episteme⁵⁷’ at uninstitutionalised-
 threshold¹⁰² as successive Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹
 metaphoricity⁵⁷ impetus in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-
 by-reification/contemplative-distension²⁷ as to existence-potency³⁹~sublimating—nascence,-
 disclosed-from-prospective-epistemic-digression, with base-institutionalisation from recurrent-
 utter-uninstitutionalisation, ¹⁰³universalisation from base-institutionalisation—
 ununiversalisation, positivism from ¹⁰³universalisation—non-positivism/medievalism and
 prospectively notional~deprocrpticism from positivism~procrpticism as reflecting the overall
 notional~conflatedness¹³ of notional~deprocrpticism protensive-consciousness as the
 ‘ontologically-veridical point-of-focus-as-consciousness prospective exteriorisation
 attitude/mental-disposition/care—and—episteme⁵⁷’. Insightfully, this author further addresses the

common criticism of postmodern-thought with regards to virtue, as of postmodern implied
⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing⁹²>. De-
 mentatively/structurally/paradigmatically a registry-worldview's/dimension's ⁸³reference-of-
 thought points fundamentally to its 'underlying ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹'
 with regards to the latter's 'temporality⁹⁸-as-shortness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹ to intemporality⁵²-as-longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹
 ontological-performance⁷²-<including-virtue-as-ontology>' as of notional-contiguity/epistemic-
 contiguity⁶²-<profound-supererogation⁶⁶-of-mentally-aestheticised~postconverging/dialectical-
 thinking²¹-qualia-schema>. Such that it is fundamentally the prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought that becomes the 'lack-of-virtue or vice issue',
 beyond just any associated incidental existential problems, as requiring
 aetiologisation/ontological-escalation as of the need for prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought to address the myriad <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 existential possibilities of the registry-worldview's/dimension's vices-and-impediments¹⁰⁵ as
 fundamentally bound to its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought 'underlying ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-
 and-teleology⁹⁹'; and so beyond just <amplituding/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ and ad-hoc palliative
 resolutions. Consider in this regard the temporal ontological-performance⁷²-<including-virtue-
 as-ontology> as of say a postlogism⁷⁷-slantedness or any other temporal or derived-temporal

mental-disposition associated with vicious accusations-of-sorcery for instance in a non-positivistic as animistic or medieval social-setup. The fact that even an intemporally-inclined mental-disposition in that social-setup has an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-in-reification/dereification that is ‘mutually cognisant-and-integrative beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶⁷’ with notions-and-accusations-of-witchcraft itself as of their ‘underlying ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹’ presents an ~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ issue that endemises notions-and-accusations-of-witchcraft in the vices-and-impediments¹⁰⁵ of that given social-setup. It is the prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁶⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as setting up the positivism ‘underlying ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹’, that fundamentally undermines such endemisation; and hence it is not by accident that our present positivism registry-worldview/dimension is devoid of such issues since it de-mentatively/structurally/paradigmatically undermines temporal-to-intemporal cognisance and integrativeness of notions-and-accusations-of-sorcery as of the positivism ‘underlying ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹’,

construed as ‘transcendental ⁴⁸human-subject-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing~~⁹²’ that reflects ‘modern suprastructuralism’; just as a ‘postmodern suprastructuralism’ reflects notional~deprocrpticism as of its preempting—disjointedness-as-of-⁸³reference-of-thought over our positivism~procrpticism disjointedness-as-of-⁸³reference-of-thought. This insight about the need for prospective notional-contiguity/epistemic-contiguity⁶²-~~profound-supererogation~~⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> underlies a postmodern understanding, as it is herein contended, that it is by the exercise of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as of human limited-mentation-capacity-deepening⁵³ as of the need for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective ¹⁸deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought and so over our positivism~procrpticism temporal-to-intemporal mental-dispositions ‘mutual cognisance and integrativeness of ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought beyond-the-consciousness-awareness-teleology⁹⁹-~~in-preconverging-existential-extrication-as-of-existential-unthought~~⁶⁷, that we provide the ontologically-veridical aetiologisation or ontological-esclation resolving the vices-and-impediments¹⁰⁵ of our ‘so-prospectively deprocrpticism-construed’ ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought as of its underlying ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, and so beyond just our ad-hoc palliative construals of virtue. Basically when post-structuralists speak of ‘the other’ this translates into aetiologisation/ontological-escalation as of ‘¹⁰³universal projection implications attitude/mental-disposition/care—and-episteme⁵ event³⁸-or-operant implications to all and sundry’ as implied in the above analysis, as postmodern-thought portends to be non-ideology-

driven, non-speculative, non-imaginary, theoretical, conceptual and operant. This insight is also very much conscious of the ontologically-flawed misconstrual of ‘the other’ that pervades human ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)~~ mental-dispositions as of ‘mutual temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ eliciting’ construed as ‘intemporal temporality⁹⁸’. Such tendencies are hardly of aetiologisation/ontological-escalation as their emphasis lies in ~~preconverging~~-existential-extrication-as-of-existential-unthought, rather than ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought in enabling Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of ‘¹⁰³universal projection implications attitude/mental-disposition/care—and-episteme⁵ event³⁸-or-operant implications to all and sundry’; such that fundamentally, such ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)~~ tendencies do not address de-mentatively/structurally/paradigmatically defining issues of a registry-worldview/dimension as of its vices-and-impediments¹⁰⁵ like the comprehensive implications of disjointedness-as-of-⁸³reference-of-thought/procrypticism with regards to our positivism—procrypticism or say the comprehensive implications of non-positivism in a medieval or animistic social-setup. Prospective notional-contiguity/epistemic-contiguity⁶²-~~<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-schema>~~ thus effectively implies deneuterising¹⁷ ‘exteriorisation attitude/mental-disposition/care—and-episteme⁵’ of ⁵⁶meaningfulness-and-teleology⁹⁹-as-metaphoricity⁵⁷ superseding/overriding the prior ⁸³reference-of-thought temporally ⁵⁸neuterising ‘interiorisation

attitude/mental-disposition/care-and-episteme⁵⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹. This fundamentally speaks of a de-mentative/structural/paradigmatic conception of virtue-as-ontology transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. This very much differs from ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ ontological-contiguity⁶⁷ palliative virtue constructs as of variance of the very same ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹, and thus implies temporally ⁵⁸neuterising ‘interiorisation attitude/mental-disposition/care-and-episteme⁵⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹. This wrongly implies the inherent exceptionalism of the conception of virtue for humans in any such registry-worldview/dimension outside/beyond the ontologically-veridical implications of virtue-as-ontology associated with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-drag³⁴ virtue conception is caught up within such a registry-worldview/dimension internal social-stake-contention-or-confliction changing temporal constraints, temporal ⁵⁶meaningfulness-and-teleology⁹⁹ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁶⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-

as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-
 completeness⁸⁷) frameworks as of the given⁸⁸ reference-of-thought, with these elements in need
 for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought but paradoxically
 now defining the conception of virtue. The fact is our pretences and arguments of practice, as
 not critically pinned down to their ontological-veracity as of prospective relative-ontological-
 completeness⁸⁷, can similarly be meted with pretences and arguments of practice as of each and
 every registry-worldview's/dimension's⁸³reference-of-thought practices, and thus
 conceptualising virtue by ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ while circumventing as of beyond-the-
 consciousness-awareness-teleology⁹⁹-~~<in-preconverging-existential-extrication-as-of-~~
 existential-unthought>⁶ the vices-and-impediments¹⁰⁵ of each registry-worldview/dimension in
 want of its 'pure-ontology' virtue resolution as of aetiologisation/ontological-escalation. In this
 regard such palliative virtue constructs overlooking fundamental underlying de-
 mentative/structural/paradigmatic ontological implications about our 'modern take
 attitude/mental-disposition/care-and-episteme'⁷ reflected by the 'postmodern
¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵⁷ with regards to social-stake-contention-or-confliction
 changing temporal constraints, temporal⁵⁶meaningfulness-and-teleology⁹⁹
~~<preconverging~'motif-and-apriorising/axiomatising/referencing'—imbuing>~~-existentialising—
 enframing/imprintedness-~~<as-to-⁴historicity-tracing—in-presencing—~~
 hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-~~

as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } frameworks, are no different to say ‘non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵⁷ overlooking its own social-stake-contention-or-confliction changing temporal constraints, temporal⁵⁶ meaningfulness-and-teleology⁹⁹ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } 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-completeness⁸⁷-by-reification/contemplative-distension²⁷, 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 emancipating events³⁸ driving virtue transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²-as-veridical-epistemicity-relativism-determinism²² <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹, reflecting the fact that pure-ontology that as of its secondnating 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-teleology⁹⁹ that virtue transcendence-and-sublimity/sublimation/supererogatory~de-mentativity comes about, whether or not beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁵. In this regard, any registry-worldview/dimension ⁸³reference-of-thought is a <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ as of the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, such that prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as required for virtue transcendence-and-sublimity/sublimation/supererogatory~de-mentativity necessarily implies disrupting and superseding any such <amplituding/formative>⁸ wooden-language-

<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>> vices-and-impediments¹⁰⁵, as of the prospective/new
 superseding ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹.
 Inevitably any such virtue construct is transcendental as meaning ‘going beyond oneself’; and
 so with regards to any prospective institutionalisation relative to the uninstitutionalised-
 threshold¹⁰². Thus the ‘field of conception’/notional~conception/notion of virtue-as-ontology
 covers way more than its articulation within a same registry-worldview’s/dimension’s
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴, as its implications as of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ need to be drawn beyond a cloistered-
 consciousness as of retrospective and prospective transcendental illuminating implications. In
 this regard, a postmodern/suprastructuralism philosophical stance with regards to virtue-as-
 ontology very much aware of the transcendental ontological sublimating-over-desublimating
 implications of existence-potency³⁹~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-drag³⁴ and lack of dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷-
 of-⁸³reference-of-thought-by-reification/contemplative-distension implications; ask whether by
 definition a registry-worldview/dimension ⁸³reference-of-thought is postconvergently~de-
 mentated/structured/paradigmed to sponsor/promote/endorse its very own prospective
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of the need for the

subversion of its ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹ that endemise-and-enculturate its vices-and-impediments¹⁰⁵ by prospective ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹ for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, more like could the Copernicuses, Galileos, Descartes, Diderots, etc. call upon the very same non-positivism/medievalism in need for prospective positivism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to underwrite the subversion of its entrenched non-positivism/medievalism internal social-stake-contention-or-confliction changing temporal constraints, temporal ⁵⁶meaningfulness-and-teleology⁹⁹ <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and notional~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) frameworks; and, hence the ontologically-veridical paradox of the very postconverging–de-mentating/structuring/paradigming implications of human limited-mentation-capacity-deepening⁵³ renders any registry-worldview/dimension ⁸³reference-of-thought ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification of ⁵⁶meaningfulness-and-teleology⁹⁹. Ultimately, anti-constructivism and anti-relativism criticisms of postmodern-thought come down to our ‘modern positivism/rational-empiricism ontologically-flawed as of prior relative-ontological-incompleteness⁸⁸ perspective/framing/reference/horizon/projection’

~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment~~ construal of categorising/taxonomising schemes that pervades the ‘modern
 categorising mental-disposition’ as of our occlusive-consciousness ⁵⁸neuterising, as we fail to
 grasp the implication of an implied
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is naively
 superseding the true
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of
 existential reality as the absolute a priori’; such that the ⁵⁶meaningfulness-and-teleology⁹⁹ that
 arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-
 disentanglement-by}-postconverging-entailment~~ 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-
 deepening³³ 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~conflatedness¹³ of notional~deprocrpticism. However, it is equally critical to
 grasp the double-gesture reification implied in such a postmodern-as-suprastructural conception
 of ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing⁹³>.

Such a postmodern/suprastructuralism double-gesture reification holds that knowledge involving virtue-as-ontology is truly organic-knowledge as of its appropriate attitude/mental-disposition/care-and-episteme⁵ with respect to human social-stake-contention-or-confliction; with the adherence to the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ of such organic-knowledge construed in intemporality⁵² as supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism, whereas mechanical-knowledge is rather predispose to adhere as of temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> to such mere ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹. The latter points to an inappropriate attitude/mental-disposition/care-and-episteme⁵ which is not beholden to the prospective institutionalisation but rather is of preconverging-existential-extrication-as-of-existential-unthought relation with it. More concretely, consider the practice of serfdom in Europe, or the annihilation of many Native American tribes and slavery and slave trade in the new world, while at the same time in a registry-worldview/dimension transitioning from the non-positivism/medievalism to the positivism/rational-empiricism registry-worldview with this contrastive mechanical-knowledge attitude/mental-disposition/care-and-episteme⁵ and organic-knowledge attitude/mental-disposition/care-and-episteme⁵. While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care-and-episteme⁵ will imply an end to such practices as of ¹⁰³universal human rights, ‘economic-opportunistic-and-then-enculturated

tenants' of such blatant moral supremacy and thus racial supremacy distorted the implications of the technical and social organisation advancement brought about from budding-positivism/rational-empiricism to reconceptualise by their specific interests ⁵⁶meaningfulness-and-teleology⁹⁹ in terms-as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care-and-episteme⁵ as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁹¹nonpresencing>⁹² posture that allows for ¹⁰³universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots, etc. Incidentally, the positivism/rational-empiricism mechanical-knowledge contenders as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the 'out-of-sight demeanour' in their main societies, rather than being fully assumed as marking positivism/rational-empiricism progress. The occasional development of enlightenment and positivism/rational-empiricism by its technical and social organisation transformation implications wasn't the opportunity for such societies to turn around and then dehumanise other societies and humanities that haven't done likewise, but rather as of organic-knowledge called for a double-gesture reification in recognising that such positivism/rational-empiricism implications are about all of humanity, just as implied in preceding human cultural emancipations. Suprastructuralism or postmodernism double-

gesturing of virtue doesn't function on the naïve basis of 'merely construing relative implied levels of virtue development and making relative conclusions' but rather orientate ⁵⁶meaningfulness-and-teleology⁹⁹ to the more profound perspective of all of humanity's potential as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought/ontological-normalcy/postconvergence and then reconstrue the possibility of all of humanity-as-of-societies to ultimately fulfil its virtuous potential; and this is the optimum and emancipating virtue disposition for all humankind and human societies. It adopts this orientation because it always puts into question the idea of 'grounding ⁵⁶meaningfulness-and-teleology⁹⁹ as of any specific human society relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as fundamentally denaturing¹⁶, and likely to induce transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ dehumanising of some cultures and societies by others'; as it recognises, however tepid, that all societies and humans are curious, predisposed to their emancipation and achieving optimum existential possibilities, and can uphold ¹⁰³universal values, and so as of ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness). Ultimately, such a double-gesturing holds 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-teleology⁹⁹ as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵, by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a

¹⁰³universal positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁷>. 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-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>² that will necessarily subscribe to recognising ‘the other’ that we are to them; as insightfully, grander aetiologisation/ontological-escalation come with relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵. Claims of such grander aetiologisation/ontological-escalation as implying dehumanising interpretations are ontologically-flawed as such claims are rather surreptitiously based on prior registry-worldview/dimension uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity⁵³-<between-prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>. In other words, the

organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a ‘¹⁰³universal projection implications attitude/mental-disposition/care-and-episteme⁵ event³⁸-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 ~~amplituding/formative-epistemicity~~>totalising~thrownness-in-existence³⁵ (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-unframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹ -‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ creative insight and appreciation of any pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to

all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification—gesturing—~~in-~~ prospective—psychologism—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }— conflatedness¹³—~~in {preconverging disentanglement by}—postconverging entailment~~> 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-conflatedness¹³-as-to-totalitative-reification-in-singularisation—~~as-to-the-~~ nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²-as-veridical-epistemicity-relativism-determinism²² <amplituding/formative—epistemicity>causality¹—~~as-to-projective-~~ totalitative—implications-of-prospective-⁶¹nonpresencing, -for-explicating-ontological-contiguity⁶⁷’ shows that there has always been beyond-the-consciousness-awareness-teleology⁹⁹-~~in-preconverging-existential-extrication-as-of-existential-unthought~~>⁶ ‘institutional investment’ that is not always just of erudite ideal, inclined to undermined prospective knowledge as of its prospective relative-ontological-completeness³⁷-of-axiomatic-constructs-and-⁸³reference-of-thought, and that true knowledge especially as it portends to transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ cannot be conceptualised losing sight of this fact. The blunt fact is that postmodern-thought has shown itself to be more useful and applicable across the humanities with a massive potential for furthering human emancipation, however the tentativeness of many of its bold ideas, and so much more than the vagaries peddled by many such critiques surreptitious anti-intellectual

media-driven waylaying who on the contrary seem to construe of institutional anchoring as the very essence of validation. Such situations are often highly liable to ontological-bad-faith/inauthenticity⁶⁴ undermining of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ due to ‘lack of social ¹⁰³universal-transparency¹⁰⁴ -(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness)’. In other words, medieval charlatanic eliciting of old ways, conventioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as underscoring medieval vices-and-impediments¹⁰⁵ with respect to prospective positivism was psychically and surreptitiously undermining of a sense of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹; and this insight is valid across all registry-worldviews/dimensions as of the eliciting of temporal individuations self-referencing cloistered-consciousness in nihilistically undermining prospective ontological-completeness-of-⁸³reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of—⁵⁶meaningfulness-and-teleology⁹⁹ stakes that human intemporal individuations as of a protracted-consciousness can contemplate of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ 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
 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶¹, and so divulged by
 existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression;
 as prior human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ experience wouldn’t
 have thought about space-time, considered the ether as unreal, considered that the laws of
 physics are different at atomic scale, etc. In other words, there wasn’t any prior ‘logocentric
 transcendental-signifier’ as of the prior classical-mechanics—axiomatic-constructs construed as
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ enabling the obtention of any such
 conclusions from the given classical-mechanics—axiomatic-constructs
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-
 entailment, but rather it is by apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment with regards
 to ‘the very same physics <amplituding/formative-epistemicity>totalising~devolved—
 purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that
 the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs
 was construed as of 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-teleology⁹⁹ individuation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by ~~amplifying/formative-epistemicity~~ causality’ ~~as-to-projective-totalitative-implications-of-prospective-~~⁶¹nonpresencing,-for-explicating-ontological-contiguity⁹¹ tendential validation as to existence-potency³⁹ ~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 ~~apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-disentailment-by} postconverging-entailment 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 deneuterising¹⁷—referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of ⁵⁶meaningfulness-and-teleology⁹⁹ as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional~deprocrypticism perspective/framing/reference/horizon/projection. 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 différence that coincides-and-is-contiguous with a prior Derridean différence 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 ~~amplifying/formative-epistemicity~~>causality⁶ ~~as-to-projective-totalitative-implications-of-prospective-~~⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶² 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-potency³⁹~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-

supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking⁹⁷—
apriorising-psychologism⁹⁸ deference to the prescience of existence-potency⁹⁹~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression over any human-as-mortal framing
of ⁵⁶meaningfulness-and-teleology⁹⁹ including oneself-as-human-as-mortal, as it is human
mortality-as-temporality⁹⁸ that is rather what is in need for further Being and consciousness
development. Thus the postconverging—de-mentating/structuring/paradigming of sublimation
for a registry-worldview/dimension ⁸³reference-of-thought, as reflected in the Derridean social
ethics stance, is rather one for the ‘subsumptive inventing’ of the prospective ontological
possibilities of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over
human normativity/conventioning as of the latter’s prior relative-ontological-incompleteness⁸⁸-
of-⁸³reference-of-thought, and so by maximalising-recomposuring ~~<amplifying/formative-~~
epistemicity>totalising~renewing-realisation/re-perception/re-thought as of organic-knowledge.
A nonextricatory existential postconverging—de-mentating/structuring/paradigming of
sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-
institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism, and
positivism—procrypticism, are successively-wanting of prospective defining-transcendence and
defining-sublimity going by their successively-given mechanical-knowledge in temporality⁹⁸-
as-of-neuterisation⁵⁹/relative-ontological-incompleteness⁸⁸/preconverging—existential-
extrication-as-of-existential-unthought. In other words, an intemporal-as-ontological mental-
disposition projecting of the organic-knowledge as of prospective registry-
worldview/dimension ⁸³reference-of-thought in prospective relative-ontological-
completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought can’t sidestep such implied
prospective defining-transcendence and defining-sublimity, and undertake existence as of the
prior registry-worldview/dimension ⁸³reference-of-thought in prior relative-ontological-
incompleteness⁸⁸, even if such a mental-disposition could lead to such an outcome as in H.G.

Well's country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of 'social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)'. But then it is actually a sign of 'propounded theoretical health and pertinence' when all such Establishment charlatanism comes to dodge such substantive-and-frontal articulation of prospective knowledge, and in lieu come up with worn out refrains and sidestepping manoeuvres avowing their true 'intellectual blankness' grounded on institutional-being-and-craft; as we know that in all genuinely inclined intellectual pursuits the very central tenet has always been about theoretical disputative engagement and not acts of escapism and downgrading of intellectual arguments as of 'solo media exploits of intellectual popularity'. Thus by its prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay² comes into terms with both ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ and ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> on the basis of the prospective relative-ontological-completeness⁸⁷/ontological-contiguity⁶⁷ of the latter over the prior relative-ontological-incompleteness⁸⁸ of notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema> of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising~purview-of-construal'. Thus what is being correctly implied is not 'difference-in-kind/difference-in-aposteriorising-or-logicising²³ but rather difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴ between ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴

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/projection as of prospective relative-ontological-completeness⁸⁷ notional-contiguity/epistemic-contiguity⁶²’ construed as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic ⁵⁶meaningfulness-and-teleology⁹⁹ grounded on such a developed consciousness perspective/framing/reference/horizon/projection. This explains why it is impossible for a ‘recurrent-utter-uninstitutionalised mindset perspective/framing/reference/horizon/projection as of trepidatious-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ to grasp base-institutionalisation ⁵⁶meaningfulness-and-teleology⁹⁹ without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon/projection as of warped-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument?; for a ‘base-institutionalisation–ununiversalisation mindset perspective/framing/reference/horizon/projection’ to grasp ¹⁰³universalisation ⁵⁶meaningfulness-and-teleology⁹⁹ without first developing a ‘¹⁰³universalisation mindset perspective/framing/reference/horizon/projection as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument?; for a ‘¹⁰³universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon/projection’ to grasp positivistic ⁵⁶meaningfulness-and-teleology⁹⁹ without first developing a ‘positivistic mindset perspective/framing/reference/horizon/projection as of occlusive-consciousness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; and prospectively for a ‘positivism–procrpticism mindset perspective/framing/reference/horizon/projection’ to grasp notional~deprocrpticism meaningfulness-and-meaningfulness without first developing a ‘notional~deprocrpticism mindset perspective/framing/reference/horizon/projection as of protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. As we can get that the fundamental stake for the Copernicuses, Galileos, Descartes, etc. during the Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they would have been satisfied with just their personal curiosity and enlightenment and leave it at that, but rather they surreptitiously undermined many of the prevailing social norms and rules in trying to expound their knowledge and vision, and more critically so because they knew it is the ‘formation of a positivistic social consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that would enable the anchoring of all such prospective positivistic knowledge, and this sense of things fully underscored such a more comprehensively directed project-and-purpose undertaken later by the Encyclopédistes; with the underlying insight that while a social state of generalised prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social ¹⁰³universal-transparency¹⁰⁴ - <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁹’ 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 ¹⁵de-mentation-<supererogatory~ontological-de-mentation-or-

dialectical—de-mentation—stranding-or-attributive-dialectics) which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹—apriorising-psychologism> of the consciousness in ontological-contiguity⁶⁷/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and as unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰—apriorising-psychologism> of the consciousness of notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, and not ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’’. As futural différence is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay différence’, 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-deepening³³; overriding the idea that the perspective/framing/reference/horizon/projection of contemplation is absolutely given-and-determined as of the implication that all

⁵⁶meaningfulness-and-teleology⁹⁹ should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising²³, but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-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-sublimity that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in prior relative-ontological-incompleteness⁸⁸ and prospective relative-ontological-completeness⁸⁷, with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the very same physics <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising²³ but rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴; with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human sublimation as of the physics science implications today. It is interesting to note that the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴ 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-logicising²³ 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-drag³⁴, and thus assumes a ‘difference-in-
 kind/difference-in-aposteriorising-or-logicising²³ mental-disposition as of ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴. 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-drag³⁴,
 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 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷
 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-<implicit-
 ‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ } of
 any given <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ from a ‘difference-in-kind/difference-in-
 aposteriorising-or-logicising²³ posture; such that humankind then overlooks ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ 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-teleology⁹⁹ 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-teleology⁹⁹ as an epistemic-totalising³³/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 ~~<amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~. Further, metaphoricity⁵⁷ as such speaks of the evasiveness of all human ⁵⁶meaningfulness-and-teleology⁹⁹ at uninstitutionalised-threshold¹⁰² as recurrently pointed out herein as of token threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-~~<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism>~~ possibilities relation to ⁸³reference-of-thought–⁸categorical-

imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ 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 ⁸³reference-of-thought; as ultimately epistemes are
 as relevant as the ontological-possibilities divulgeable by ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ 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-teleology⁹⁹ as
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴. 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-teleology⁹⁹ as
 the necessary backdrop for the knowledge he articulates and all subsequent positivistic
 knowledge. In many ways, this author as of organic-knowledge is very much aware of the
 ‘drawback implications’ of our positivism—procrypticism episteme as of its
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴—in—preconverging-
 entailment with respect to futural Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ as of
 prospective notional~deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the
 full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay² with
 respect to our ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought
 uninstitutionalisation and futural Being-development/ontological-framework-expansion—as-to-

depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrpticism institutionalisation implications representation, and so beyond just our natural inclination for ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴. Galileo could well had possibly recasted his implied positivism ⁵⁶meaningfulness-and-teleology⁹⁹ in scholasticism-mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the ⁶¹nonpresencing-or-withdrawal-or-metaphysics-of-absence-~~<implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>~~—or—transcendental-reasoning-of-event³⁸-as-prospective-ontology-origination perspective/framing/reference/horizon/projection of positivism ⁵⁶meaningfulness-and-teleology⁹⁹ we entertain today. Likewise, as of such metaphoricity⁵⁷ episteme, the ⁵⁶meaningfulness-and-teleology⁹⁹ herein implied as of its essence cannot do without this hermeneutic/reprojecting/supererogating/zeroing circle phenomenological ontology elucidation as of its psychoanalytic-unshackling ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—~~conflatedness¹³ in ~~{preconverging-disentailment-by}~~ postconverging-entailment; 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 reification that consists of perspective/framing/reference/horizon/projection and then contention/argumentation within such articulated perspective/framing/reference/horizon/projection, as so implied by postmodern-thought

together with other kindred though less dramatic textuality-thinkers like Gadamer and Habermas; as of the need to adopt/instigate the appropriate mindset for knowledge appraisal given the fundamental distorting effect, beyond just perception, of human limited-mentation-capacity. This double-gesture reification reality for construing human knowledge amounts to a quasi-psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/throwness/facticity is always an insufficiently/poorly developed perspective/framing/reference/horizon/projection for direct instigation of contention/argumentation aspiring for profundity and completeness. Such that this double-gesture reification of the textuality-driven intellectuals involves their ‘special focus orientations’ profundity say like genealogy with Foucault, deconstruction with Derrida, etc., and this together with transversality-~~for-sublimating-existential-eventuating/denouement~~~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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-~~for-sublimating-existential-eventuating/denouement~~~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ cumulative authenticities that augment the possibilities of human limited-mentation-capacity’ thus going a

long way to ‘open-up’/‘throw-up’/‘reveal’ new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is central about the ontological-bad-faith/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 reification 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/projection before contention/argumentation as of any given perspective/framing/reference/horizon/projection, 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 reification that supersedes the ordinariness/banality of day to day social existence analysis as of <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}, such that as of the history of such critiques it will be naïve not to factor in the reality of ontological-

bad-faith/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-completeness⁸⁷-of-⁸³reference-of-thought-postconverging-or-dialectical-thinking²¹—apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-preconverging-or-dementing²⁰—apriorising-psychologism. Such that there is no dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by} postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating> that then arises by the fact that the former is a nonextricatory/intemporal/ontological relationship with ⁵⁶meaningfulness-and-teleology⁹⁹ while the latter is an existential-extrication/temporal/non-ontological relationship with ⁵⁶meaningfulness-and-teleology⁹⁹, in the sense that it is the former intemporal-as-ontological individuation mental-disposition that is responsible for bringing about human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-

human-institutionalisation-process⁶⁸. As ultimately, it is the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments¹⁰⁵ as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory~de-mentativity⁸³reference-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/projection 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 social¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness >’ 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/inauthenticity⁶⁴ critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive ~~amplifying/formative~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>) ‘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-of²⁶-(<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³/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/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–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 ¹⁰³universal consequential implications. This author as of metaphysics-of-absence-~~(implicated-epistemic-veracity-of-⁹¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)~~ will summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective ⁸³reference-of-thought as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought over a ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as prior ⁸³reference-of-thought, and that necessarily it speaks by its double-gesture reification of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective ⁸³reference-of-thought 'as of the prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought of a better knowledge perspective/⁸³reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding 'flatmindedness'/banality/flimsiness. The underlying current of postmodern-thought is that our limited-mentation-capacity induces our prior relative-ontological-incompleteness⁸⁸ with regards to ⁸³reference-of-thought and its derived ⁵⁶meaningfulness-and-teleology⁹⁹, with the implication that we need to a prospective relative-ontological-

completeness⁸⁷-of-⁸³reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of ⁵⁶meaningfulness-and-teleology⁹⁹. In other words, all concepts, notions as of ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹, 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-teleology⁹⁹. For instance the ‘postmodern take’ about science is rather a more profound and complete notion of science than the ‘modern take’, such that a ‘modern approach’ to the conception of science naively fails to factor in unlike the ‘postmodern approach’ the implications of human limited-mentation-capacity and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness⁸⁷; wherein the ‘modern take’ might naively consider medicine as simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of medical science; construed effectively as of ¹⁸deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ comes down to the capacity of arriving at the very essence of ⁵⁶meaningfulness-and-teleology⁹⁹ while overcoming the drawback of our human limited-mentation-capacity. This insight about the essence of things is what underlies fundamentally Heideggerian-essencing-as-of-the-ontological-difference, Sartrean-existence-precedes-essence and Derridean-différance-as-there-is-nothing-outside-the-text, all construed by this author as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰; is the enabling approach for human ontological-reconstituting—as-to-conflatedness¹³ 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-sublimating²⁵ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) of our supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for~conceptualisation) to ensure that we go about deriving ontologically-veridical⁵⁶ meaningfulness-and-teleology⁹⁹ in relative-ontological-completeness⁸⁷. This is in reality the ultimate scientific insight as such an internal-dialectics/différance is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this is reflected in the very initiation of the postmodern postconverging~de-mentating/structuring/paradigming with Heidegger's criticism of Hegelian dialectics, with the latter construed by this author as 'not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of <amplituding/formative~epistemicity>causality⁹ ~as-to-projective-totalitative~implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷', 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 reification will simply consider the blind men reporting of an elephant as a tree-trunk, a rope, a wall, a fan or a spear as 'postmodern madness' without factoring in the underlying double-gesture reification for perspective and insight, given the problematic of human limited-mentation-capacity that itself needs to be factored in and thus

actually strengthen the human thought process in its aetiologisation/ontological-escalation. In the bigger scheme of things, such an internal-dialectics/différance is what explains the 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-teleology⁹⁹ and so-construed as suprastructuralism beyond just the specific interpretation of suprastructuralism as of postmodernism with respect to modernism. This internal-dialectics/différance as of successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is behind the respective registry-worldviews/dimensions as of their given ⁸³reference-of-thought specific ⁵⁸neuterising as well as the ultimate deneuterising¹⁷—referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity⁶⁴ is equally elicited by ‘lack of social ¹⁰³universal-transparency¹⁰⁴—
<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸ }’ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension ⁸³reference-of-thought ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ arises for instance in the sense that however ‘wishful’ the <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁷ transcendental-possibilities/potential as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue and human emancipation potential/possibilities of a prospective registry-worldview/dimension like positivism as of its ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct

construal of the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have certainly sensed that their specific knowledge conceptualisations wasn't the more critical issue but rather their insistence was an implicit understanding that the non-positivistic ⁸⁸reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness' was de-mentatively/structurally/paradigmatically a framework that wouldn't be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness⁸⁸-of-³³reference-of-thought (and were thus more fundamentally projective dimensionality-of-sublimating²⁵—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~)). Such apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}~~—postconverging-entailment imbued in postmodern-thought address more than just apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-~~preconverging-entailment~~ implications of knowledge construction as articulated herein but equally points critically to intellectually decadent institutional dispositions and practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition 'to misunderstand' others works, as there are little common stakes for breakthroughs but rather the

stakes are increasingly of institutions academic visibility and tenure with emphasis on
 likeminded networks and forums driven increasingly by influence than carefree ¹⁰³universal
 intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously
 mingling-and-yielding to social and economic interests undermining its obligation for enabling
 social clairvoyance; with a resultant sense of socioeconomic and socio-political impotence as
 such blurriness⁷ is increasingly undermining the relevance of intellectualism in its public
 discourse and enlightenment mission. Ultimately, the epistemic and preconverging-de-
 mentating/structuring/paradigming of academic institutional setups into increasingly into
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness)~~ 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 ¹⁸deprocrpticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought ‘⁸³reference-of-thought—devolving-
 teleological-de-mentating/structuring/paradigming-of-meaningfulness’ conceptualisation as of
 ontological-escalation or aetiologisation, with respect to our present positivism–procrpticism
 disjointedness-as-of-⁸³reference-of-thought, as the more fundamental transcendental issue for
 prospective ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~
 transcendental-possibilities/potential beyond self-referencing-syncretism and circular palliative
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue with regards to attending to the inherent deficient
 uninstitutionalised-threshold¹⁰² of knowledge-construct possibilities and vices-and-
 impediments¹⁰⁵ imbued in our positivism–procrpticism disjointedness-as-of-⁸³reference-of-

thought ⁸³reference-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-existence³⁵ (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 ⁸³reference-of-thought consciousness as it develops presence ⁵⁶meaningfulness-and-teleology⁹⁹-as-of-prospective-thought-and-reflexivity idiosyncrasy. Thus human ⁵⁶meaningfulness-and-teleology⁹⁹ is always at the crossroads of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and its ontologically undermining metaphysics-of-presence-~~{implicated-‘nondescript/ignorable-void⁵⁰’-as-to-⁷⁵presencing—absolutising-identitive-constitutedness¹}~~) construal as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and in conjugation with perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergently-~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> implications as of postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology> and both as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶; ensuing out of human <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁵ (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 ⁸³reference-of-thought ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the
 notional~conflatedness¹³ of notional~deprocrypticism is marked by a mental-disposition of
 temporal-concatenation-to-intemporality⁵² or intemporal-projection/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ to temporal-projection/shortness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ 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
 <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁵ (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-⁷⁰presencing—absolutising-identitive-constitutedness } is
 the idea that the underlying idiosyncratic, intricate, compounded and pervasive

‘notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³
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-contiguity⁵⁷—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-uninstitutionalised-threshold-denaturing¹⁶-as-of-circular-complexification as an
uninstitutionalised-threshold¹⁰² corollary to the ontological-contiguity⁵⁷—of-the-human-
institutionalisation-process⁶⁸’ likely to induce the ‘denaturing¹⁶ of any given presence
institutionalisation consciousness⁸³ reference-of-thought apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-
entailment of⁵⁶ meaningfulness-and-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰²’ as of the
dynamic elicitation of apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
constitutedness¹⁴-in-preconverging-entailment as of shallow limited-mentation-capacity, for
instance, as can be elicited as of the given postlogism⁷⁷ and conjugated-postlogism⁷⁷ associated
with the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-
worldviews/dimensions in shallow limited-mentation-capacity denaturing¹⁶ of⁸³ reference-of-
thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ as
<amplifying/formative>⁸ wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
narratives—of-the-⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹)

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 ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Such a dynamic cumulative remnant-and-co-opting 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-uninstitutionaled-threshold-denaturing¹⁶-as-of-circular-complexification with respect to the specific presence institutionalisation consciousness ⁸³reference-of-thought at its uninstitutionalised-threshold¹⁰². That is, as of <impulsive—ontologically-compromised-mediating>-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁶-as-of-circular-complexification of base-institutionalisation warped-consciousness ⁸³reference-of-thought at its uninstitutionalised-threshold¹⁰²; or <impulsive/tendentious—ontologically-compromised-mediating>-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁶-as-of-circular-complexification of ¹⁰³universalisation preclusive-consciousness ⁸³reference-of-thought at its uninstitutionalised-threshold¹⁰²; or <impulsive/tendentious/qualifying—ontologically-compromised-mediating>-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁶-as-of-circular-complexification of positivism/rational-empiricism occlusive-consciousness ⁸³reference-of-thought at its uninstitutionalised-threshold¹⁰²; or prospectively, <impulsive/tendentious/qualifying/categorising—ontologically-compromised-mediating>-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁶-as-of-circular-complexification of notional~deprocrypticism protensive-consciousness ⁸³reference-of-thought at its uninstitutionalised-threshold¹⁰². This covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁶-as-of-circular-

complexification of presence institutionalisation <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology⁹⁹ arises because the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is inherently a secondnatured construct that is crossgenerationally constrained by percolation-channelling-<in-deferential-formalisation-transference> as of <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ on the social-construct and internalised as of its overall middle to long term social positive-opportunism—of-social-functioning-and-accordance⁷⁵ arising from social ¹⁰³universal-transparency¹⁰⁴—<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷ } but doesn't necessarily speak of human absolute dimensionality-of-sublimating²⁵—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} adherence as of full ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> when it comes to social-stake-contention-or-confliction where there is lack of social ¹⁰³universal-transparency¹⁰⁴—<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷ }, giving room for human shallow-limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology⁹⁹—<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ at uninstitutionalised-threshold¹⁰²; such that at the uninstitutionalised-threshold¹⁰² in given ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, the disposition to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—<as-to-‘attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
psychologism> is elicited as of covert-shallow-limited-mentation-capacity-as-uninstitutionaled-
threshold-denaturing¹⁶-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/madeupness/bottomlining-in-shallow-
supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing²⁰—apriorising-psychologism> (beyond-the-
consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
existential-unthought>⁶ disposition) for covert-shallow-limited-mentation-capacity-as-
uninstitutionaled-threshold-denaturing¹⁶-as-of-circular-complexification’ of the prior registry-
worldview’s/dimension’s <amplituding/formative-
epistemicity>totalising/circumscribing/delineating⁸³reference-of-thought-⁸⁴devolving-as-of-
instantiative-context—⁵⁶meaningfulness-and-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰²
as of crossgenerational psychoanalytic-unshackling for the prospective registry-
worldview’s/dimension’s <amplituding/formative-
epistemicity>totalising/circumscribing/delineating⁸³reference-of-thought-⁸⁴devolving.
However, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-
<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—
apriorising-psychologism> in covert-shallow-limited-mentation-capacity-as-uninstitutionaled-
threshold-denaturing¹⁶-as-of-circular-complexification’ is bound to arise anew at the
prospective institutionalisation⁸³reference-of-thought uninstitutionalised-threshold¹⁰² as of
prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, thus requiring again
prospective institutionalisation as of⁵⁵maximalising-recomposuring-for-relative-ontological-

completeness⁸⁷—unenframed-conceptualisation apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}~~-postconverging-
 entailment inducing social ¹⁰³universal-transparency¹⁰⁴-~~{transparency-of-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷ }~~ as of a new prospective institutionalisation ⁸³reference-of-thought to further
 undermine-and-overcome the ‘threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing ⁰-apriorising-psychologism> for covert-shallow-
 limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁶-as-of-circular-
 complexification’ with respect to social-stake-contention-or-confliction. The reason why social
¹⁰³universal-transparency¹⁰⁴-~~{transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ }~~ is
 empowering for prospective institutionalisation in superseding uninstitutionalised-threshold¹⁰²
 lies in the fact that the ‘succession of preformulating/preframing/premeaningfulness-
 <metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’
 idiosyncrasy as of human ~~<amplituding/formative-epistemicity>totalising~thrownness-in-
 existence³⁵ that allowed for prior institutionalisations are inherently predicated on their
 successive social ¹⁰³universal-transparency¹⁰⁴-~~{transparency-of-totalising-entailing,-as-to-
 entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷ }~~ such that even at presence uninstitutionalised-threshold¹⁰², involving
 denaturing¹⁶ of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as
 <amplituding/formative>⁸ wooden-language-~~{imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰-
 narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ }~~~~

thus failing intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶, the supposedly implied assumption though false is one of social¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁷> as all uninstitutionalised-threshold¹⁰²-or-uninstitutionalised-threshold¹⁰²-are-overtly-unassuming-and-rather-parasitising-or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁷> elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold¹⁰² in its beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ collapses it. Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying veridical human⁵⁶meaningfulness-and-teleology⁹⁹ notion’ for which ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹⁴ consciousnesses flawed conceptualisation perspectives’ construed as ontologically-flawed constructs in terms-as-of-axiomatic-construct of ‘⁵⁸neuterising as of <amplituding/formative-epistemicity>totalising/circumscribing/delineating⁸³ reference-of-thought-⁸⁴devolving’ whether beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶, and so elucidated from the ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought perspective of notional~deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³ protensive-consciousness sound conceptualisation perspective’. In so doing, the latter reflects the limited-mentation-capacity dynamism of ⁵⁶meaningfulness-and-teleology⁹⁹ as of notional~deprocrypticism as well as temporal-to-intemporal individuations mental-dispositions,

by way of deneuterising¹⁷—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-constitutedness¹⁴ 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 ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in- {preconverging-disentailment-by}—postconverging-entailment~~ or destructuring respectively. Basically, the construal/conceptualisation of human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵ (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-teleology⁹⁹ construal as of organic-knowledge implications and so as reductive construction however non-mechanical and intemporal-as-ontological-its-projection and hence as an open-ended-incompleteness/nonachievement-of-ontological-normalcy/postconvergence construal of social reality’, and on the other hand ‘an ad-hoc open-ended summative hotchpotch conventioning of temporal projections and intemporal projection grounding of social reality construction including organic-knowledge as well as mechanical-knowledge implications?; such that from the ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought perspective, the overall social Being and ⁵⁶meaningfulness-and-teleology⁹⁹ transcendentially-enabling-level-of~ontological-good-faith-

or-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>¹⁰⁰ is
 ontologically-limited as of organic-knowledge implications reductive constructions in an open-
 ended-incompleteness/nonachievement-of-ontological-normalcy, as of the ontological-
 deficiency of mechanical-knowledge denaturing¹⁶ implications as well as perversion-and-
 derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> of temporal projections as of postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
 <including-virtue-as-ontology>, all occurring as of the conjoined dynamism of
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-
 disentanglement-by}~~ postconverging-entailment and distractive-alignment-to-⁸³reference-of-
 thought-<of-apriorising/axiomatising/referencing>³⁰. This overall disparateness-of-
 ontologically-construed-social-reality dynamism is reflected in ‘ontologically-compromised-
 mediating,-as-of-their-specific-constitutedness¹⁴ consciousnesses flawed conceptualisation
 perspectives’ as of their ⁵⁸neuterising: wherein recurrent-utter-uninstitutionalisation has the
 deepest ⁸³reference-of-thought-as-to-preconverging—de-mentating/structuring/paradigming as
 ‘impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴
 consciousness flawed conceptualisation perspective’ ⁵⁸neuterising by its trepidatious-
 consciousness, while on the other extreme in contrast notional~deprocrpticism rather has a
⁸³reference-of-thought-as-to-postconverging—de-mentating/structuring/paradigming

notional~deprocrpticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-
 conflatedness¹³ protensive-consciousness sound conceptualisation perspective’ that by its
 ‘⁸³reference-of-thought-⁸⁴devolving—différance/internal-dialectics/difference-deferral’ grasp
 the ontologically-veridical ‘underlying human limited-mentation-capacity dynamics of
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-
 thought-⁸⁴devolving, and so without being subject to any ⁵⁸neuterising’ as is the case with all
 ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹⁴ consciousnesses
 flawed conceptualisation perspectives’. Thus by its deneuterising¹⁷—referentialism construed
 as of ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>,

notional~deprocrpticism enables a fundamental ontology-driven ‘postconverging-or-
 dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’, and so superseding a naïve metaphysics-of-presence-
 <implicated-‘nondescript/ignorable-void⁶⁰-as-to-⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴> affect-driven mented or stigmatic psychology rather as of a shallow
 perspective and vaguely articulated as of ¹⁰³universal 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
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, 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~conflatedness¹³ of notional~deprocrpticism and so by deneuterising¹⁷—
 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-flawed
⁵⁶meaningfulness-and-teleology⁹⁹ towards ontological-normalcy/postconvergence, ‘it
 projectively/anticipatorily brought about the <cumulating/recomposuring–attendant–
 ontological-contiguity >-successive registry-worldviews/dimensions <amplifying/formative–
 epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving’ as of
 their given neuterisation⁵⁹, construed as equinominal/equivalent with their successively given
⁵⁸neuterising. From the above insight, transcendence-and-
 sublimity/sublimation/supererogatory–de-mentativity, is attainable as of deneuterising¹⁷,
 construed as equinominal/equivalent with deneuterising¹⁷—referentialism as the
 notional~conflatedness¹³ of notional~deprocrpticism that produces the ontologically-veridical
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. 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-teleology⁹⁹ rather defectively as of mechanical-
 knowledge construal in existential instantiations’, inducing prospective ⁵⁸neuterising. 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–
 procrpticism, with the underlying tenet for achieving futural Being-development/ontological-
 framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrpticism as preempting—
 disjointedness-as-of-⁸³reference-of-thought being a full and cogent reflection of ‘human

construal of organic-knowledge' with 'the mental-disposition behind that construal of organic-
 knowledge for Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ in existential
 instantiations' thus resolving the open-ended-incompleteness/nonachievement-of-ontological-
 normalcy. Overall, such a notional~conflatedness¹³ ⁸³reference-of-thought-as-to-
 preconverging/postconverging-de-mentating/structuring/paradigming—ontological-
 performance⁷²-<including-virtue-as-ontology> 'performance-construct of candidty/candour-
 capacity' can be garnered as of metaphysics-of-absence-~~{implicated-epistemic-veracity-of-
 nonpresencing-<perspective-ontological-normalcy/postconvergence>}~~ wherein across the
~~<cumulating/recomposuring-attendant-ontological-contiguity >~~-successive registry-
 worldviews/dimensions a notional~deprocrpticism insight makes obvious that it is increasing
 ontological-normalcy/postconvergence by increasing prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought that underlies ⁸³reference-of-thought-as-to-
 preconverging/postconverging-de-mentating/structuring/paradigming—ontological-
 performance⁷²-<including-virtue-as-ontology> as a wholly internal process of
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement-by}—postconverging-entailment,~~ highlighting 'the concatenation of intemporal-
 projection inextricably with derived-denaturing¹⁶-deprojections-in-distractiveness-of-
 intemporal-projection, with the former in relative longness-of-register-of-⁵⁶meaningfulness-
 and-teleology⁹⁹ and the latter in relative shortness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹/distractiveness' that occurs at the individuation-level and is reflected in the registry-
 worldview/dimension-level by the concatenation of institutionalisation inextricably with
 uninstitutionalised-threshold¹⁰² as the former is in longness and the latter in
 shortness/distractiveness to the former. This conceptualisation of candidty/candour-capacity

associated with notional~deprocrpticism with regards to ‘¹⁵de-mentation-
~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics)~~ implications for ⁸³reference-of-thought transcendence-and-
sublimity/sublimation/~~supererogatory~de-mentativity~~’ is in effect a ‘more profound-and-
comprehensive notion of différance construed rather with respect to the defining ⁸³reference-of-
thought of ⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought’ and can be qualified as ‘futural différance’ as of its
suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as
‘historial différance’ rather articulated from ‘presencing-as-prospective-relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought construing of past-as-prior-relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought in ad-hoc reassessing of ⁵⁶meaningfulness-and-
teleology⁹⁹ of presencing-as-prospective as from its very own ⁸³reference-of-thought in
grasping alterations of ⁵⁶meaningfulness-and-teleology⁹⁹ going back from the past but not to the
point of putting into question the presencing-as-prospective overall ⁸³reference-of-thought in
prospective transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~’; such
that the transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ implications
of ‘historial différance’ is rather obscure as beyond-the-consciousness-awareness-teleology⁹⁹-
<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ though ancillary as to
the possibility of eventual cumulating of ‘historial différance’ realterations of
⁵⁶meaningfulness-and-teleology⁹⁹ enabling the beyond-the-consciousness-awareness possibility
of subsequent presencing-as-prospective ⁸³reference-of-thought transcendence-and-
sublimity/sublimation/~~supererogatory~de-mentativity~~. Whereas such candidly/candour-
capacity conceptualisation associated with notional~deprocrpticism future perspective ‘futural
différance construed suprastructurally as being fully aware of ⁸³reference-of-thought-of-
⁵⁶meaningfulness-and-teleology⁹⁹ prospective transcendental implications as of the

affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹-apriorising-psychologism> of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought is articulated as from our prior/transcended/superseded relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought but now rather contemplating of its defined ⁸³reference-of-thought as construed from the future-as-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ thus undermining prior/transcended/superseded defined ⁸³reference-of-thought at its uninstitutionalised-threshold¹⁰² and highlighting as of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸reference-of-thought-⁸devolving-as-of-instantiative-context> that the <amplituding/formative>⁸ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰-narratives—of-the-⁸reference-of-thought-categorical-imperatives/axioms/registry-teleology⁹⁹⟩ of prior/transcended/superseded registry-worldview/dimension’ imply it is not-upholding/failing intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶), and hence is construed prospectively as of ‘⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’, as of the trace of ‘institutionalised-as-postconverging/dialectical-thinking²¹-and-uninstitutionalised-as-preconverging-or-dementing²⁰-apriorising-psychologism⁵⁶meaningfulness-and-teleology⁹⁹’ of prior/transcended/superseded defined ⁸³reference-of-thought; and so as the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring backdrop for prior/transcended/superseded defined ⁸³reference-of-thought transcendence-and-sublimity/sublimation/supererogatory~de-mentativity into future-as-

prospective defined ⁸³reference-of-thought as of ¹⁵de-mentation-~~(supererogatory-ontological-~~
~~de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~. In other words,
 such a ‘futural différance’ is predicated on what is implied by
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~euced-~~
~~existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-~~
~~disentailment-by}—postconverging-entailment~~ as of
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging-de-mentating/structuring/paradigming that de-
 mentatively/structurally/paradigmatically makes the future-as-prospective-relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought the whole grounding for ⁵⁶meaningfulness-and-
 teleology⁹⁹ as of intrinsic-reality/ontological-veridicality as it supersedes as an opened-
 construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ the ~~<amplituding/formative>~~⁸ wooden-language-
~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-~~
~~prospective-apriorising-implications>~~ beyond-the-consciousness-awareness-teleology⁹⁹-<in-
~~preconverging-existential-extrication-as-of-existential-unthought>~~⁶ ⁵¹incrementalism-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation dispositions of
 prior/transcended/superseded perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-
~~<as-preconvergingly-apriorising/axiomatising/referencing-in-~~
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>~~. A
 candidly/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ as of ‘futural différance’ is one
 that de-mentatively/structurally/paradigmatically factors in the defining human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor with respect
 to ⁵⁶meaningfulness-and-teleology⁹⁹, and thus grasp as of knowledge-notionalisation that any
 implied ⁵⁶meaningfulness-and-teleology⁹⁹ should be construed by
~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment <amplituding/formative—
 epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-
⁹ nonpresencing,-for-explicating-ontological-contiguity⁹⁷ as of ‘the concatenation of
 intemporal-projection inextricably with derived-denaturing¹⁶-deprojections-in-distractiveness-
 of-intemporal-projection with the former in relative longness-of-register-of-⁵⁶meaningfulness-
 and-teleology⁹⁹ and the latter in relative shortness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹/distractiveness’ in order to better skew for intemporal⁵²/longness as ontology. So
 a futural différance necessarily projects de-mentatively/structurally/paradigmatically
~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment <amplituding/formative—
 epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-
⁹ nonpresencing,-for-explicating-ontological-contiguity⁹⁷ as of ‘the concatenation of
 intemporal-projection inextricably with derived-denaturing¹⁶-deprojections-in-distractiveness-
 of-intemporal-projection with the former in relative longness-of-register-of-⁵⁶meaningfulness-
 and-teleology⁹⁹ and the latter in relative shortness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹/distractiveness’ as to imply the ontologically-veridical construal of human relations
⁵⁶meaningfulness-and-teleology⁹⁹ is as of prospective secondnatured institutionalisation
 ensuring relative longness; implied as of dimensionality-of-sublimating²⁵~~~~

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) exercise, more like a genuine notion of faith lies fully and completely
 within the individual without any pretence to external interpersonal appraisal, as such a latter
 manoeuvre simply opens up the avenue for human mortal-to-mortal impression-driven/good-
 naturedness/wishfulness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-
 of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>) in
 social-aggregation-enabling rather than transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ of the-Good/understanding/notional~knowledge-
 reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness³ in-{preconverging-disentailment-by} postconverging-
 entailment>/<amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-
 implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 <cumulating/recomposuring-attendant-ontological-contiguity >-
 successive registry-worldviews/dimensions institutionalisations⁸³ reference-of-thought in their
 respective all-pervasiveness of transcendently-enabling-level-of~ontological-good-faith-or-
 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 antinihilism¹⁰⁰
 axiomatic-construct of ⁵⁶meaningfulness-and-teleology⁹⁹ ‘superseding successive defining
 human finitudes as destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology>
 towards attaining successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-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/⁸³reference-of-thought for a
 coherent grasp and aligning with the organic mental origination as of ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-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-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-
 desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic marked by
 incoherence of contemplative mindset/⁸³reference-of-thought development in the midst of the
 technical world as rather literally ‘hurling along’ prospectively prospectively-underdeveloped-
 Being-as-of-unexpanded-ontological-framework; and so as reflected by
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment <amplituding/formative—
 epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as of ‘the concatenation of
 intemporal-projection inextricably with derived-denaturing¹⁶-deprojections-in-distractiveness-

of-intemporal-projection'. Consider a metaphysics-of-absence-(implicated-epistemic-veracity-of-⁹¹ nonpresencing-<perspective-ontological-normalcy/postconvergence>) elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-mentatively/structurally/paradigmatically have degenerative effect on such an animistic social organisation wherein this isn't enhancing of the society's social organisation and relations and will be possibly disruptive. This example isn't that farfetched as anthropological evidence of such cases abounds with many native societies so disrupted by culturally alienating positivistic material diffusion. Human material/technical development and corresponding mentality as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ 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-⁸³ reference-of-thought with respect to our positivism-procrypticism registry-worldview/dimension' is by itself a preconverging-de-mentating/structuring/paradigming basis for human vices-and-impediments¹⁰⁵ whether at a micro-level interactional or macro-level social and political preconverging-de-mentating/structuring/paradigming basis, notwithstanding our inclination for <amplifying/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴ where what passes as profound is our temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of intersolipsistic intemporal projection of intrinsic-reality/ontological-veridicality; with mental-dispositions rather geared towards temporal extricatory preconverging-de-mentating/structuring/paradigming as of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in preconverging-entailment,~~ rather than intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming as of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in {preconverging-disentailment-by}—postconverging-entailment~~ 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-or-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>¹⁰⁰ 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-or-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 antinihilism¹⁰⁰ of Being' as of rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism to attain base-institutionalisation-universalisation, which requires the same as of ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism to attain ¹⁰³universalisation-non-positivism/medievalism, which requires the same as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism to attain positivism-procrypticism, and which prospectively requires the same as of preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism to attain deprocrypticism! The notion of ⁸³reference-of-thought-as-to-preconverging/postconverging-de-mentating/structuring/paradigming—ontological-performance⁷²-<including-virtue-as-ontology> as being a wholly internal process of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment, highlighting 'the concatenation of intemporal-projection inextricably with derived-denaturing¹⁶-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ and the latter in relative shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹/distractiveness', implied with regards to Being underdevelopment across the <cumulating/recomposuring-attendant-ontological-contiguity >-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-process⁶⁸ 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 denaturing¹⁶ 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-teleology⁹⁹ to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>’ rather than moving ahead of human blithe and their platitudes, and construing the real possibility of human emancipation as of a prospective opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹; as the masses-defined-as-non-specialists can effectively be ‘tolerated’ to be

ignorant as of the focussing possibility of human limited-mentation-capacity but that which is duty bound to a human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ domain/specialism beyond-just-an-institutional-construct-but-existentially is morally-and-intellectually bound to spearhead the effective development of that Being domain/specialism and not be involved in dithering, and so as of an intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming.] END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance⁷²-<INCLUDING-VIRTUE-AS-ONTOLOGY>) prelogism⁷⁸ at worst implies an ad-hoc problem of defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance, while postlogism⁷⁷ implies a fundamental defining being/existential/ontological/axiomatic-construct problem of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, that is inherently in circularity/recurrence/repetition/repeatability¹⁰ thus requires ontological-reconstituting-as-to-conflatedness¹³. postlogism⁷⁷ is thus an expansive construct developing into conjugated-postlogism⁷⁷ associated with endemising/enculturating social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as mental-

dispositions finalities/determinations inducing disjointedness-as-of-⁸³reference-of-thought-as-misappropriated-meaningfulness associated with procrypticism. Prelogism⁷⁸ even when ontologically-flawed can be compared to the defect arising using a ‘correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’ (appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³) for aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements (to derive ⁵⁶meaningfulness-and-teleology⁹⁹) but in doing so aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements wrongly (construed as using the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’ wrongly) which specifically speaks of the possibility of reusing the ‘same correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’ as same appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³ (notwithstanding the specifically flawed aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements) for producing veridical ⁵⁶meaningfulness-and-teleology⁹⁹. While postlogism⁷⁷ is akin to the ‘defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself’ (⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>) besides the ‘specific act of aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements’ for producing veridical ⁵⁶meaningfulness-and-teleology⁹⁹, and speaks to a fundamental flaw that is bound to circularly/repetitively/recurrently give erroneous aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-

measurements given the fundamentally incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements. postlogism⁷⁷ thus speaks of the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵ in producing ⁵⁶meaningfulness-and-teleology⁹⁹, thus divulging a ‘⁸³reference-of-thought existentialism construct defect’ that is comprehensively devolving all across the given ‘⁸³reference-of-thought existentialism construct’, i.e. construed variously as of the registry-worldview/dimension ⁵⁶meaningfulness-and-teleology⁹⁹ ‘implied specific teleological differentiation/scission/variance/disambiguation’ as to its prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold¹⁰² implied relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought), and so as of the contending-reference (meaningfulness ‘implied teleological construct’), the ontological-reference (meaningfulness ‘implied being/existential construct’), the meaningful-reference (meaningfulness ‘implied contextualisation construct’), the anchoring-of-meaning (meaningfulness ‘implied operant construal’) and the apriorising–registry (meaningfulness ‘implied basic defining construct’ in terms–as-of-axiomatic-construct of logical-dueness/profile/presumptuousness/assumptions/value-reference/teleology⁹⁹). This elucidation of postlogism⁷⁷ in comparison with the implications of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements provides a comprehensive insight about the underlying ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> associated with postlogism⁷⁷-as-of-¹¹compulsing–nonconviction/madeupness/bottomlining-<‘<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-

ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness> and its social derivation as conjugated-
 postlogism⁷⁷/preconverging-or-dementing²⁰-integration as of relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought. That apparently minor twitch in the ‘defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements’ (⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁸>) is ‘a covert negative vista’ that wrongly undermines/dismantles
 ‘inherent/preceding intrinsic-reality/ontological-veridicality
 ‘imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~duced-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> as to existence-potency³⁹~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-thinking²¹-⁸³reference-of-thought in relative-ontological-
 completeness⁸⁷ as depth-of-thought’), and so because the ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is existentially being
 related to as if it is of appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³ with all
 the derived corresponding implications with respect to perverted representation of
 meaningfulness as well as teleologically-degraded/preconverging-or-dementing²⁰-
 reflexive/entailing-teleology⁹⁹al-differentiation implications, given that all the ‘apriorising-
⁸³reference-of-thought-elements/apriorising-registry-elements (out of attendant-ontological-

contiguity⁶⁷ ~ educed—existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-⁸¹ devolving-as-of-instantiative-context>’ which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ falsely/deceptively induced by the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > (defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself) lead to a first-order faulty-mentation-procedure-deception-or-urge⁴³ as perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > (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-supererogation⁹⁶ of infinite deception possibilities with respect to the infinite possibilities of ‘perfect ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶’ on the false basis of the perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > (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-teleology⁹⁹’

(aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements) based on the perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> (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/repeatability¹⁰ 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-dementing²⁰—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought’ in relation to ‘correct aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’ reflected as postconverging-or-dialectical-thinking²¹—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought, likewise ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> related to as being of appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³ wrongly undermines/dismantles the ‘existential ⁵⁶meaningfulness-and-teleology⁹⁹’ implied by ‘inherent/preceding intrinsic-reality/ontological-veridicality ‘imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-

instantiative-context> as to existence-potency³⁹~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-thinking²¹⁻⁸³reference-of-thought in relative-ontological-
 completeness⁸⁷ as depth-of-thought’), and such ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is ‘reflected as
 preconverging-or-dementing²⁰-apriorising-psychologism/unsoundness-or-ontological-bad-
 faith/inauthenticity⁶⁴-of-⁸³reference-of-thought’ in relation to veridical ‘existential
⁵⁶meaningfulness-and-teleology⁹⁹’ reflected as postconverging-or-dialectical-thinking²¹-
 apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-
 thought. The critical importance of highlighting ‘inherent/preceding intrinsic-
 reality/ontological-veridicality’ here as ‘imbricatedness/threadedness/recomposuring as of
 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought-⁸³devolving-as-of-instantiative-context> as to existence-
 potency³⁹~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-thinking²¹⁻⁸³reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-
 thought’) has to do with the fact that the language (say technical terminology for architecture)
 for construing ⁵⁶meaningfulness-and-teleology⁹⁹ (purposeful architectural
 aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-
 measurements) is equally available to both the appropriateness-of-⁸³reference-of-thought-as-of-
 conflatedness¹³ (correct

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) and the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> (defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) for expression as aposteriorising/logicising/deriving/intelligising/measuring-
purpose—of-obtained-measurements due to the ‘covert negative vista’ of the ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as well as derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> (derived relation to the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements as being ‘correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements’). Thus technically speaking all elocution associated with the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements for the aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-
obtained-measurements (perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>), as
⁵⁶meaningfulness-and-teleology⁹⁹ is de-mentatively/structurally/paradigmatically constrained as
to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-
apriorising-psychologism>, as from candidly/candour-capacity perspective. The implication

being that de-mentatively/structurally/paradigmatically ⁸³reference-of-thought (grandest-axiomatic-construct) in effect in its soundness or unsoundness induces devolving sound or unsound ⁵⁶meaningfulness-and-teleology⁹⁹; with appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³ de-mentatively/structurally/paradigmatically implying ‘appropriate devolving ⁵⁶meaningfulness-and-teleology⁹⁹ of reference’, ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> de-mentatively/structurally/paradigmatically implying ‘perverted devolving ⁵⁶meaningfulness-and-teleology⁹⁹ of reference’ and derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> de-mentatively/structurally/paradigmatically implying ‘derived-perverted devolving ⁵⁶meaningfulness-and-teleology⁹⁹ of reference’. (Hence the circular-pervasiveness reflex by which a registry-worldview always resets its ⁵⁶meaningfulness-and-teleology⁹⁹ as neuter/conviction-as-to-profound-supererogation⁹⁶-or-postconverging-or-dialectical-thinking²¹-apriorising-psychologism and so even at the point of its underlying demonstrated incompleteness-of-⁸³reference-of-thought behind its perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> is nothing but ‘a flawed <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ exercise’, and revealed so by the prospective/transcending/superseding registry-worldview.) This technically highlights two issues, the inherent ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> and the registry-worldview/dimension relative-ontological-incompleteness⁸⁸-

induced, -‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶’
 <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-
 apriorising-psychologism>’, that induces a derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; in the sense that
 while a relative-ontological-incompleteness⁸⁸-induced, -‘threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶’<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>’ as the non-positivism/medievalism mindset/⁸³reference-of-thought will
 certainly be enabling for a non-positivism/medievalism type of ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> like notions-and-
 accusations-of-sorcery to arise in circularity/recurrence/repetition/repeatability¹⁰ (as-of-
 ‘perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-syncretising-and-
 subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing’) in a non-positivism/medievalism social-setup, a
 positivistic mindset/⁸³reference-of-thought prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought makes it impossible by its ‘rational-empiricism/positivising
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-
 as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-
 apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-
 prospective-⁵⁶meaningfulness-and-teleology’) ⁸³reference-of-thought’, likewise a
 mindset/⁸³reference-of-thought of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-

thought is all too ready to endemise/enculturate the possibility of psychopathy and social psychopathy arising in circularity/recurrence/repetition/repeatability¹⁰ (as-of-‘perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-syncretising-and-
 subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing’) given its relative-ontological-incompleteness⁸⁸-induced,-
 ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰-
 apriorising-psychologism>’ such that it is a mindset/⁸³reference-of-thought of
¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-
 ‘³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-
 disentanglement-by}—postconverging-entailment) (also referred to as ¹⁸deprocrypticism-or-
 preempting—disjointedness-as-of-⁸³reference-of-thought), preempting procrypticism, so
 construed by ‘notional~deprocrypticism ontologically-perspectival-elevated/pedestaling-as-
 postconverging-or-dialectical-thinking²¹-differentiation-as-of-supratransversality-<in-
 sublimating-existential-eventuating/denouement>~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-teleology⁹⁹ }
of ⁸³reference-of-thought' that is effectively the de-mentative/structural/paradigmatic
ontological resolution given its ontological-completeness-of-⁸³reference-of-thought. This notion
of human growing/developing prospective relative-ontological-completeness⁸⁷-of-⁸³reference-
of-thought as of diminishing-human-epistemic-abnormalcy-or-preconvergence³¹ from
recurrent-utter-uninstitutionalisation, base-institutionalisation, ¹⁰³universalisation, positivism
and prospectively deprocrypticism, as successive <amplifying/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-completeness⁸⁷—unenframed-
conceptualisation 'successive shifting in the curve-of-prospective-relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought of human ⁵⁶meaningfulness-and-teleology⁹⁹' (rather
than a naïve construal based on ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
enframed-conceptualisation as successive additions which will wrongly imply an improvement
along the same 'curve-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
of human ⁵⁶meaningfulness-and-teleology⁹⁹') wherein going by the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as ⁸³reference-of-
thought comparison, the implication is one of successive 'transformative
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' (successive
transformative ⁸³references-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-supererogation⁹⁰) 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-teleology⁹⁹ from the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions ⁸³references-of-thought), together with an underlying recurrent postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’-imbued-<contextualising/existentialising—attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>)} issue with the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions ⁸³references-of-thought as of their prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought (due to ‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’); highlighting the notion of defectiveness in successive transformative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as corresponding to perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/postlogism⁷⁷-and-conjugated-postlogism⁷⁷ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Consider for instance (with regards to human growing/developing prospective relative-ontological-completeness⁸⁷⁻⁸³reference-of-thought), the historical transformation of ⁵⁶meaningfulness-and-teleology⁹⁹ associated with the development of human astronomical instruments, as from objects for religious calculations such as astrolabes to the development of telescopes today rather for advanced astronomical science

mirroring a corresponding human ~~amplifying/formative-epistemicity~~totalising~renewing-
realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-~~by-a-
renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-
of-prospective-⁵⁶meaningfulness-and-teleology~~ } as of the successive institutionalisations.
This explains the peculiar mimetised-preconverging-or-dementing²⁰-apriorising-psychologism
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology⁹⁹ we'll construe for instance of a non-positivism/medievalism mindset/⁸³reference-of-
thought that doesn't register positivistic meaningfulness ⁸³reference-of-thought and likewise
prospectively such a construal will have our present placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹ as of priorly unsoundness-or-
ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/preconverging-or-dementing²⁰-
apriorising-psychologism by its positivism-procrypticism ⁸³reference-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-completeness⁸⁷—unenframed-conceptualisation.
Correspondingly, from the vantage position of our present positivising/rational-empirical
ontological-completeness-of-⁸³reference-of-thought with respect to a non-
positivism/medievalism worldview, we can garner an insight of the threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-~~as-to-'attendant-
intradimensional'~~-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
psychologism> of the postlogism⁷⁷-and-conjugated-postlogism⁷⁷ in a non-
positivism/medievalism setup, wherein faced with arguments of the sort who is the sorcerer,

how are they using their sorcery, etc., speaking of the non-positivism/medievalism relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>’ (given that sorcery doesn’t exist, going by the insight of positivistic prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought whereas the non-positivism/medievalism registry-worldview/dimension is ridden with a whole complexity of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> construct of notions-and-accusations-of-sorcery⁵⁶meaningfulness-and-teleology⁹⁹ as its preconverging–de-mentating/structuring/paradigming of circularity/recurrence/repetition/repeatability¹⁰ (perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-syncretising–and–subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing). This insight can equally be drawn prospectively in our positivism–procrypticism registry-worldview/dimension faced with its postlogism⁷⁷-as-of-¹¹compulsing–nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> with regards to the limits of a registry-worldview’s/dimension’s
 institutionalisation (whether base-institutionalisation, ¹⁰³universalisation and positivism
 eliciting respectively the uninstitutionalised-threshold¹⁰² 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 ⁸³reference-of-thought in its <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 (as metaphysics-of-presence-<implicated-‘nondescript/ignorable-void’¹⁰²-as-to-⁷⁹presencing—
 absolutising-identitive-constitutedness): illusion-of-the-present/present-consciousness/mirage)
 is representing itself as ‘postconverging-or-dialectical-thinking²¹-apriorising-psychologism and
 dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-
 worldview’s/dimension’s ⁸³reference-of-thought, as of the ontological-
 normalcy/postconvergence epistemic-or-notional~projective-perspective, it is ‘preconverging-
 or-dementing²⁰-apriorising-psychologism and dialectically/contendingly out-of-phase’. The
 reason for the ontologically defective <amplituding/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ is that all registry-
 worldviews/dimensions ⁸³reference-of-thought ‘tend to convention’ and in so doing close the
 ‘existential frame-of-ontology/meaningfulness (which is the transcendental-
 enabling/sublimating/supererogatory~de-mentativity)’ in their conventioning, and thus to the
 exclusion of prospective ontological profoundness of ⁸³reference-of-thought. Thus all registry-
 worldviews/dimensions had hitherto been <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’ -with-regards-to-

prospective-apriorising-implications>). However human existential closure of meaningfulness as conventioning doesn't supersede but is rather superseded by existential ontological-veridicality, explaining the susceptibility of registry-worldviews/dimensions ⁸³references-of-thought to be transcended/superseded with human limited-mentation-capacity-deepening⁵³ expansion of ontological-depth as increasing ontological-completeness-of-⁸³reference-of-thought (or reducing relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰—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-teleology⁹⁹ whereas its transcending/superseding by the prospective registry-worldview/dimension exposes psychically that it is rather 'decandored and oblongated' with respect to more profound prospective/transcending/superseding ⁵⁶meaningfulness-and-teleology⁹⁹. A further example will be say 'the God-of-plane' type of articulation wherein such a base-institutionalisation as of animistic social-setup which is not positivistic (not the case of non-positivistic as medieval) is psychically 'candored and straight' with itself in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ (its metaphysics-of-presence-<implicated-'nondescript/ignorable—void⁶⁰'-as-to-⁷⁰presencing—absolutising-identitive-constitutedness)) and goes on articulating ⁵⁶meaningfulness-and-teleology⁹⁹ even in the new existential transcendental/superseding contextualisation in terms—as-of-axiomatic-construct of the doubly-prior/transcended/superseded base-institutionalisation/animistic registry-worldview/dimension. Given such a state of <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, the notion of generating ⁵⁶meaningfulness-and-teleology⁹⁹ from the ontological-normalcy/postconvergence epistemic-

or-notional~projective-perspective priorly implies a requisite psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring, and so by ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. While
 excluding any exercise of elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
 ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ since
 the latter is only appropriate in the instance of prospective relative-ontological-completeness⁸⁷-
 of-⁸³reference-of-thought; as the base-institutionalisation (animistic) prior relative-ontological-
 incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing¹⁰–apriorising-psychologism>’ puts into question the
 very first and absolute
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
⁵⁶meaningfulness-and-teleology⁹⁹ (‘attendant–ontological-contiguity⁶⁷~duced–
 existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> as to existence-potency³⁹~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-teleology⁹⁹ construal’) with
 respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-
 uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵.

Equally we can imagine that making a positivistic argument in the midst of a non-
 positivism/medievalism setup will seem ‘deranged’ from their perspective and their mental

orientation will be geared to their traditional sense of meaning and living as absolutely defining, but then the ‘center’ had moved from their world (from non-positivistic as base-institutionalisation/animistic or medieval preconverging-or-dementing²⁰–apriorising-psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking²¹–apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism–procrypticism relationship to its postlogism⁷⁷ that includes psychopathy and social psychopathy will apparently not make any sense to our present but then ontologically our present is now decentered as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ –<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism>, though our mental-reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-or-dementing²⁰–apriorising-psychologism as well. However, to the extent that it is ‘not such <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ inclinations’ that drove human registry-worldview’s/dimension’s institutionalisations and resolved uninstitutionalised-threshold¹⁰² from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ¹⁰³universalisation–non-positivism/medievalism to positivism–procrypticism (as by reflex the temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) extrication in any registry-worldview/dimension with no upholding of transcendental possibilities), to that extent the intemporal-disposition should rather construe/conceptualise its intemporal-disposition as the tip of human transcendental institutionalisation possibility and thus inherently that it transversally takes precedence over human temporal complexes (and such a ‘transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-

apriorising/axiomatising/referencing¹⁰¹ confliction' resolved intemporally by prospective
~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ and secondnaturing. This
 actually explains the inevitable contrariety involved in the making of transcendental human
 progress involving a prior/transcended/superseded ⁸³reference-of-thought and a
 prospective/transcending/superseding ⁸³reference-of-thought; given the blunt fact that 'there is
 no untransvaluated-temporal-intemporality⁵²' and pretences of inevitability of human progress
 without need for intemporal projection are falsehoods 'arising as temporal/shortness-of-
 register-of-⁵⁶meaningfulness-and-teleology⁹⁹ distraction' with respect to the
 institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ 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
~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ 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
~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ is much more than a
 notion associated with the positivistic registry-worldview/dimension (as has naively been
 traditionally implied when conceptualising that empirical ⁵⁶meaningfulness-and-teleology⁹⁹ is
 the sole purview of the rational-empiricism/positivism registry-worldview/dimension failing to
 recognised that all other registry-worldviews/dimensions are actually empirical but differ as to

interpretation of empirical perception whether as to a magical, cultic or other non-positivising interpretation of empirical manifestation) but speaks of ‘the central human epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual heuristic drive’ defining as to preconverging/postconverging–de-mentating/structuring/paradigming ⁵⁶meaningfulness-and-teleology⁹⁹ the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions (however sublimatingly inefficient in relative-ontological-incompleteness⁸⁸ and sublimatingly efficient in relative-ontological-completeness⁸⁷ as from ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection); given that with corresponding shallow to limited-mentation-capacity-deepening⁵³, as institutionalising <amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ successively induce more and more profound ‘mimetic-echoiness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoiness/existence-in-reverberation/existence-potency³⁹~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 <amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹ going by their given limited-mentation-capacity. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and transcendental-enabling/sublimating/supererogatory–de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on ‘an effective reality basis that human limited-mentation-capacity-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-teleology⁹⁹ as transcendence; in contrast to the mere aestheticisation of
abstract dialecticism or analogy/mere-analogising speaking thus of human sublimation-
educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-
self-becoming-as-of-‘existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence⁹⁵. As knowledge conception as contrasted to
sovereign conception, ‘transcendence and transcendental-
enabling/sublimating/supererogatory~de-mentativity doesn’t recognise any human discreet
primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is
the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in
deciding that gravity is about 9.8 m/s² on earth since intrinsic-reality imposes that idea and the
corresponding knowledge construction and organisation where intrinsic-reality is ascendant is
rather based on an ‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative
intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory~de-mentativity. This is not to be confused with sovereign
constructions and organisations driven by human sovereign choices such as political choices or
marketing choices or other sovereign choices based on practices and habits. The latter are
social-scientific (besides the previous notion of social-scientific referring to intrinsic social
reality transcendental-enabling/sublimating/supererogatory~de-mentativity), with respect to
transcendental-enabling/sublimating/supererogatory~de-mentativity
construals/conceptualisations only as of existence-in-its-mimetic-echoiness as inclusive of the
human condition, i.e. human existential sovereign choices of ⁵⁶meaningfulness-and-teleology⁹⁹
as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of
the ⁵⁶meaningfulness-and-teleology⁹⁹ itself’ but ‘rather as of the veracity/ontological-pertinence

of the reality of the human sovereign choices as of themselves as humans values independent of their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of human condition', and so with respect to ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, 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-ontological-coherence_or_superseding-oneness-of-ontology as of human subpotent knowledge. Sovereign constructs can as such be construed beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁹ to stifle the possibility of intrinsic-reality/ontology of the social, construed as ontology/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity knowledge, from arising. This insight explains why all deferential-formalisation-transference are only of pertinence as they justify and are derived from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity conceptualisations, and collapse when they fail that test. For instance, notions such as arguments from authority are useful in ensuring social efficacy but when authority is demonstrated as relatively fallacious, it then has no pretence to the sanctity of not being undermined. Ultimately, the veridical nature of knowledge beyond 'institutionalised-being-and-craft' (as established by prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) to prospective transcendence-and-sublimity/sublimation/supererogatory-de-

mentativity is not as an exercise of ‘logical mere convincing’ as of social-aggregation-enabling about what is knowledge and appropriate, but rather as a critical exercise of channelling of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as secondnaturing institutionalisation percolation-channelling-<in-deferential-formalisation-transference> to elicit the necessary positive-opportunism—of-social-functioning-and-accordance⁷⁵ for prospective institutionalisation as skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) towards the intemporal/longness-of-register-of-meaningfulness. The fact is as construed by the Galileos, Corpernicus, Diderots and others of the world, transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) necessarily carries a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’ to deal with the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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~conflatedness¹³ of

notional~deprocrpticism deneuterising¹⁷—referentialism’ reflected by metaphysics-of-absence-~~<implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-ontological-normalcy/postconvergence>~~ in the conception of ⁵⁶meaningfulness-and-teleology⁹⁹ 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 ~~<cumulating/recomposuring-attendant-ontological-contiguity >~~-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~deprocrpticism 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-drag³⁴ 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-drag³⁴ its conventioning limits as absolutely ontological, Copernicus and Galileo are paradoxically construed as ontologically-impertinent. This highlights that a registry-worldview’s/dimension’s construes in ~~<amplituding/formative-~~

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
its conventioning limits as being the absolute ontological determinant of ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>, and that ⁵⁶meaningfulness-and-teleology⁹⁹ as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the ‘intellectual projection’ choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ as of prospective ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought with regards to our positivism—procrypticism, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁵¹nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ for the conception of ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁵ naively construed <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ mental-reflex as the absolute ontological determinant of ⁵⁶meaningfulness-and-teleology⁹⁹ 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 institutionalisation⁸⁸ reference-of-thought. This explains why fundamentally most human transcendental ideas of progress have been re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–<imbued-postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional~deprocrypticism-prospective-sublimation>⁹⁰ ideas which ‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>’ weren’t fundamentally a ‘direct convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big picture of the-Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity, however unintelligible, as a prospective institutional percolation-channelling-<in-deferential-formalisation-transference> exercise as validated by ultimate <amplifying/formative–epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ with subsequent corresponding formalisation and secondnaturing. The point of this construal/conceptualisation is inevitably equally along the same lines. In fact, it can be further contended going by the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor that ‘human knowledge is necessarily a secondnaturing construction’ and not an ‘intemporal-disposition construction’ as the latter will wrongly imply that we are only intemporal-as-longness-of-register-of–⁵⁶ meaningfulness-and-teleology⁹⁹, which is obviously false since we are temporal-to-intemporal by our mental-

disposition and our virtue with the notional~deprocrpticism registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche and institutionalisation, and not an artificial projection that is not real and hence will be ineffective and circular as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-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-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶.

[The notion of ‘beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶’ as used herein goes beyond the notions of ‘consciously’ or ‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶’ speaks of the mental state as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> by its relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought at the point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (also referred to as ‘uninstitutionalised-threshold⁰²’) where the mental-disposition/mindset/⁸³reference-of-thought is rather emphasised as being in ‘a state of relative incapacity’ rather than one of full-conscious-capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just ‘conscious’ or ‘unconscious’, the notion of beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ implies ‘conscious’

and/or 'unconscious' as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ ~~<as-to-'attendant-intradimensional'-prospectively-~~
~~disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>~~ at the
 uninstitutionalised-threshold¹⁰² of a registry-worldview/dimension whether with regards to
 retrospective or prospective transcendental analysis. For instance say in a non-positivistic as
 medieval or animistic/base-institutionalisation social-setup someone accused another of
 sorcery. It is hardly the case that we can absolutely say they committed a conscious immoral act
 with their accusation of sorcery since the ontological-completeness-of-⁸³reference-of-thought as
 knowledge-framework available to them doesn't enable their full conscious appraisal of such a
 judgment call as they are in an insecure-certitude-by-uncertainty-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-discomfort-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, then they are effectively relatively conscious with respect to their action as a
 dishonest/deceitful/immoral act even though beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-preconverging-existential-extrication-as-of-existential-unthought>⁶. Of course, where
 supposed someone from a positivistic social-setup found themselves in such a non-positivistic
 social-setup and equally proffered such an accusation of sorcery, then their conscious
 immorality is fully engaged as being in full-conscious-capacity with respect to their deception
 going by their positivistic prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought that supersedes superstitions including notions-and-accusations-of-sorcery. By
 extension, psychopathic/postlogic induced deception can only be construed as beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ as when eliciting ignorance (as of 'lack of constraining social
¹⁰³universal-transparency¹⁰⁴ ~~<transparency-of-totalising-entailing,-as-to-entailing-~~

<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷ } of the psychopath's mental-disposition of postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-(~~<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'~~-of-the-~~'attendant-intradimensional-ontologising'~~-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>)), and while construed as beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ as when eliciting affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, is not disculpating. Ultimately, going by the very decisiveness of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as it leads to 'lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸)', associated with the successive uninstitutionalised-threshold¹⁰² states, the notion of 'human beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶' is actually in the bigger picture the larger determinant of manifest human vices-and-impediments¹⁰⁵ as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions 'registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵' inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Whereas the notion of human conscious vices-and-impediments¹⁰⁵ as of defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-

⁹⁶supererogation of the registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance is mostly able to arise incidentally 'within the scope' of the registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵' as beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ of the registry-worldview/dimension uninstitutionalised-threshold¹⁰²; as social ¹⁰³universal-transparency¹⁰⁴ <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁸ > is a strong inherent deterrent of human temporality⁹⁸/shortness and enabler of human intemporality⁵²/longness (explaining why knowledge is truly virtue), even though at the uninstitutionalised-threshold¹⁰² of such knowledge-as-virtue arises the temporal-dispositions denaturing¹⁶ its ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. This nature of 'registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵' as induced beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ as of registry-worldview/dimension uninstitutionalised-threshold¹⁰² explains why fundamentally issues of ⁸³reference-of-thought defect or ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> point more decisively/fundamentally as to their resolution as aetiologistion/ontological-escalation towards the need for ontological-completeness-of-⁸³reference-of-thought as to the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations-in-superseding-their-corresponding-uninstitutionalisation with regards to base-institutionalisation-superseding-recurrent-utter-uninstitutionalisation, ¹⁰³universalisation-superseding-universalisation,

positivism-superseding-non-positivism/medievalism and prospectively deprocrypticism-superseding-procrypticism. Thus de-mentatively/structurally/paradigmatically, this is the supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing associated with intemporality⁵²/longness and construed as ‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’ since it is ‘not equable’ with the relative shallowness as temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ in intradimensional construal of ⁵⁶meaningfulness-and-teleology⁹⁹ but projects directly in grasping fundamentally the issue of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and the corresponding virtue-as-ontology implications; as insightfully, an arising issue of accusation of sorcery in non-positivism as medieval or animistic setting is more fundamentally/de-mentatively/structurally/paradigmatically as of aetiologisation/ontological-escalation a question of their relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as it endemises/enculturates such notions as its vices-and-impediments¹⁰⁵ and the same approach applies to our state of positivism-procrypticism involving ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought-as-misappropriated-⁵⁶meaningfulness-and-teleology⁹⁹ as it endemises/enculturates ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> of positivistic meaningfulness as vices-and-impediments¹⁰⁵ requiring its preemption by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation.]

This effective realism as of rational-realism is the requisite insight in understanding how supposedly re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ 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-of-⁸³reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the ~~amplifying/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ towards the path of its transcendence; as notions and ideas of the prospective ⁸³reference-of-thought gradually creep over those of the prior ⁸³reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common ⁸³reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common ⁸³reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common ⁸³reference-of-thought in terms-as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory~de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of thought; as explanations for the cure will still be advanced in terms-as-of-axiomatic-construct of the old ⁸³reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance until there is critical transference into the new registry-worldview's/dimension's ⁸³reference-of-thought.

~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview ⁸³reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposeure-<as-to-⁴⁶historiality/ontological-eventfulness⁸³/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>>, 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-drag³⁴ mechanism by which re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking⁸³-'projective-insights'/'epistemic-projection-in-conflatedness⁸³'-of-notional~deprocrypticism-prospective-sublimation>⁹⁰ transcendental ideas

(transcendental in terms-as-of-axiomatic-construct of putting in question the prior <amplituding/formative-epistemicity>totalising/circumscribing/delineating⁸³reference-of-thought-⁸⁴devolving, beyond just novel ideas within the same⁸³reference-of-thought), whether by diffusion or internal transformation, come to be dominant when ontologically pertinent; as even the ‘moulting’ intellectual/emancipator, beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶, is coming from a point of habitation with prior traditional ideas (consider the case of Newton with alchemic notions), wherein acceptance of the new ideas they are purporting only comes after an unconscious process of suspicion and denial of such nagging new ideas until they arrive at a firm point of supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism before admitting to themselves the possible veracity/ontological-pertinence of the ideas, and so as their very own <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ which makes it unsurprising that even socially <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ is a necessary process for the ultimate acceptance of prospective <amplituding/formative-epistemicity>causality⁹-as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁷ as this subsumes-as-supplant-(as-of-the-more-profound-construal-of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸-of-reference-of-thought-⁸devolving-as-of-instantiative-context>) the prior <amplituding/formative-epistemicity>causality⁹-as-to-projective-totalitative-implications-of-prospective-⁵nonpresencing,-for-explicating-ontological-contiguity⁶⁷. It is hardly the case of just a direct intemporal sense of⁵⁶meaningfulness-and-teleology⁹⁹ transference of transcendental notions.

The bigger point being that the construal/conceptualisation of transcendental ideas is not necessarily validated by their immediate recognition, a notion the would-be intellectuals/emancipators should be of a ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ consummated/forfeiting posture’, but rather as providing fodder in the competitive ideas assuring human progress with emphasis rather with respect to crossgenerational import (prospective-institutionalisation ~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶ meaningfulness-and-teleology⁹⁹ } as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or Diderot and others of their inclination were naïve to think that their initiatives will immediately lead to a positivistic transformation of society but they certainly had a cynical sense of crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁶). This equally explains why in all epochs, however different the nature, there is an inherent temporal mental-disposition abhorrence of transcendental ideas as putting into question the present and present interests (for instance, even the industrial revolution when considered as actually generating material wealth was poorly perceived by many trade guilds). It is only the ‘imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity⁶⁷ ~educated—existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷ -of-⁸³ reference-of-thought-³⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹ ~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-thinking²¹⁻⁸³ reference-of-thought in relative-ontological-

completeness⁸⁷ as depth-of-thought') that allows for 'a relative teleological-
 differentiation/scission/variance/disambiguation of ⁸³references-of-thought' as to what the
 appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³ (correct
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements) and the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> (defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements) truly are, and the implications thereof with regards to ⁵⁶meaningfulness-and-
 teleology⁹⁹ (purposeful architectural
 aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-
 measurements). Without the notion of 'imbricatedness/threadedness/recomposuring as of
 attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-
⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-
 potency³⁹~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-thinking²¹-⁸³reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-
 thought', so-undertaken as of ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation), the new ⁵⁴logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as
 'supplanting-conviction-as-to-profound-supererogation⁹⁶—of-'attendant-intradimensional'-
 postconverging/dialectical-thinking²¹—apriorising-psychologism re-engaging reflex' (as
 prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-

intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at>) will simply skip the notion of any ⁷⁴perversion-
 of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and ‘prelogism⁷⁸-as-
 of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-
 intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> re-engaging reflex’ (undertaken as elaboration-as-
 to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
 attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-
 contiguity⁴⁰) inducing a ‘wrongly-projected decontextualising-
 unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
 construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁹⁰–apriorising-psychologism>⁸³ reference-of-thought’
 in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰—
 <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’), thus de-mentatively/structurally/paradigmatically
 upholding the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> associated with postlogism⁷⁷ and its derived implications as conjugated-
 postlogism⁷⁷ whether as ignorance (unconsciously), affordability (expediently) or

opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-
 aggregation/temporal-enculturation-or-temporal-endemisation (consciously); and with the
 corresponding existential circularity/recurrence/repetition/repeatability¹⁰ of the postlogism⁷⁷
 and conjugated mental-projections implied, involving temporality⁹⁸/shortness in denaturing¹⁶
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶
 towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/supererogatory~de-mentativity’, and so to the point that it
 is upholding postlogism⁷⁷ and conjugated-postlogism⁷⁷ as socially-functional-and-accordant⁹³.
 On the other hand, intemporality⁵²-as-longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹
 aetiologisation/ontological-escalation, can supersede the above ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> phenomena as of its
 derived vices-and-impediments¹⁰⁵ implications, as veridically validated by intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-
 mentativity so-divulged by the ‘imbricatedness/threadedness/recomposuring as of attendant-
 ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰’
 <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~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-thinking²¹⁻⁸³reference-of-thought in relative-ontological-
 completeness⁸⁷ as depth-of-thought’) enabling social ¹⁰³universal-transparency¹⁰⁴’
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷>-or-understanding-of-

<amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁹⁷ -of-underlying-
 phenomena superseding grasp of social vices-and-impediments¹⁰⁵ as of the given
 transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-
 objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic,
 by its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring or social
 pivoting/decentering to reconstrue/reconceptualise ⁵⁶meaningfulness-and-teleology⁹⁹ as of
 prospective relative-ontological-completeness⁸⁷. The difference between postlogism⁷⁷
 (postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-
 {<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶ -<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>)) and prelogism⁷⁸ (prelogism⁷⁸-as-of-
 conviction,-in-profound-supererogation⁹⁶ -<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at>) can further be developed as such. Supposed there is a given context
 where the solution to additions of the
 aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-
 measurements (⁵⁶meaningfulness-and-teleology⁹⁹) taken involves rewards depending on how
 big is the number with the Donor not in a position to pay particular attention to the exact sums
 to be resolved if a character is in a position to fiddle with the implied sum to be resolved like
 deliberately using the defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-

measurements as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> (more like the ‘covert negative vista’ of the hidden-nature/unavailable social
¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁷⁷) of
 psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’
 (⁵⁶meaningfulness-and-teleology⁹⁹), A appropriately uses a correct
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements (appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³) 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-supererogation⁹⁶ and gives 9 as the answer, this doesn’t void
 logically re-engaging with A with respect to other sums in terms of
 aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-
 measurements to be undertaken (as to ⁵⁴logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) so long as A learns and
 understands the addition principle well. This instance of A’s ⁸³reference-of-thought where it is
 not perverted (correct
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements) but its ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁶ has failed because of A’s genuine incapacity for
 addition calculations is part and parcel (whether successful or not) of prelogism⁷⁸. Now
 supposed B is in a position and has the mental-disposition to covertly add 1 to any of the
 numbers measured and to be involved in the calculations to be undertaken before then
 calculating and so as to measurement (so-construed as use of a defective

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements speaking of B's ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹>) such that its calculations as
aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-
measurements (⁵⁶meaningfulness-and-teleology⁹⁹) is undertaken erroneously rather implying 6
+ 3 instead of 5 + 2 (with respect to the same correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as measurement
undertaken by A for subsequent calculation as 5+2) and then resolved correctly to be 9 as well
just as A did out of wrong calculation, fundamentally the idea of re-engaging with B for
solutions of additions (as to ⁵⁴logical-processing-or-logical-implication—supposedly-
apriorising-in-conviction-as-to-profound-supererogation⁹⁶) is flawed since B is not committed
due to its ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> (incorrect
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) to genuinely strive for correct answers (ontological-veridicality), and this
speaks of the possibility of B denaturing¹⁶ an infinite number of additional calculations (to the
extent where it is 'socially-functional-and-accordant⁹³' to do so, i.e. functionally possible in the
social context). Unlike the case with A having to do with A's addition ability but whose
⁸³reference-of-thought is not perverted, such that A's defect is a defect-of-⁵⁴logical-processing-
or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶
of the registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-
accordance, on the other hand B's defect is a Being/ontological/existential-defect, i.e. the
teleological disposition of B inherently carries the defect (to the point that B can be socially-

functional-and-accordant⁹³ while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not¹⁰³ universally transparent as a ‘negative covert vista’). Now supposed we are in a social context where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B. In the instance where C is ignorant of B’s Being/ontological/existential–defect, there is a possibility of re-engaging with C but only where B’s condition is exposed to it, but where the characters are not that ignorant but in any of the mental states (implying undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity of normal additionality with such a social-aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C (where B’s condition is not exposed to it), D, E and F or temporal-endemisation/temporal-enculturation of B’s condition for B, C (where B’s condition is not exposed to it), D, E and F. It should be noted that C (where B’s condition is not exposed to it), D, E and F technically speaking have a ‘derived-Being/ontological/existential–defect’ as well, and so to the point that they consciously perceive it can be socially-functional-and-accordant⁹³ to them wherein lack of ‘social¹⁰³ universal-transparency¹⁰⁴ -{transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness } which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’ however ad-hoc as conjugated-postlogism⁷⁷, i.e. as to the conjugated-ignorance of C (where B’s condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B’s condition is not exposed to it) D, E and F, and conjugated-temporal-enculturation to B’s condition of B, C (where B’s condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged

logically with (as of ‘prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
 <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex’) on
 the basis that they will relay in circularity/recurrence/repetition/repeatability¹⁰ the defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion-and-
 derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-syncretising-and-
 subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing) elicited by B in terms-as-of-axiomatic-construct of B’s
 postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-
 {‘<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>} and C, D, E and F relative-ontological-
 incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing³⁰-apriorising-psychologism>’ that is ‘in-wait as of
 prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought defective ⁸³reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ to enable their conjugated-
 postlogism⁷⁷, where it is socially-functional-and-accordant⁹³ to do so. It should be qualified that
 postlogism⁷⁷ (psychopathy) and conjugated-postlogism⁷⁷ (as social psychopathy) are enabled,
 endemised and enculturated by the possibility of the phenomena being socially-functional-and-

accordant⁹³ without negative consequences to its agents so long as it is not socially¹⁰³ universally transparent, and so eliciting the respective temporality⁹⁸/shortness over the intemporality⁵²/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical⁵⁶ meaningfulness-and-teleology⁹⁹). Further more than postlogism⁷⁷ and conjugated-postlogism⁷⁷ being just passively socially-functional-and-accordant⁹³, a more active socially-functional-and-accordant⁹³ framework is often induced by extrinsic-attribution on the token of eliciting ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’. This is highly specific and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy (with regards to adult psychopathy or adult postlogism⁷⁷) wherein achieving the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism⁷⁷/psychopathy and/or conjugated-postlogism⁷⁷/social-psychopathy involves an insight about how ‘lack of constraining social¹⁰³ universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸ } of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > determines how prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds will act as of⁵⁰ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Besides and critically as well, in addition to this inherently induced faulty-mentation-procedure-deception involved with the state of postlogism⁷⁷-as-of-¹¹compulsing-

nonconviction/madeupness/bottomlining-⟨<decontextualising/de-existentialising~of-attendant-
 intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>⟩ and its protraction into conjugated-
 postlogism⁷⁷/social-psychopathy, postlogism⁷⁷ and conjugated-postlogism⁷⁷ is equally and
 decisively sustained socially by the accompanying inherent disposition to uphold the registry-
 worldview’s/dimension’s–⁸³reference-of-thought-for-social-functioning-and-accordance
 thereafter as of mechanical-knowledge (given that inevitably social confliction is bound to arise
 in the social-setup with the phenomena of postlogism⁷⁷/psychopathy and conjugated-
 postlogism⁷⁷/social-psychopathy), and as the mere recurrence of such social conflictions
 associated with the postlogism⁷⁷/psychopathy and conjugated-postlogism⁷⁷/social-psychopathy
 characters might ultimately jeopardise the registry-worldview’s/dimension’s–⁸³reference-of-
 thought-for-social-functioning-and-accordance (even when other prelogism⁷⁸-as-of-conviction,-
 in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at⟩ minds do lack a social ¹⁰³universal-transparency¹⁰⁴-⟨transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷⟩ of the veridical postlogism⁷⁷/psychopathy and conjugated-
 postlogism⁷⁷/social-psychopathy underlying phenomena of perversion-and-derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as disontologising-perverted-outcome-sought-precedes-existentially-
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness).

In this regard, prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds generally adopt a generalising approach for determining ‘the overall registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any specific individual’ including psychopathic or conjugated-postlogism⁷⁷, and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism⁷⁷ behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of vicious postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>’ at childhood, the childhood psychopathy comes to grasp that ‘acts-and/or-narratives of vicious postlogism⁷⁷-as-of-

¹¹compulsing–nonconviction/madeupness/bottomlining–{<decontextualising/de-
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
 disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
 <contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}’
 as of ‘compensating directed pseudo-virtue acts-and/or-narratives’ will lead to relative social
 overlooking of the ‘postlogism⁷⁷-as-of-¹¹compulsing–nonconviction/madeupness/bottomlining-
 {<decontextualising/de-existentialising~of-attendant-intradimensional–
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>} vicious acts-and/or-narratives’; and so
 cultivating its deterministic <amplifying/formative–epistemicity>causality’~as-to-projective-
 totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁷⁷ faulty-mentation-procedure-deception ‘misconception of meaningfulness-and-
 virtue’. For instance, as highlighted further below where John in a ‘dereifying act’ spills water
 on a chair, his ‘misconception of meaningfulness-and-virtue’ involving such a mental-
 disposition of ‘compensating directed pseudo-virtue acts-and/or-narratives’ may be to do some
 house chore but rather in ‘crude behaviour manner’ that reveals an ad-hoc quest to re-establish
 the registry-worldview’s/dimension’s–⁸³reference-of-thought-for-social-functioning-and-
 accordance with others. The adult psychopathy personality development arising from this
 fundamental faulty-mentation-procedure-deception ‘misconception of meaningfulness-and-
 virtue’ at childhood, further evolves a long way with a constantly readjustment process to

ultimately enable the credulity for the registry-worldview's/dimension's⁸³ reference-of-thought-for-social-functioning-and-accordance at adult psychopathy, such that at adulthood social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness³⁷ } as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-reference-of-thought-⁸ devolving-as-of-instantiative-context> of its underlying postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>} often gets lost enabling its faulty-mentation-procedure-deception at adulthood. By derivation the subsequently induced conjugated-postlogism⁷⁷/social-psychopathy, as of human temporal-dispositions will exploit unconsciously (as ignorance), expediently (as affordability) or consciously (as opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) the lack of such social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness³⁷ } of the psychopathic/postlogism⁷⁷ ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and thus its own derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; wherein even in the

case of occasional elucidation of specific postlogism⁷⁷-set-of-narratives-and-acts of the psychopath as being rather of ¹¹compulsing–nonconviction/madeupness/bottomlining–
 {‘<decontextualising/de-existentialising~of-attendant-intradimensional–
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>} and preconverging-or-dementing⁷⁰–
 apriorising-psychologism, this does not necessarily transform the mental-dispositions of
 temporal-dispositions in their conjugation to psychopathic postlogism⁷⁷ as conjugated-
 postlogism⁷⁷ since the induced-deception is fundamentally of ⁸³reference-of-thought-
 elements/registry-elements (implied—logical-dueness-or-scape, profile-or-stature,
 presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), with the
 conjugated-postlogism⁷⁷ interlocutor as of ‘⁸³reference-of-thought—degraded-devolving-as-of-
 uninstitutionalised-threshold¹⁰²’, even when they recognised the specific postlogism⁷⁷-set-of-
 narratives-and-acts and are rather inclined to contend on the basis of the same flawed and
 deceptively-induced ⁸³reference-of-thought-elements/registry-elements (whether unconsciously
 as beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-
 as-of-existential-unthought>⁶ as conjugated-ignorance or by expediency as conjugated-
 affordability or consciously as conjugated-opportunism/conjugated-exacerbation/conjugated-
 social-chainism-or-social-discomfiture-or-negative-social-aggregation/conjugated-temporal-
 enculturation-or-temporal-endemisation, given the ‘lack of constraining social ¹⁰³universal-
 transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸>’) without ⁸³reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-

aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹ to
 the ontological implications of the appropriate attendant-ontological-contiguity⁶⁷ ~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> ⁸³ reference-of-thought-elements/registry-elements and thus explaining
 derived-⁷⁴ perversion-of-⁸³ reference-of-thought <as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> arises, in addition to the more fundamental issue of relative-ontological-
 incompleteness⁸⁸ -of-⁸³ reference-of-thought as of prospective procrypticism
 uninstitutionalisation. In other words, ‘psychopathic/postlogism⁷⁷ and social-
 psychopathic/conjugated-postlogism⁷⁷ vicious acts-and/or-narratives’ as of perversion-and-
 derived-⁷⁴ perversion-of-⁸³ reference-of-thought <as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> take the form of mental ‘misconception of meaningfulness-and-virtue’ that
 such ‘postlogism⁷⁷ -as-of-¹¹ compulsing-nonconviction/madeupness/bottomlining-
 <‘<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶ -<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>’ vicious acts-and/or-narratives’ based
 on their systematic combination with ‘compensating directed pseudo-virtue acts-and/or-
 narratives’ directed to relevant significant others will enable the registry-
 worldview’s/dimension’s-⁸³ reference-of-thought-for-social-functioning-and-accordance, by
 such a compensation mechanism. With this faulty-mentation-procedure-deception, this is thus

supposed to override the ‘postlogism⁷⁷-as-of-¹¹compulsing–nonconviction/makeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ vicious acts-and/or-narratives’ as of an association between the ‘postlogism⁷⁷-as-of-¹¹compulsing–nonconviction/makeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ vicious acts-and/or-narratives’, and ‘compensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, wherein that compensating is not a trite equivalence but rather involves ‘high-proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives’ relative to ‘specific or given postlogism⁷⁷-as-of-¹¹compulsing–nonconviction/makeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ vicious acts-and/or-narratives’ in order to enable the postlogism⁷⁷/psychopathic manifestation achieve the registry-

worldview's/dimension's⁸³reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding 'high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives' towards relevant significant others, whether relevant individuals and/or relevant social network, as overall 'social investment' that should allow its instigated 'postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>)} vicious acts-and/or-narratives' with respect to another individual or situation, as the occasion may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-procedure-deception mental-disposition at adulthood psychopathy is more profound than just an ad-hoc trite association between committing a given vicious act and initiating a given limited 'compensating directed pseudo-virtue act-and/or-narrative' in compensation as is the case at childhood psychopathy, since the adult psychopath discovers at that stage that such triteness of association is relatively inefficient for attaining the registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance (but rather requires a more profound association of the 'postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-

outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>} vicious acts-and/or-narratives’ and
 ‘compensating directed pseudo-virtue acts-and/or-narratives’). As then during its childhood the
 ‘compensating directed pseudo-virtue acts-and/or-narratives’ are relatively ¹⁰³universally
 transparent socially for what these truly are, as rather being associated with its faulty-
 mentation-procedure-deception mental-disposition of ⁷⁴perversion-of-⁸³reference-of-thought-
 <as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ⁹¹>, ‘than just merely or
 confused with innocent virtue acts-and/or-narratives’; and as ‘interlocutors in prelogism ⁷⁸-as-
 of-conviction,-in-profound-supererogation ⁹⁶-<existentially-veridical-‘attendant-
 intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> come to grasp the deliberativeness/consciousness
 of the artificial and fallacious systematic eliciting of ‘compensating directed pseudo-virtue acts-
 and/or-narratives’ as a crude-trite-compensating mechanism for its urge to commit
 ‘postlogism ⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-
 {‘<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity ⁶⁷>;-in-shallow-supererogation ⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>} vicious acts-and/or-narratives’ and is
 thus socially-dysfunctional at childhood. Whereas at adulthood psychopathy the
 overcompensating involves a surreptitious upending/undermining/blurring of this underlying
 insight that the ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-
 narratives’ is rather as of a personality development derived-from and connected-with such

fallacious crude-trite-compensating at childhood; such that it is then adopted and relayed as contending thus wrongly validating its apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ (which are actually outside attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰—<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought-⁸⁴devolving-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-supererogation⁹⁶. This underlying postlogism⁷⁷/psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism⁷⁷/social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ systematically enabling the possibility for committing ‘postlogism⁷⁷-as-of-¹¹compulsing—nonconviction/madeupness/bottomlining—<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’-imbued-<contextualising/existentialising—attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness> } vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, while ensuring social overlooking/absolving/exonerating/exculpating is a central enculturating/endemising mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of human temporalities-drives to adhere to the <amplifying/formative>⁸ wooden-language-

<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought—
 categorical-imperatives/axioms/registry-teleology⁹⁵ } (failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation as of ontological-normalcy/postconvergence). Further, at the
 confluence of postlogism⁷⁷/psychopathy and conjugated-postlogism⁷⁷/social-psychopathy with
 respect to ontologically-veridical⁵⁶ meaningfulness-and-teleology⁹⁹ arises disjointedness-as-of-
⁸³reference-of-thought; inherent in temporality⁹⁸/shortness and as of postlogism⁷⁷ and
 conjugated-postlogism⁷⁷ mental-dispositions (shallowness-of-thought construed as of temporal-
 extricatory reasoning as well as incoherent and awkwardly implied¹⁰³ universal projections, but
 which actually speaks of <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ explaining why its ‘¹⁰³universal projection
 lip-servicing nature or inductive limitation fails the test of a true principle’, basically
 highlighting a dynamic⁸³ reference-of-thought relationship with⁵⁶ meaningfulness-and-
 teleology⁹⁹ as of poor performance of supposed intemporal-projection but actually in effect
 pseudointemporality⁵²-as-temporality⁹⁸ and speaks, more specifically with regards to
 psychopathic/postlogic⁵⁶ meaningfulness-and-teleology⁹⁹, rather as of relatively ‘mere-rhyming
 mental-disposition’ emphasising <amplituding/formative>⁸ wooden-language-<imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing²⁰—narratives—of-the-⁸³ reference-of-thought— categorical-
 imperatives/axioms/registry-teleology⁹⁵ } in ‘toning-triggering/snappings-of-
 impression/tenseness-of-interlocutory-engagement-{easily copied with conjugated-postlogism⁷⁷
 at an intuitive-level}’-falsely-projecting-profoundness-of-thought more like vague-rhyming-or-
 copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
 vocalisation-or-subknowledging⁹⁴ with respect to ontologically-veridical⁵⁶ meaningfulness-and-

teleology⁹⁹ given psychopathic slantedness ‘deception-of-successively-shifting-or-non-cohering-narratives-and-acts/deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives/deception-by-concurrently-false-assumptive-preconverging-or-dementing²⁰–apriorising-psychologism’), over an intemporal/ontological profoundness-of-thought (as of the ‘intemporal synopsis-ing-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹/supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as-to-<amplituding/formative-epistemicity>totalising~social-context-construed-conflatedness¹³’ of aetiologisation/ontological-escalation driven by ‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting emphasising ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as rather about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence); and interestingly such a contrastive insight (of temporal-to-intemporal contrastive-synopsis-ing-depths-of-⁵⁶meaningfulness-and-teleology⁹⁹) 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-teleology⁹⁹’ required for ‘intemporal mental-projections’ or ‘ontological construals’ outside institutionalisation framework as enabled by deferential-formalisation-transference render them highly susceptible to denaturing¹⁶ in uninstitutionalised-threshold¹⁰² framework as with regards to the extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹> } where these face in the same space of temporal-to-intemporal the registry-worldview’s/dimension’s–⁸³reference-of-thought-for-social-functioning-and-accordance thresholds ‘temporal-distractively-aligned synopsis-ing-depth-of-

⁵⁶meaningfulness-and-teleology⁹⁹'-as-shalowness-of-thought-as-subtransversality-<in-
desublimating-existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing and with the 'lack of constraining social ¹⁰³universal-
transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
epistemicity>totalising~in-relative-ontological-completeness⁹¹ } as of attendant-ontological-
contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-
elucidating-of-prospective-relative-ontological-completeness⁹¹ -of- reference-of-thought-
⁸⁴devolving-as-of-instantiative-context> meaning that same-terms-of-expressions/seemingly-
same-implied-meaningfulness are undisambiguated, and available to postlogic/psychopathic,
temporal-dispositions in conjugated-postlogism⁷⁷ as well as the intemporal-disposition in
supplanting-conviction-as-to-profound-supererogation⁹⁶—of-'attendant-intradimensional'-
postconverging/dialectical-thinking²¹-apriorising-psychologism. The relative transparency of
childhood psychopathy ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶ > (as highlighted with the case of John in a 'dereifying act' spilling water on a
chair in conjunction with its psychopathic perverted compensation mental-disposition as a basis
for concurrently instigating postlogism⁷⁷-as-of-¹¹compulsing-
nonconviction/madeupness/bottomlining-<decontextualising/de-existentialising~of-attendant-
intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-
ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-
apriorising/axiomatising/referencing'-logical-dueness> } so long as it can be socially-functional-
and-accordant⁹³ in satisfying its faulty-mentation-procedure-deception-or-urge⁴³ by vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-

vague-vocalisation-or-subknowledging⁹⁴) is highly revealing of the perverted nature of ‘temporal psychopathic/postlogic synopsis-ing-depth-of⁵⁶ meaningfulness-and-teleology⁹⁹’, and as it develops into adult psychopathy where social¹⁰³ universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁷) as of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-reference-of-thought⁸⁴ devolving-as-of-instantiative-context> gets lost and its⁷⁴ perversion-of⁸³ reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is related to as appropriateness-of⁸³ reference-of-thought-as-of-conflatedness¹³ in ‘prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> rather than as postlogism⁷⁷-as-of¹¹ compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>)’ as the adult psychopath undergoes maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction (further elucidated elsewhere) inducing the further protraction in conjugated-postlogism⁷⁷/social-psychopathy of derived⁷⁴ perversion-of⁸³ reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹¹ > ‘temporal-synopsising-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹’-as-shal-
 lowness-of-thought in derived-vague-rhyming-or-copied-mimicry-or-formulaic-projection-
 or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶). This at the institutional-level, a framework as the extended-
 informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
⁵meaningfulness-and-teleology⁹⁵> without social¹⁰³ universal-transparency¹⁰⁴-<transparency-of-
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷> as of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> as so reflected by its relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought (disjointedness-as-of-⁸³reference-of-thought) is bound to induce
 defective/perverted ‘temporal-distractively-aligned synopsising-depth of ⁵⁶meaningfulness-and-
 teleology⁹⁹’ relative to intemporal/ontological and virtue constructs.

[Consider the instance of an archetype illustration with respect to say a Socrates or Rousseau
 individuation ‘intemporal synopsising-depth-of-⁵⁶meaningfulness-and-
 teleology⁹⁹/supratransversality-<in-sublimating-existential-eventuating/denouement>~of-
 motif-and-apriorising/axiomatising/referencing as-to-<amplituding/formative-
 epistemicity>totalising~social-context-construed-conflatedness¹³’, ‘temporal-distractively-
 aligned synopsising-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹’-as-shal-
 lowness-of-thought-as-
 subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing in pseudointemporality⁵² lip-servicing will within the
 relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought of their respective epochs
 poorly grasp their respective ‘intemporal synopsising-depth-of-⁵⁶meaningfulness-and-

teleology⁹⁹/supratransversality-<in-sublimating-existential-eventuating/denouement>~of-
motif-and-apriorising/axiomatising/referencing as-to-<amplituding/formative-
epistemicity>totalising~social-context-construed-conflatedness¹³’, and rather think as irrational
the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the
city-state polity but is rather bent on spreading new ideas as a natural philosopher while
prioritising as of ~~postconverging~~-nonextricatory-existential-preempting-of-existential-
unthought in his asceticism⁴ the prospective intemporal/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ over the temporal/shortness-of-register-of-⁵⁶meaningfulness-
and-teleology⁹⁹ status quo, and likewise with a Rousseau who isn’t advancing a
temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ interest that his aristocratic
stature should warrant like actively pursuing for landed properties and currying favours with
kings but is rather bent principally on a prospective commitment on grasping and spreading
notions of a renewal of the human condition as ¹⁰³universal rights and enlightened despotism;
such that the ~~amplituding/formative~~ wooden-language-(imbued—averaging-of-thought-<as-
to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology -as-of-
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>) in such
setups will certainly be rife with distraction of such ‘temporal-distractively-aligned
synopsising-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹’-as-shalowness-of-thought-as-
subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing; wherein a Socrates or Rousseau individuation ‘intemporal
synopsising-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹’ as articulated above will face in the
same space of the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-
functioning-and-accordance thresholds with respect to ⁵⁶meaningfulness-and-teleology⁹⁹ such
‘temporal-distractively-aligned synopsising-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹’-as-
shalowness-of-thought-as-subtransversality-<in-desublimating-existential-

eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as stated above, as the 'lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> implies that same-terms-of-expressions/seemingly-same-implied-meaningfulness are undisambiguated/undelineated, and available to temporal postlogic/psychopathic synopsisising-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹, temporal-dispositions in conjugated-postlogism⁷⁷ synopsisising-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹ as well as intemporal synopsisising-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹. Likewise, for instance, it won't be surprising that the 'intemporal synopsisising-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹/supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as-to-<amplituding/formative-epistemicity>totalising~social-context-construed-conflatedness¹³' 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 synopsisising-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹'-as-shalowness-of-thought-as-subtransversality-<in-desublimating-existential-eventuating/denouement>~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-nonpresencing-<perspective-ontological-normalcy/postconvergence> } value-referencing'

relative to a ~~amplituding/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ inward facing uninstitutionalised-threshold¹⁰² value-referencing'.]

Ultimately, loss of social ¹⁰³universal-transparency¹⁰⁴-~~transparency-of-totalising-entailing,-as-to-entailing-~~amplituding/formative-epistemicity~~totalising~in-relative-ontological-completeness⁸⁷)~~ as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ -~~reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context~~ as of relative-ontological-incompleteness⁸⁸ -of-⁸³reference-of-thought such that mental states with respect to postlogism⁷⁷ and conjugated-postlogism⁷⁷ as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness⁸⁸ -of-⁸³reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of⁸³reference-of-thought associated with procrypticism relative-ontological-incompleteness⁸⁸ -of-⁸³reference-of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ >~~ doesn't truly qualify for such a notion of overlooking and resetting since it is of registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ and not defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance, more like it can't be pretended that overlooking the nefarious implications of notions-and-accusations-of-sorcery in a non-positivistic social-setup in some way implies a resetting of non-positivism/medievalism

mindsets/⁸³reference-of-thought, and it will be more of an intellectual-and-moral dereliction from a positivistic insight) doesn't cancel the fundamental temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-veridicality is a contiguity (superseding-oneness-of-ontology), and the relative-ontological-incompleteness⁸⁸-induced, 'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation'⁹⁶ <as-to- 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing'¹⁰ -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-supererogation'⁹⁶ of the registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance) above is of 'existential perpetuation in circularity/recurrence/repetition/repeatability'¹⁰ (as-of- 'perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation'⁹⁶ >-as-to-uninstitutionalised-threshold'¹⁰²-self-referencing-syncretising—and-subtransversality-<in-desublimating—existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing'); and so as socially-functional-and-accordant⁹³, (wherein with respect to 'least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold'¹⁰²', social ⁵⁶meaningfulness-and-teleology⁹⁹ is downgraded into 'temporal <amplifying/formative>' wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)

mental-dispositions and projections disposition' with corresponding degrading of the profoundness/sophistication of ⁸³reference-of-thought of a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation disposition such that for

veracity/ontological-pertinence there is need for teleological-
 differentiation/scission/variance/disambiguation in construing a ‘supratransversality-<in-
 sublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing ⁸³reference-of-thought of ⁵⁶meaningfulness-and-
 teleology⁹⁹’ as ontological and ‘subtransversality-<in-desublimating-existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing ⁸³reference-of-
 thought of ⁵⁶meaningfulness-and-teleology⁹⁹’, while with respect to ‘maximal-operating-
 modality-of-⁸³reference-of-thought-as-of-formalisation’ social ⁵⁶meaningfulness-and-
 teleology⁹⁹ is deferred to the profoundness/sophistication of ⁸³reference-of-thought of a
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation disposition by its <amplifying/formative-epistemicity>causality⁹~as-to-
 projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ induced prospective institutionalisation formalisations, percolation-
 channelling-<in-deferential-formalisation-transference> and secondnaturing). Thus in summary
 ‘existential perpetuation in circularity/recurrence/repetition/repeatability¹⁰’ (of ‘maximal-as-
 intemporal-operating-modality-with-respect-to-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹-of-⁸³reference-of-thought-as-of-⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation-inducing-the-prospective-
 institutionalisation’-and-‘least-and-derived-temporal-operating-modalities-with-respect-to-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹-of-⁸³reference-of-thought-as-of-
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-in-
 inducing-the-uninstitutionalised-threshold¹⁰²’) defines how and why any ‘institutionalisation-
 by-uninstitutionalised-threshold¹⁰² limits’ come to be attained and sustained (whether recurrent-
 utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰³universalisation–
 non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism) as

it is construed as arising due to the definite/unchangeable reality of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor intertwined with a given institutionalisation relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>’ (with the latter not-definite/changeable by ‘transcendental institutionalisation/intemporalisation’ by a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation exercise). This is so reflected as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. This explains why the ‘recurrent-utter-uninstitutionalisation’ mindset/⁸³reference-of-thought is existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ circularity/recurrence/repetition/repeatability¹⁰ in as-inherently-implied-by-the-uninstitutionalised-threshold¹⁰² (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>-of-recurrent-utter-uninstitutionalisation), the ‘base-institutionalisation–ununiversalisation’ mindset/⁸³reference-of-thought is existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ circularity/recurrence/repetition/repeatability¹⁰ in as-inherently-implied-by-the-uninstitutionalised-threshold¹⁰² (threshold-of–nonconviction/madeupness/bottomlining-in-

shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing³⁰-apriorising-psychologism>-of-universalisation),
the ‘¹⁰³universalisation–non-positivism/medieval’ mindset/⁸³reference-of-thought is
existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism’ in
circularity/recurrence/repetition/repeatability¹⁰ as-inherently-implied-by-the-uninstitutionalised-
threshold¹⁰² (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing³⁰-apriorising-psychologism>-of-non-
positivism/medievalism), the ‘positivism–procrypticism’ mindset/⁸³reference-of-thought is
existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
in preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative-
epistemicity>growth-or-conflatedness¹³/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/repeatability¹⁰ as-inherently-implied-by-the-uninstitutionalised-
threshold¹⁰² (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing³⁰-apriorising-psychologism>-of-procrypticism), and
the ‘deprocrypticism’ mindset/⁸³reference-of-thought will be existentially perpetuating
‘preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative-
epistemicity>growth-or-conflatedness¹³/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/repeatability¹⁰ as-inherently-implied-by-its-preempting-of-any-uninstitutionalised-threshold¹⁰². It should further be noted that the notion of in circularity/recurrence/repetition/repeatability¹⁰ is not about conceptualising in the simplistic sense of any specific effective factual acts of circularity/recurrence/repetition/repeatability¹⁰-as-of-conflated-construal but rather about a defining defectiveness of registry-worldview⁸³ reference-of-thought-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-reference-of-thought-and-not-logically-contending⟩ construed as ‘circularity/recurrence/repetition/repeatability¹⁰-as-of-conflated-construal of perversion-and-derived-⁷⁴ perversion-of-⁸³ reference-of-thought-⟨as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹⟩’ inherently-implied (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-⟨as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism⟩-of-the-uninstitutionalised-threshold¹⁰² whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) given the registry-worldview/dimension-level of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-⟨as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism⟩’. So basically, circularity/recurrence/repetition/repeatability¹⁰-as-of-conflated-construal is about the ‘circularity of recurrent-utter-uninstitutionalisation-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³ reference-of-thought-and-not-logically-contending⟩ in need for base-institutionalisation-⟨reflected-as-soundness-or-ontological-good-faith/authenticity⁹¹-of-⁸³ reference-of-thought-and-logically-contending⟩’, the

‘circularity of ununiversalisation-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁴-of-⁸³reference-of-thought-and-not-logically-contending⟩ in need for ¹⁰³universalisation-⟨reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸reference-of-thought-and-logically-contending⟩’, the ‘circularity of non-positivism/medievalism-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁴-of-⁸reference-of-thought-and-not-logically-contending⟩ in need for positivism-⟨reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸reference-of-thought-and-logically-contending⟩’ and prospectively the ‘circularity of procrypticism-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁴-of-⁸³reference-of-thought-and-not-logically-contending⟩ in need for deprocrypticism-⟨reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸reference-of-thought-and-logically-contending⟩’, successively as of their prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought.

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism⁷⁷ issue of say notions-and-accusations-of-sorcery does not mean that characters in such a non-positivism/medievalism setup are no longer susceptible to the same mental-dispositions ‘as of non-positivism/medievalism ⁸³reference-of-thought’ on different or subsequent occasions/instances where the medieval postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ issue of notions-and-accusations-of-sorcery will arise again, where it is socially-functional-and-accordant⁹³ to do so passively or actively by eliciting social-aggregation-enablers over the intrinsic-reality/ontological-

veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity'. The reason being that the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> speaks to a fundamental relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>' as a non-positivism/medievalism mindset/⁸³reference-of-thought as susceptible to further instances (in circularity/recurrence/repetition/repeatability¹⁰-as-of-conflated-construal) of endemising/enculturating notions-and-accusations-of-sorcery and hence this issue can only be de-mentatively/structurally/paradigmatically resolved by a relative prospective ontological-completeness-of-⁸³reference-of-thought ushered in by 'a positivistic mindset/⁸³reference-of-thought and social-setting construct prospective/transcending/superseding <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-teleology⁹⁹)' involving psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of a crossgenerational import. That is equally the fundamental and de-mentative/structural/paradigmatic problem associated with psychopathy and social psychopathy given the relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>' of our ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought for a notional~deprocrypticism ⁸³reference-of-thought. Such naïve construal of resetting relations anew and overlooking with regards to perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-

thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> (utterly different
 from defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview's/dimension's—
⁸³reference-of-thought-for-social-functioning-and-accordance resetting anew and overlooking)
 simply becomes at best 'impression-driven/good-naturedness/wishfulness active enabler' for
 temporally inclined mindsets with respect to what can be habituated/endemised/enculturated as
 of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> (where postlogism⁷⁷ and conjugated-postlogism⁷⁷ can be passively socially-
 functional-and-accordant⁹³ or actively socially-functional-and-accordant⁹³ by eliciting social-
 aggregation-enablers, and so over inherent intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/supererogatory~de-mentativity'). Rather than the idea of
 resetting relations anew and overlooking, a true intellectual-and-moral elevation is instead
 achieved by a prospective institutionalisation secondnaturing process construing the inherent
 reality and derived-implications of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> for its superseding, which effectiveness skews ('intemporality⁵²-asymmetric-
 subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/supererogatory~de-mentativity) to the veritable
 intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ in deferential-
 formalisation-transference as of aetiologisation/ontological-escalation, as the
 Good/understanding/notional~knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—

conflatedness³ ~~in {preconverging disentanglement by} postconverging~~
~~entailment~~ / ~~amplituding/formative-epistemicity~~ > causality⁷ ~~as-to-projective-totalitative-~~
~~implications-of-prospective-~~⁶¹ nonpresencing, ~~for-explicating-ontological-contiguity~~⁶⁷
 construct; and so construed suprastructurally as of beyond-the-consciousness-awareness-
 teleology⁹⁹ ~~in preconverging-existential-extrication-as-of-existential-unthought~~⁶ ~~of-the-~~
 prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation
 manifestation of postlogism⁷⁷ can only be de-mentatively/structurally/paradigmatically resolved
 by base-institutionalisation⁸³ reference-of-thought, ununiversalisation manifestation of
 postlogism⁷⁷ can only be de-mentatively/structurally/paradigmatically resolved by
¹⁰³universalisation⁸³ reference-of-thought, non-positivism/medievalism manifestation of
 postlogism⁷⁷ can only be de-mentatively/structurally/paradigmatically resolved by positivism
⁸³reference-of-thought, and prospectively procrypticism manifestation of postlogism⁷⁷ can only
 be de-mentatively/structurally/paradigmatically resolved by notional~deprocrypticism
⁸³reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for
 striving to construe intemporality⁵³/longness from temporality⁹⁸/shortness is rather naïve and
 actually as of ontologically-flawed ~~amplituding/formative-epistemicity~~ > totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴. ~~amplituding/formative-~~
~~epistemicity~~ > totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 here implies that every registry-worldview/dimension is rather pre-inclined to represent its own
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ ~~as-to-~~
~~‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing~~²⁰ ~~-~~
~~apriorising-psychologism~~ > at worst as a nondescript/ignorable-void⁵⁰ (actually speaking of
 akrasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) or a-registry-
 worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness³⁸-of-
⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of

~~amplituding/formative-epistemicity~~totalising~conflated⁵⁶meaningfulness-and-teleology⁹⁹-
as-of-notional~deprocrypticism-reflected⁴⁶historiality/ontological-eventfulness³⁸/ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’>, and so rather than as truly ‘decandored/oblongated and
preconverging-or-dementing²⁰-apriorising-psychologism and dialectically/contendingly-out-of-
phase or decentered’, and doing so beyond-the-consciousness-awareness-teleology⁹⁹-<in-
preconverging-existential-extrication-as-of-existential-unthought>⁶, to avoid its ‘ontologically-
perspectival-degraded-as-decentered/preconverging-or-dementing²⁰-reflexive/entailing-
teleology⁹⁹-differentiation-as-of-subtransversality-<in-desublimating-existential-
eventuating/denouement>—threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing²⁰-apriorising-psychologism>’ with respect to
prospective notional~deprocrypticism ‘ontologically-perspectival-elevated/pedestaling-as-
postconverging-or-dialectical-thinking²¹-differentiation-as-of-supratransversality-<in-
sublimating-existential-eventuating/denouement>~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 postlogism⁷⁷ for instance as it instigates notions-and-accusations-of-sorcery,
associated with a logic in terms-as-of-axiomatic-construct of non-positivism/medieval relative-
ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing²⁰-apriorising-psychologism>’ of the type ‘A’s
action was what brought about the accusation of witchcraft, and A should stop the practice’,
from our positivistic transcendently ~~amplituding/formative-~~

epistemicity>totalising~renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and would rather imply ‘the decandored/oblongated and preconverging-or-dementing²⁰–apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism ⁸³reference-of-thought priorly without its contending status even arising in the very first place; but then with respect to our own postlogism⁷⁷-and-conjugated-postlogism⁷⁷ as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing²⁰–apriorising-psychologism>’ as procrypticism, we will tend to advance a ‘nondescript/ignorable–void⁵⁰ (actually speaking of akraasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) as a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of

<amplituding/formativē-epistemicity>totalising~conflated–⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of our own ontological-misconstruing-of-meaningfulness or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-

‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism>, as we strive circularly-as-of-shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ in an incoherent patchwork of meaningfulness (palliation construal) on the same terms of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-

psychologism>’ (in the case of procrypticism, which is rather of ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing²⁰-reflexive/entailing-teleology⁹⁹-differentiation-as-of-subtransversality-<in-desublimating-existential-eventuating/denouement>—threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>’), ignoring the notion of prospective transcending with respect to ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> or derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> going by ontological-normalcy/postconvergence <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-⁵⁶meaningfulness-and-teleology⁹⁹) as of notional~deprocrypticism (which is rather of ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²¹-differentiation-as-of-supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’) in longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ in order to grasp ontologically-veridical meaningfulness; and so, no more different as the non-positivism/medieval mindset/⁸³reference-of-thought trying to process logic on the basis of its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-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-supererogation⁹⁶ issue but ‘more fundamentally an appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³-or-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> issue as of a de-mentative/structural/paradigmatic and ontological ⁵⁶meaningfulness-and-teleology⁹⁹ implication with respect to eliciting the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension, without <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of the relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>’ of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of prospective institutionalisation ‘is not about <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ and inequivalence with the former. For instance the factual <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷/effectiveness validations of say a chemistry mindset/⁸³reference-of-thought (with

demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivism/medievalism setup prone to alchemy and essences-driven explanations ‘is not and cannot be construed as a ⁵⁴logical-processing-or-logical-implication—
supposedly-apriorising-in-conviction-as-to-profound-supererogation ⁸⁶ validation as of alchemic
mindset/⁸³reference-of-thought’ but rather ‘a chemistry scientific mindset/⁸³reference-of-
thought validation’, critically because the issue is fundamentally not 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/⁸³reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mental-
disposition reflex with respect to metaphorically-as-of-a-million-and-one-instances-and-
locales/aetiologisation/ontological-escalation of interpretive defects that may arise from such
non-positivism/medievalism mindset/⁸³reference-of-thought based on alchemy and essences-
driven explanations given its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation ⁹⁶-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—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-supererogation ⁸⁶, ‘wrongly elevates and validates the non-positivism/medievalism
mindset/⁸³reference-of-thought’ as the mindset/⁸³reference-of-thought of contention, as such a
possibility of contending engagement from the chemistry mindset/⁸³reference-of-thought is
about harkening rather to a de-mentative/structural/paradigmatic and
apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
disentailment by}—postconverging-entailment (psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring) of the alchemy and essences-driven explanations mindset/⁸³reference-of-thought reflex for the ascendancy of a positivistic chemistry registry-worldview reflex as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as it addresses the former defect of ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/metaphysics-of-presence-~~{implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness⁶⁴}~~ and thus provides the possibility for resolving metaphorically-a-million-and-one-instances-and- locales/aetiologisation/ontological-escalation of defects of that non-positivism/medievalism mindset/⁸³reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-~~<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism>~~’. This insight equally comes to the mind as we can equally imagine that a mere demonstration or demonstrations of positivistic meaningfulness effectiveness/~~<amplituding/formative-epistemicity>~~causality⁹~~~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ in say a base-institutionalisation/animistic social-setup or non-positivism/medievalism social-setup to their approbation is not a sufficient basis to imply that they are thereafter of positivistic mindset/⁸³reference-of-thought and to be engaged with as of ⁵⁴logical-processing-or-logical-implication—~~supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶~~, as any such positivistic demonstration pertinence is not about its factual effectiveness approbation in the base-institutionalisation/animistic social-setup per se but rather as of its dementative/structural/paradigmatic and ~~apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }~~~~—conflatedness¹³ in ~~{preconverging-disentailment by}~~ postconverging-entailment

(psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the underlying base-institutionalisation/animistic relative-ontological-incompleteness⁸⁸-induced,- ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to- ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰ – 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– meaningfulness-and-teleology⁹⁹) as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Such an insight can be extended prospectively on the same measure with respect to our procrypticism prior relative-ontological-incompleteness⁸⁸-induced,- ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to- ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰ –apriorising-psychologism>’ and futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism ontological-completeness-of-⁸³ reference-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-void⁵⁰’-as-to- presencing—absolutising-identitive-constitutedness⁷¹) registry-worldview/dimension) to represent by reflex our own procrypticism threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to- ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰ –apriorising-psychologism> at worst as a nondescript/ignorable-void⁵⁰ (actually speaking of akraasiatic-drag-denatured-and-preconverging-or-dementing²⁰ -narratives) or a-registry-worldview’s-or-

dimension's-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of⁸³ reference-of-
 thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of
 <amplifying/formative-epistemicity>totalising~conflated⁵⁶meaningfulness-and-teleology⁹⁹-
 as-of-notional~deprocrpticism-reflected⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-
 relativism-determinism'> in our placeholder-setup/mentation/mental-devising-
 representation/consciousness-awareness-teleology⁹⁹ rather than the true reality from an
 ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective as
 'decandored/oblongated and preconverging-or-dementing²⁰-apriorising-psychologism and
 dialectically/contendingly-out-of-phase', and doing so beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ to avoid its
 'ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing²⁰-
 reflexive/entailing-teleology⁹⁹-differentiation-as-of-subtransversality-<in-desublimating-
 existential-eventuating/denouement>—threshold-of-nonconviction/madeupness/bottomlining-
 in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-
 disontologising~preconverging/dementing²⁰-apriorising-psychologism>' with respect to futural
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective
 notional~deprocrpticism 'ontologically-perspectival-elevated/pedestaling-as-postconverging-
 or-dialectical-thinking²¹-differentiation-as-of-supratransversality-<in-sublimating-existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing'. This reflex is
 what establishes the defining circularity/recurrence/repetition/repeatability¹⁰ of procrpticism as
 of its relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-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-process⁶⁸ and the institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, and as reflected insightfully from cultural diffusion induced institutionalisations, ‘the prior/transcended/superseded registry-worldview’s/dimension’s⁸³ reference-of-thought in its <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism>’ need to be recognised, referenced/registered/decisioned and represented from the prospective/transcending/superseding registry-worldview⁸³ reference-of-thought for what it is, rather than a ‘nondescript/ignorable—void⁵⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) as a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of <amplituding/formative—epistemicity>totalising~conflated—⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> to then allowed for the necessary crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the prospective institutionalisation by its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought.]

It should be noted as well that the idea of ‘<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-⁵⁶ meaningfulness-and-teleology⁹⁹)’ enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is the deterministic phenomenon behind ‘postconverging-or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ and the specific institutional-cumulation/institutional-recompose-(as-to-⁴⁶ historicity/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰³universalisation–non-positivism/medievalism, positivism–procrypticism, and deprocrypticism. It captures the true notion of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation involving utterly putting-into-question/reshuffling/remaking the human psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ in the very first instance, and on a second-level then imply eliciting the corresponding ⁵⁶meaningfulness-and-teleology⁹⁹ for such renewed psyche as ⁸³reference-of-thought. Such ‘<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-⁵⁶ meaningfulness-and-teleology⁹⁹)’ involves specific ‘memeticism/meaningfulness circular-caricature’ with respect to the implied registry-worldview/dimension in their respective institutionalisation state (as candored/straight

and postconverging-or-dialectical-thinking²¹-apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold¹⁰² state (in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> as decandored/oblongated and preconverging-or-dementing²⁰-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-teleology⁹⁹)’ as being of true transcendence-and-sublimity/sublimation/supererogatory~de-mentativity can be further elucidated with regards to two remarkable historical developments which while inherently exceptional, to say the least, aren’t truly transcendental. Consider for instance that transcendental is generally considered as the central notion of Kantian philosophy. The reality however is that the supposed transcendentalism is actually an elaboration in the terms of the actual and true rational-empiricism/positivism⁸³reference-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-thinking²¹-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-teleology⁹⁹)’

(which is exactly what Descartes' thinking proposition and scepticism exercise does with respect to the non-positivism/medievalism psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹). The Kantian construct is an elaboration well within the psychical framework established by dimensionality-of-sublimating²⁵ -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} 'extended rationalism' thinking proposition and scepticism exercise, and Kantian⁵⁶ meaningfulness-and-teleology⁹⁹ is utterly comprehensible and intelligible to that psyche/mentation, though in many ways it is a more profound elaboration of⁵⁶ meaningfulness-and-teleology⁹⁹ issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the extended-rationalism⁸³ reference-of-thought that doesn't psychically and meaningfully supersede it but elaborates within it; and it doesn't reference an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

'<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-⁵⁶ meaningfulness-and-teleology⁹⁹)' as implied by a 'postconverging-or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics', as from Recurrent-utter-uninstitutionalisation to Base-institutionalisation-universalisation, to¹⁰³ universalisation-non-positivism/medievalism, to Positivism-procrypticism, and prospectively to deprocrypticism; as successively non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-{as 'base-constitutedness'¹⁴ of⁸³ reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} gives way to

rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -{as ‘first-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} which gives way to ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -{as ‘second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} which gives way to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -{as ‘third-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}, and prospectively bringing about preempting—disjointedness-as-of-⁸³reference-of-thought, -as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment of ⁸³reference-of-thought’}; and wherein the successive mindsets/⁸³references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of its limited-mentation-capacity-deepening³³. It puts into question the Kantian philosophical exercise (Copernican revolution) of

striving to establish ¹⁰³universal human mental apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually in a transformative becoming state of shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵³. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency³⁹~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-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality existential reality nature that is preceding-and-superseding to any human mental apriorising/axiomatising/referencing of it’, and thus rendering such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification), and so when not employing a referentialism reflex that is naturally inclined to be contiguous with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A further weakness is the naive implication thus that an apriorising/axiomatising/referencing exercise of human mental understanding only starts and ends with the positivistic/rational-empiricism registry-worldview’s/dimension’s ⁸³reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivistic/rational-empiricism and how the latter could develop prospectively. Besides the Kantian argument that the transcendent (in all its connotations beyond direct experiences)

cannot be known is equally anthropologically and historically erroneous as even in his days, with respect to adopting of a positivistic/rational-empiricism worldview over non-positivistic/alchemic/essences/medieval registry-worldview/dimension certainly does has a name (transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity). But then it is more the case that from an ~~amplituding/formative~~-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ posture holding only one registry-worldview/dimension ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as absolute, then prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is rather a beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ notion. Besides, Kant's notion of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity (transcendental idealism) and subsequent philosophical development of the notion is one relating to immediate phenomenal conceptualisation rather construed as 'phenomenal-abstractiveness of presence' (and more precisely phenomenal-abstractiveness of presence as of 'the positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights' transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity implied by Descartes) rather than a construal of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as implied herein as of limited-mentation-capacity-deepening⁵³ with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'humanamplituding/formative-epistemicity>totalising~purview-of-construal' as superseding~oneness-of-ontology as an all-encompassing ~~amplituding/formative~~-epistemicity>totalising~renewing-realisation/re-perception/re-thought of human psychical and institutionalisation disposition for ⁵⁶meaningfulness-and-teleology⁹⁹, even though fundamentally enabled by developing human

phenomenal-abstractiveness of presence as of ~~<amplituding/formative-epistemicity>~~totalising~‘random-as-impulsive—implicated_attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation, ~~<amplituding/formative-epistemicity>~~totalising~‘nominal-as-tendentious—implicated_attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’ with base-institutionalisation—ununiversalisation, ~~<amplituding/formative-epistemicity>~~totalising~‘ordinal-as-qualifying—implicated_attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’ with ¹⁰³universalisation—non-positivism/medieval, ~~<amplituding/formative-epistemicity>~~totalising~‘intervalist-as-categorising—implicated_attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’ with positivism—procrypticism, and ~~<amplituding/formative-epistemicity>~~totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’ with deprocrypticism. Basically, Kant lacked a notion of metaphysics-of-absence-~~<implicated-epistemic-veracity-of-⁹¹nonpresencing-<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-potency³⁹~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-teleology⁹⁹ 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-completeness⁸⁷—unenframed-conceptualisation over conceptualisations of human mental apriorising/axiomatising/referencing process on a simple categorisation reflex basis as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–ontological-contiguity⁶⁷~educated–existentialising/contextualising/textualising-contiguity⁴⁰ which tend to require constant heuristic adaptations to sync in contiguity with existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly operating on the basis of an absolute point of human thought

apriorising/axiomatising/referencing that doesn't recognise that successive
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental
 registry-worldviews/dimensions are defining transcendental-
 enabling/sublimating/supererogatory~de-mentativity for new prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought and so-reflected as to the ¹⁵de-mentation-
~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-~~
~~attributive-dialectics>~~ undergirding the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸. 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 existentialising/contextualising/textualising-contiguity of existence as
 of human shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-capacity-
 deepening³³ as of its successively developed transcendental psychical and institutionalisation
 notions from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument non-
 rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-
 random-mental-disposition to successively profound
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules associated
 with human limited-mentation-capacity-deepening⁵³, as further elaborated herein. 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-thinking²¹—psychology or
 psychology-of-mentation-dynamics or natural~psychological-dynamics' psyche as
 '~~<amplituding/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-
~~apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-~~
 prospective—⁵⁶meaningfulness-and-teleology⁶⁹)' of positivistic physics right back then in their

epoch such that the overall underlying principle of ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-~~
~~⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ 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 ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-~~
~~⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ 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
~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ that is not ontological-
veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity
as of its non-scientific psyche. In other words however 'good-natured, well-meaning and
wishful for enabling human progress' the mental-disposition in that epoch as alchemic and non-
positivistic was de-mentatively/structurally/paradigmatically not ontological-
veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-
mentativity, and instinctively one may argue that it is by coming out from the frustration of not
achieving anything decisive but for 'palliative results' in terms of progress with an alchemic

and non-positivistic psyche that the Newton's of that epoch increasingly adopted a positivistic sense of things which they increasingly came to realise as being ontological-veridicality/intrinsic-reality ~~transcendental-enabling/sublimating/supererogatory~de-~~mentativity. This same 'ontological misconstrual' naively grounded on 'palliative constructs and naïve conceptual-patterning' driven by 'good-naturedness, well-meaningfulness and wishfulness' is pervasive in the social sciences today as of its poor ontological-veridicality/intrinsic-reality ~~transcendental-enabling/sublimating/supererogatory~de-~~mentativity construction having to do with an ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of ⁵⁶meaningfulness-and-teleology⁹⁹ is often wrongly construed as ontological as of ⁸³reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ -meaningfulness-and-teleology⁹⁹. Consider for instance a situation where statistically people likely to rest more in their home in winter are compared with people spending more time outdoors with regards to prevalence of flu, and then arriving at the conclusion that the treatment for flu is resting more at home. Such a construct as basic ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~constitutedness¹⁴ ~~in-preconverging-entailment~~ is at best a sound palliative construct and naïve conceptual-patterning however good-natured, well-meaning and wishful, but doesn't deal with the required pure-ontology ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~conflatedness¹³ ~~in- {preconverging-disentailment-by} postconverging-entailment~~ as of

ontological-veridicality/intrinsic-reality transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity in establishing a comprehensive disease
 theory for flu that syncs with other human diseases theories and human biology theories and
 general biology theories and informed by the bigger ‘transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity positivism psyche-and-thereof-
 philosophy’ (construed rather as of an organic depth of ontological coherence/contiguity that is
 de-mentatively/structurally/paradigmatically transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity contiguously as from the deeper
 apriorising/axiomatising/referencing enabling/sublimating/~~supererogatory~~~de-mentativity of
 positivism ‘transcendental-psyche-and-thereof-philosophy’ and not vague ad-hoc mechanical
 patchwork of non-transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity
 conceptualised/construed relations), and so as of its ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹.
 The practice in many a social science specialism is often to articulate concepts whose linkage
 with other social science concepts and the overall social science background knowledge
 construct is vague such that ontological-veridicality/intrinsic-reality transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity is hardly established but for bare
 ‘palliative constructs and naïve conceptual-patterning’ that are more often than not
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ than truly ontological when examined
 closely such that the test of transcendently-enabling-level-of~ontological-good-faith-or-
 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>¹⁰⁰

when the implications of such notions are examined as of metaphysics-of-absence-~~implicated-epistemic-veracity-of-⁶ nonpresencing-~~perspective-ontological-normalcy/postconvergence~~~~

not only in terms of one registry-worldview's/dimension's ⁵⁶meaningfulness-and-teleology⁹⁹ but two or more, say our present positivism ⁸³reference-of-thought and retrospective non-positivism ⁸³reference-of-thought, their 'supposed ontological status' turn out to be ridiculous

~~amplifying/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, exposing their true nature as rather palliative constructs and conceptual-patterning. In the bigger framework can notions construed/conceptualised as of 'human subjectivity so-construed as ineffectively

transcendentally-enabling-level-of~ontological-good-faith-or-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~~¹⁰⁰,

be given the label ontology, or rather is ontology exactly not about effective transcendentally-enabling-level-of~ontological-good-faith-or-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~~¹⁰⁰? And what is fundamentally involved in developing that

transcendentally-enabling-level-of~ontological-good-faith-or-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~~¹⁰⁰ for

ontological-veridicality/intrinsic-reality transcendental-

enabling/sublimating/supererogatory~de-mentativity is the increasing psychical-transformation/psychical-detachment with corresponding institutional-cumulation/institutional-

recomposure-<as-to-⁴⁶historicality/ontological-eventfulness³⁵/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> as from non-rules—apriorising/axiomatising/referencing—psychologism,-as-
 impulsive-or-accidental-or-random-mental-disposition transcendently-enabling-level-
 of~ontological-good-faith-or-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>¹⁰⁰ as recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism transcendently-enabling-level-
 of~ontological-good-faith-or-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>¹⁰⁰ as base-institutionalisation—ununiversalisation, ¹⁰³universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
 transcendently-enabling-level-of~ontological-good-faith-or-
 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>¹⁰⁰ as
¹⁰³universalisation—non-positivism/medievalism, positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism transcendently-enabling-level-of~ontological-good-faith-or-
 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>¹⁰⁰ as
 positivism—procrysticism, and prospectively preempting—disjointedness-as-of-⁸³reference-of-

thought, -as-to-³²<amplifying/formative-epistemicity>growth-or-
conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism transcendentally-enabling-level-of-~ontological-good-faith-or-
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>¹⁰⁰ as
deprocrypticism; explaining the successive developments of the human psyche
transcendentally-enabling-level-of-~ontological-good-faith-or-
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>¹⁰⁰ as
ontologically-driven as of increasing prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought. It is this author’s contention that the ‘transcendental-
enabling/sublimating/superegatory~de-mentativity notional~deprocrypticism psyche-and-
thereof-philosophy’ as so transcendentally-enabling-level-of-~ontological-good-faith-or-
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>¹⁰⁰
provides the requisite ontologically-veridical background referencing as of its
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-
disentailment by} -postconverging-entailment (in the same vein as the prior positivism-
procrypticism registry-worldview/dimension bigger ‘transcendental-

enabling/sublimating/supererogatory~de-mentativity positivism psyche-and-thereof-philosophy’ with regards to non-positivism/medievalism) as of the prospective-and-more-profound notional~deprocrpticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory~de-mentativity notional~deprocrpticism psyche-and-thereof-philosophy’ as herein implied by this hermeneutic/reprojecting/supererogating/zeroing psychology suprastructuralism insight construed as of metaphysics-of-absence-**<implicated-epistemic-veracity-of-⁶ nonpresencing-<perspective-ontological-normalcy/postconvergence>** as ‘postconverging-or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, not only with regards to the social sciences but also when it comes to the many instances of poor scientific studies thus enabling the decisive superseding of palliative construals and conceptual-patterning-**<as-devoid-of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity¹⁰’s-reifying-or-elucidating-of-‘prospective-relative-ontological-completeness⁸⁷’;-so-rather-enabled-<by-a-⁶ nonpresencing-divulging-of-momentous-⁴⁶historiality/ontological-eventfulness⁸⁷ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>** 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~deprocrpticism psyche-and-thereof-philosophy’ as of their respective relative ontologically-veridical psychical background referencing as of **apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—** conflatedness¹³ in **{preconverging-disentailment-by}—postconverging-entailment** for knowledge/⁵⁶meaningfulness-and-teleology⁹⁹ has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/⁵⁶meaningfulness-and-

teleology⁹⁹) as of its notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ as the de-mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments¹⁰⁵ ‘with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional ~~amplifying/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ animate-existential-referencing/subjectification emotional-involvement implications)’ is construed fundamentally going by a registry-worldview’s/dimension’s⁸³ reference-of-thought relative deficiency as prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought (as its uninstitutionalised-threshold¹⁰²) thereby resolvable de-mentatively/structurally/paradigmatically by the prospective registry-worldview’s/dimension’s⁸³reference-of-thought prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; thus validating with regards to both⁸³reference-of-thought respectively as the ‘transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity positivism psyche-and-thereof-philosophy’ and the ‘transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity notional~deprocrypticism psyche-and-thereof-philosophy’ their relative ontologically-veridical background referencing as of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated- existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment~~ as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both⁸³reference-of-thought the articulation of coherent⁵⁶meaningfulness-and-teleology⁹⁹ respectively in non-positivism terms—as-of-axiomatic-constructs and non-deprocrypticism/procrypticism terms—as-of-axiomatic-constructs, or rather in terms—as-of-axiomatic-construct that do not grasp de-mentatively/structurally/paradigmatically the respective⁸³reference-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 ¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-
 or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ with the utter decentering of
 understanding itself by the prospective/transcending/superseding ⁸³reference-of-thought over
 the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -~~as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—
 apriorising-psychologism~~> of the prior/transcended/superseded at its uninstitutionalised-
 threshold¹⁰² as an epistemic-totalising³³~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—⁹⁶meaningfulness-and-teleology⁹¹)~~ eliciting a new
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
 prospective/transcending/superseding ⁸³reference-of-thought as candored/straight,
 postconverging-or-dialectical-thinking²¹—apriorising-psychologism and
 dialectically/contendingly-in-phase over the prior/transcended/superseded ⁸³reference-of-
 thought as decandored/oblongated, preconverging-or-dementing²⁰—apriorising-psychologism
 and dialectically/contendingly out-of-phase. Basically, ¹⁵de-mentation-
~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics)~~ speaks of the attendant supersedingness of prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought of prospective/transcending/superseding
⁸³reference-of-thought over prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought of prior/transcended/superseded ⁸³reference-of-thought, and so ‘with respect to the
 relative veracity/ontological-pertinence of their projected ⁵⁴logical-processing-or-logical-

implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of
⁵⁶meaningfulness-and-teleology⁹⁹ as of attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context>’, wherein the prior/transcended/superseded⁸³ reference-of-thought is
 construed as preconverging-or-dementing²⁰—apriorising-psychologism and decentered/out-of-
 phase thus subsumed-as-supplanted while the prospective/transcending/superseding
⁸³reference-of-thought is construed as postconverging-or-dialectical-thinking²¹—apriorising-
 psychologism and centered/in-phase thus subsuming-as-supplanting (by supratransversality-
 <in-sublimating—existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing as of ‘intemporality⁵²-asymmetric-subsumption-of-
 temporality⁹⁸’, rather as of intellectual-and-moral-inequivalence/non-correspondence). Thus
 attendantly and ontologically, recurrent-utter-uninstitutionalisation is preconverging-or-
 dementing²⁰—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-thinking²¹—apriorising-
 psychologism and centered, with the latter preconverging-or-dementing²⁰—apriorising-
 psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-
 <as-of-apriorising/axiomatising/referencing> of ¹⁰³universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism) relative to ¹⁰³universalisation—
 non-positivism/medievalism as postconverging-or-dialectical-thinking²¹—apriorising-
 psychologism and centered, with the latter preconverging-or-dementing²⁰—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-
 thinking²¹—apriorising-psychologism and centered, with the latter preconverging-or-
 dementing²⁰—apriorising-psychologism and decentered thus subsumed-as-supplanted (given its
 failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in preempting—
 disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplifying/formative-
 epistemicity>growth-or-conflatedness¹³/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-teleology⁹⁹ as of prospective notional~deprocrypticism
 as postconverging-or-dialectical-thinking²¹—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-supererogation⁹⁶ projected
⁵⁶meaningfulness-and-teleology⁹⁹ as of attendant—ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context>’. ¹⁵de-mentation-<supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics> as of overall
 transcendental/interdimensional/transdimensional registry-worldviews/dimensions-level
 conceptualisation/construal as enabling prospective suprastructuration (suprastructural
 psychical-and-institutionalisation orientation of ⁵⁶meaningfulness-and-teleology⁹⁹ synopsis-ing-
 depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding—oneness-
 of-ontology), is technically apprehended rather as of the ⁸³reference-of-thought—degraded-

devolving-as-of-uninstitutionalised-threshold¹⁰² of ⁵⁶meaningfulness-and-teleology⁹⁹ of the
 prior/transcended/superseded registry-worldview ⁸³reference-of-thought implied as of
 distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ in
 reflecting the prospective/transcending/superseding registry-worldview ⁸³reference-of-thought
 suprastructuration as the ‘new ontologically-veridical becoming-or-present-of-⁸³reference-of-
 thought’ since there ‘cannot be two different becoming-or-present-of-⁸³reference-of-thought’
 but rather that the prospective/transcending/superseding suprastructuration is by its prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought the becoming-or-present-of-
⁸³reference-of-thought. However, in all the ¹⁵de-mentation-~~(supererogatory-ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ implied successive
 institutional-cumulation/institutional-recomposure-~~(as-to-¹⁶historiality/ontological-
 eventfulness /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~, such a
 ‘confusion of relative ontologically-veridical becoming-or-present-of-⁸³reference-of-thought’
 induces an underlying ‘paradox of transcendence-and-
 sublimity/sublimation/~~supererogatory-de-mentativity~~’ involved in all such transcendence-and-
 sublimity/sublimation/~~supererogatory-de-mentativity~~ wherein mental-dispositions as of
⁸³reference-of-thought are caught between the prospective/transcending/superseding registry-
 worldview prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and the
 prior/transcended/superseded registry-worldview prior relative-ontological-incompleteness⁸⁸-
 of-⁸³reference-of-thought, with respect to ⁵⁶meaningfulness-and-teleology⁹⁹ referencing.
 Consider in this case the human condition of transience of ⁸³reference-of-thought as
 experienced by Okonkwo returning from banishment to Umuofia village in Chinua Achebe’s
 Things Fall Apart. That is, basically and by reflex, mental-dispositions as of the formation of
 ‘recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—

psychologism,-as-impulsive-or-accidented-or-random-mental-disposition ⁸³reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ will not necessarily construe
 transitorily at its uninstitutionalised-threshold¹⁰² that ‘base-institutionalisation-
 ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ is
 the relative ontologically-veridical ⁸³reference-of-thought (as explained further below with
 respect to ‘symmetrisation-of-⁸³reference-of-thought but which is in effect an ontologically-
 non-veridical-or-flawed ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ and/or desymmetrisation for perceived
 temporal social-stake-contention-or-confliction’ associated with distractive-alignment-to-
⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰, and ‘intemporality⁵²-
 asymmetric-subsumption-of-temporality⁹⁸/ontological-asymmetrisation as of
 deconstruction/ontological-reconstituting-as-to-conflatedness¹³ in aetiologisation/ontological-
 escalation); such that on a logical-basis/logic,-as-derived-from—transversality-<for-
~~sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> the
~~<amplituding/formative>~~ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> 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 ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, and so over the ‘prospective relative pure-ontology
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-~~

~~disentailment by}~~ ~~postconverging entailment~~ implying rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’. This is because a registry-
 worldview/dimension is a ‘circular-pervasiveness ~~<amplituding/formative>~~⁸ wooden-language-
~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~
~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-~~
~~prospective-apriorising-implications>}~~’ wherein achievement motives and temporal-stakes of
 the conventional constructs as of human finite aspirations whether socially, professionally,
 family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing¹⁶
~~<amplituding/formative>~~⁸ wooden-language-~~<imbued—averaging-of-thought-<as-to-~~
~~leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-
~~‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}~~ so-
 construed prospectively, will tend to ‘take precedence as of relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought induced distractive-alignment-to-⁸³reference-of-
 thought-<of-apriorising/axiomatising/referencing>³⁰ and override any such sense of relative
 pure-ontology ~~apriorising/axiomatising/referencing- {of-attendant–ontological-~~
~~contiguity ~educed–existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in- {preconverging disentailment by}~~ ~~postconverging entailment~~ as of
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-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
¹⁰³universal-transparency¹⁰⁴ ~~-{transparency-of-totalising-entailing,-as-to-entailing-~~
~~<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ’ }~~
 doesn’t yet avail) even though, it is such relative pure-ontology
~~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–~~

existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment 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 social¹⁰³ universal-transparency¹⁰⁴—
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness >)) the successive institutional-
 cumulation/institutional-recomposure-<as-to-¹⁶historiality/ontological-
 eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. 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-drag³⁴ that enables prospective registry-
 worldview/dimension suprastructuration/transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity. This insight extends to all the
 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions including ours as positivism—procrypticism as the relative pure-
 ontology apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment 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-⁸³reference-of-
 thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-

conflatedness¹³/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- {of-attendant—ontological-
 contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging disentanglement by}—postconverging entailment)) will
 certainly be a remote contemplation of such a <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications> mental-disposition of our registry-worldview/dimension,
 rather construing its circular-pervasiveness <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>) as absolute by reflex beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-preconverging-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 denaturing¹⁶ <amplituding/formative>⁸ wooden-language-<imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
 implications>) so-construed prospectively, will tend to ‘take precedence as of relative-
 ontological-incompleteness⁸⁸-of-³³reference-of-thought induced distractive-alignment-to-
⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ and override any such sense
 of relative pure-ontology apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~duced—existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ notion as of prospective relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought and implying rather a prospective transcendental depth-of-thought/⁸³reference-of-thought. This equally explains why the implied supratransversality-~~<in-sublimating-existential-eventuating/denouement>~~-of-~~motif-and-apriorising/axiomatising/referencing~~ as of aetiologisation/ontological-escalation is necessarily a ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ consummated/forfeiting posture’ of intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸/ontological-asymmetrisation that needs to take into account this ‘paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’. And critically so, because beyond just ‘human conscious willing’, transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity necessarily implies the ‘prospect of humans to appreciate/understand⁵⁶ meaningfulness-and-teleology⁹⁹ beyond-the-consciousness-awareness-teleology⁹⁹ -~~in-preconverging-existential-extrication-as-of-existential-unthought~~⁶’; such that, de-mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology⁹⁹ -~~in-preconverging-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’s⁸³reference-of-thought like Doctor –Patient, Parent –Child, Server –Customer, Teacher –Student etc. as ensues from a Derridean binary opposition analysis). However at uninstitutionalised-threshold⁰², the notion of intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸/ontological-asymmetrisation is not readily acquiesced to for the simple reason that two⁸³references-of-thought/axiomatic-constructs are at play with those adhering to the prior/transcended/superseded⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ inclined beyond-the-consciousness-

awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶
 to uphold ⁵⁶meaningfulness-and-teleology⁹⁹ as such, whereas in contrast adherence to the
 prospective/transcending/superseding as of its prospective relative-ontological-completeness⁸⁷-
 of-⁸³reference-of-thought will certainly grasp the pertinence of intemporality⁵²-asymmetric-
 subsumption-of-temporality⁹⁸/ontological-asymmetrisation as of deconstruction/ontological-
 reconstituting-as-to-conflatedness¹³ aetiologisation/ontological-escalation; so construed, as
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought brings about
 deepening sense as to apriorising/axiomatising/referencing-psychologism of transcendently-
 enabling-level-of~ontological-good-faith-or-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>¹⁰⁰ ⁵⁶meaningfulness-and-teleology⁹⁹ construal for a sounder
 and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should
 be noted that in the example on the denaturing¹⁶ of Additionality as further articulated below
 with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A,
 B, C, D, E, F will simply acquiesce to Z's supposedly ontologically-veridical posture, as by
 their prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ they may operate on a logic that once such a situation as A induced
 additionality defect deception develops as of 'lack of constraining social ¹⁰³universal-
 transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷>, that's fine and implicitly others
 could just as well consciously go along with it, and that it is just as implicitly legitimate as of
 the <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—

narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹ }
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 <cumulating/recompositing—attendant-
ontological-contiguity >-successive registry-worldviews/dimensions threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
psychologism> arise, however, different the perception from ‘very-crude’ (with recurrent-utter-
uninstitutionalisation) to ‘seemingly polished’ (with our positivism—procrypticism) depending
on prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. This is to point
out that at uninstitutionalised-threshold¹⁰² temporal-dispositions as of relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought do not necessarily acquiesce to intemporality⁵²-
asymmetric-subsumption-of-temporality⁹⁸ or asymmetrisation (as Z’s ... looking down on A,
B, C, D, E and F mental-dispositions perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-
thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ > as allowing for the
endemisation/enculturation of the denaturing¹⁶ of additionality and the implications thereof of
subsequent denaturing¹⁶ in circularity/recurrence/repetition/repeatability¹⁰ that ensue where
socially-functional-and-accordant⁹³ due to lack of constraining social ¹⁰³universal-
transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
epistemicity>totalising~in-relative-ontological-completeness⁸ } which protects the internal-
coherence of meaning for virtue’; not only as a specific/particular construal/conceptualisation
but of ¹⁰³universal import as having to do with endemisation/enculturation of ⁷⁴perversion-of-

⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>. Does the
‘intellectual romanticism’ of a Rousseau articulation of ¹⁰³universal human rights necessarily
register fully in the mindset/³³reference-of-thought of the <amplituding/formativ> wooden-
language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
prospective-apriorising-implications>> of his epoch or is it rather more truly a beyond-the-
consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
existential-unthought>⁶ notion until the necessary psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring generations latter that brings this beyond-the-
consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
existential-unthought>⁶ notion to the fore of the <amplituding/formativ> wooden-language-
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
prospective-apriorising-implications>>, and this interrogation could be extended to say
superstitious notions and their implications in a non-positivistic social-setup as the drive of say
a rational-empiricism/positivistic emancipating agent in many ways will be a beyond-the-
consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
existential-unthought>⁶ notion for the <amplituding/formativ> wooden-language-<imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-
teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
implications>> in such a social setting, and equally similar issues faced today in many a
traditional society like female genital mutilation is more than just an issue of stopping the
practitioners of genital mutilation but has to do with <amplituding/formativ> wooden-
language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—

meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>} ⁵⁶meaningfulness-and-teleology⁹⁹ in such social-setup
 that is a question of a beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-
 existential-extrication-as-of-existential-unthought>⁶ notion with respect to recasting of gender
 rights in a prospective ⁵⁶meaningfulness-and-teleology⁹⁹. Likewise, it could be asked whether
 such an aetiologisation/ontological-escalation notion as notional~deprocrpticism
 institutionalisation implied suprastructuration over our positivism~procrpticism is rather not a
 beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-
 of-existential-unthought>⁶ notion as of the present <amplifying/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>} mental-disposition and mental-projection. The fact is
 that registry-worldviews/dimensions operate ⁵⁶meaningfulness-and-teleology⁹⁹ as of their
 ontological representation of reality within the limits of their ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ which provide them with their
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ (so derived
 from prior ontological-faith-notion-or-ontological-fideism induced projective-
 insights/postdication/deconstruction), but then the further possibility of expanding the
 axiomatic-construal/axiomatic-conceptualisation of ontological representation of reality as
 prospective registry-worldview/dimension suprastructuration requires new projective-
 insights/postdication/deconstruction to establish more profound ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as new/prospective
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’; but then, such

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ of each
 registry-worldview/dimension suprastructuration comes with a fundamental mentation-reflex
 flaw that their given
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ is absolute and
 non-transcendable’ beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-
 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 ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ will certainly imply an altogether new/prospective
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ and
 notwithstanding the fact that that present registry-worldview/dimension is the result of prior
 projective-insights/postdication/deconstruction induced transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity. Such that it is a crossgenerational
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as a beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ notion that enables the fulfilment of the promise of projective-
 insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality effectively with deconstruction/engaged-destruktion/ontological-
 reconstituting—as-to-conflatedness¹³; and so, with respect to transcending from recurrent-utter-
 uninstitutionalisation right up to our positivism–procrpticism 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/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ as absolute
 failing to construe the all-encompassing redefining implications of projective-
 insights/postdication/deconstruction with respect to the possibility of an altogether
 new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 specific referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ (as
 preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative—
 epistemicity>growth-or-conflatedness¹³/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- {of-attendant—ontological-contiguity ~euded—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by} postconverging-entailment)). 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-teleology⁹⁹ as of prospective deprocrypticism, is one of making
 conscious beyond the nombrilism/closed-structuring-of-⁵⁶meaningfulness-and-teleology⁹⁹
 within all registry-worldviews/dimensions just as ours inducing transversality-<for-
 sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—

disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹, that doesn’t tend to consciously recognise that prospective ontological-completeness-of-⁸³reference-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/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ defining new/prospective registry-worldview/dimension. Particularly so, as <amplituding/formative> ‘wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>’ mental-dispositions most profound relationship to ⁵⁶meaningfulness-and-teleology⁹⁹ tends to be geared rather towards the given ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ as-an-only-one as this enables human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing¹⁶ <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>’ so-construed prospectively, as within ONLY recurrent-utter-uninstitutionalisation (by its non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-mental-disposition ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹), ONLY base-institutionalisation-universalisation (by its rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹),

ONLY ¹⁰³universalisation–non-positivism/medievalism (by its ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹), or ONLY positivism–procrysticism (by its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹), and so ‘construed-as-of-attendant-circular-pervasiveness ~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)~~ as-instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought induced distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ and override any such sense of relative pure-ontology ~~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³-in-~~{preconverging-disentailment by} postconverging-entailment~~ as of prospective ~~relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }~~ conflatedness¹³-in-~~{preconverging-disentailment by} postconverging-entailment~~), 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 ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ is about intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, and not the mimicking of their ~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—temporal–mere-~~

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-³³reference-of-thought—categorical-imperatives/axioms/registry-
 teleology⁹⁹), whether beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-
 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/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ is driven from
 recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to
¹⁰³universalisation—non-positivism/medievalism to positivism—procrypticism by projective-
 insights/postdication/deconstruction in establishing them in the first place as of prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and thus the utility of projective-
 insights/postdication/deconstruction in enabling futural Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism (preempting—
 disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative—
 epistemicity>growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism ⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹) by construing its grander ‘re-motif—and-
 re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting specific ⁸³reference-of-thought/axiomatic-
 construct/referencing/intelligibilitysetup/measuringinstrument for existential-instantiations
 predicative-insights’ as of full ontological-completeness-of-⁸³reference-of-thought, tends to be
 lost to temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ mental-dispositions;

speaking more of a mental-orientation not geared to grasp the ‘existential tale’ of its species as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. But rather an ad-hoc mental-orientation ‘construed-as-of-attendant-circular-pervasiveness <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> as-instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought induced distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ and override any such sense of relative pure-ontology apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging-entailment as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging-entailment) not geared to uphold eternalising and emancipating possibilities implied by projective-insights/postdication/deconstruction notwithstanding the fact that its ‘construed-as-of-attendant-circular-pervasiveness <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} as-
 instant-and-absolute-basis-for-being/existence’ (naively perceived as the only one as of
 mechanicalism with a poor sense of organicalism, despite the relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought and override any such sense of relative pure-
 ontology apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-
 disentanglement-by}—postconverging-entailment as of prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought) arose by projective-
 insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-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-impediments¹⁰⁵ as
 arising mainly as of their conscious choices, de-mentatively/structurally/paradigmatically a
 registry-worldview/dimension prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought as a beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-
 extrication-as-of-existential-unthought>⁶ notion is the more decisive/salient notion as to human
 ‘objectively construed/analysed virtuous-dispositions or vices-and-impediments¹⁰⁵’ even
 though individual ‘conscious choices’ will tend to ‘simply qualify the effective possibility of
 such virtuous-dispositions or vices-and-impediments¹⁰⁵ arising’; such that a registry-
 worldview/dimension incompleteness-of-⁸³reference-of-thought is de-
 mentatively/structurally/paradigmatically susceptibility as a state of ‘in-wait as of prior relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought defective ⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for the vices-and-impediments¹⁰⁵ so
 implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-

teleology⁹⁹-<in-preconverging-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-teleology⁹⁹-<in-preconverging-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 ⁸³reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of-⁸³reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ to take hold. It equally explicates why threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism> (as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking²¹—apriorising-psychologism⁵⁶meaningfulness-and-teleology⁹⁹) tend to arise in each registry-worldview/dimension at its

uninstitutionalised-threshold¹⁰². This has to do fundamentally with the antipodality of the
 mental-dispositions of postlogism⁷⁷-as-of-¹¹compulsing-
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-
 intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
 'attendant-intradimensional~ontologising'-imbued-<contextualising/existentialising~attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical~'attendant-intradimensional~
 apriorising/axiomatising/referencing'-logical-dueness>) as of effecting-parsimony-as-of-
 shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹ and prelogism⁷⁸-as-of-
 conviction,-in-profound-supererogation⁹⁶-<existentially-veridical~'attendant-intradimensional~
 apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> as of effecting-wholeness-as-of-profoundness-and-completeness-to-
 ⁵⁶meaningfulness-and-teleology⁹⁹ in the construal of intrinsic-reality/ontological-veridicality. It
 is important to grasp that such 'prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
 <existentially-veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> attendant~ontological-
 contiguity⁶⁷~duced~existentialising/contextualising/textualising-contiguity¹⁰-<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-
 devolving-as-of-instantiative-context> dynamic' of the nature of 'postlogism⁷⁷-as-of-
 ¹¹compulsing~nonconviction/madeupness/bottomlining-(<decontextualising/de-
 existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-
 disontologising'-of-the-'attendant-intradimensional~ontologising'-imbued-
 <contextualising/existentialising~attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-logical-dueness>)

or ~~distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰~~
dynamism’ as knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-
notion/articulation is a critical element for a postlogism⁷⁷/psychopathy storied-
construct/ontologically-valid-narration development as of aetiologisation/ontological-escalation
insight, at the individuation-level of analysis, involving ‘themes-driven underlying-agency-or-
sous-agencement dynamics for narration-construed-as-instantiative-moulting’ as of ontological-
normalcy/postconvergence undermining by ~~'distractive-alignment-to-⁸³reference-of-thought-
<of-apriorising/axiomatising/referencing>³⁰~~ with ~~distractive-alignment-to-⁸³reference-of-
thought-<of-apriorising/axiomatising/referencing>³⁰~~ and corresponding ontological-
normalcy/postconvergence upholding with ~~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~
conflatedness¹³-in-{preconverging-disentailment-by} postconverging-entailment. (Thus
disambiguating mental-dispositions as of ⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-
in-profound-supererogation⁹⁶-~~<existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at>~~, ‘postlogism⁷⁷-as-of-¹¹compulsing-
nonconviction/madeupness/bottomlining-~~{<decontextualising/de-existentialising~of-attendant-
intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness>}~~ or psychopathic compulsive threshold-
of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-~~<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
psychologism>~~ individuation’, and consequently induced conjugated-postlogism⁷⁷/social-

psychopathy as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ ~~<as-to-‘attendant-intradimensional’-prospectively-~~
~~disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>~~ individuations’; and as
 this overall ‘dynamic-cumulative-aftereffect/aftereffect of upholding/failing ontologically-
 normalcy/postconvergence’ reflects ~~apriorising/axiomatising/referencing- {of-attendant-~~
~~ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—~~
 constitutedness¹⁴ ~~in-preconverging-entailment~~ as of base-constitutedness¹⁴, first-level-
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, second-level-⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴, third-level-⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ and notional~conflatedness¹³ (altogether construed as of
 notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³) reflecting both the
 uninstitutionalised-threshold¹⁰²’s as to conventioning/closed-structure/non-
 transcendability/distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰/effecting-parsimony as to ⁸³reference-of-thought—
 degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’ meaningfulness and the
 corresponding prospective institutionalisation’s ontology/opened-
 structure/transcendability/conflatedness¹³ teleological-elevated-as-⁸³reference-of-thought-
 prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶ ~~<existentially-veridical-‘attendant-~~
~~intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-~~
~~disontologising-logical-outcome-arrived-at>~~ of meaningfulness, and so as of
~~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–~~
~~existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-~~
~~disentailment-by}–postconverging-entailment~~ of social-stake-contention-or-confliction
 comprehensive-and-insightful itemisation for developing storied-construct/ontologically-valid-
 narration. As conceptualised at both registry-worldview/dimension-level and individuation-

level of analysis unlike ⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-in-profound-
supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at>, threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing⁷⁰-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-teleology⁹⁹, that speaks of ‘ad-hoc social-
commitment-thresholds for foregoing the upholding of intrinsic-reality/ontological-veridicality’
and assuming denaturing¹⁶ as of ‘lack of constraining social ¹⁰³universal-transparency¹⁰⁴-
<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness⁹⁷> } at the uninstitutionalised-
threshold¹⁰²’. It is this dynamic-cumulative-aftereffect/aftereffect that underlies perversion-and-
derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> associated with uninstitutionalised-threshold¹⁰².) This thus conveys the
individuation-level of analysis <amplituding/formative-epistemicity>causality⁹~as-to-
projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-
ontological-contiguity⁶⁷ as well as differentiated intemporal-conflatedness¹³-as-effecting-
wholeness-as-of-profoundness-and-completeness-to-⁵⁶meaningfulness-and-teleology⁹⁹-or-
temporal-constitutedness¹⁴-as-effecting-parsimony-of-⁵⁶meaningfulness-and-teleology⁹⁹ (so
implied by metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-

<perspective-ontological-normalcy/postconvergence> as of our procrypticism
 uninstitutionalised-threshold¹⁰² as disjointedness-as-of-⁸³reference-of-thought). By mental-
 reflex a postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-
 <‘<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness> stand is a ‘mental-shortcut’ that is
 fundamentally perverted as it perceives meaning as ‘deterministic of others behaviours by its
 empty-form’ while a prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
 <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> stand is one that relates
 to meaning on the basis of its assumed existential validity, or at worst involves omissions or
 exaggerations relative to such fundamental existential validity, but doesn’t countenance by
 mental-reflex the projection of empty-form of meaningfulness which is ‘existentially invalid’ in
 the very first place. Consequently, where there is ‘lack of constraining social ¹⁰³universal-
 transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸> at the uninstitutionalised-
 threshold¹⁰² due to relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought,
 postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-
 <‘<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-

outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>} implied ⁵⁶meaningfulness-and-
 teleology⁹⁹ will tend to be incidentally conjugated with prelogism⁷⁸-as-of-conviction,-in-
 profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> 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 postlogism⁷⁷-as-of-¹¹compulsing-
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-
 intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>} character(s) and specific conjugated-
 postlogism⁷⁷ character(s) but rather as of dynamic-cumulative-aftereffect/aftereffect, and thus
 defining together with the registry-worldview/dimension prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought at its ‘uninstitutionalised-threshold¹⁰² the threshold-
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> as a preconverging-or-dementing²⁰-apriorising-psychologism enculturation’.
 This is characteristic of the successive uninstitutionalised-threshold¹⁰² whether as recurrent-
 utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism,-as-
 impulsive-or-accidental-or-random-mental-disposition caricaturing-hollow-staging-and-
 performance as random/impulsive mental-disposition), ununiversalisation (non-universalising

caricaturing-hollow-staging-and-performance like animistic attributing of misfortune to someone else's malevolent spirit), non-positivism/medievalism (non-positivising/non-rational-empirical caricaturing-hollow-staging-and-performance like notions-and-accusations-of-sorcery) or procrypticism (disjointed-misappropriating-of-meaning caricaturing-hollow-staging-and-performance like psychopathy and social psychopathy), thus construing of a registry-worldview as of its relative-ontological-incompleteness⁸⁸-of-⁸³ reference-of-thought as rather reflecting 'virtue-and-ontological-veridicality' as of its institutionalisation and 'vices-and-impediments'¹⁰⁵ as of its uninstitutionalised-threshold¹⁰². This consequently implies at the uninstitutionalised-threshold¹⁰² a 'symmetrisation-of-⁸³ reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁴⁰ -apriorising-psychologism>' is socially induced in temporality⁹⁸/shortness requiring deconstruction/ontological-reconstituting-as-to-conflatedness¹³ as intemporal-asymmetric-subsumption-of-temporality⁹⁸/ontological-asymmetrisation as of prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought, which in the bigger picture speaks of 'differentiated construal of attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-³ reference-of-thought-³⁴ devolving-as-of-instantiative-context>' wherein the temporal is 'preconverging-or-dementing²⁰-and-decentered-prior-institutionalisation's-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ and the intemporal-as-ontological postconverging-or-dialectical-thinking²¹-and-centered-prospective-institutionalisation's-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹, and further explains

the ‘paradox of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’
 (confusion of relative ontologically-veridical becoming-or-present-of-⁸³reference-of-thought’)

wherein the temporal is hung (beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 preconverging-existential-extrication-as-of-existential-unthought>’) to the

<amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹>

thus ‘construed-as-of-attendant-circular-pervasiveness <amplituding/formative>⁸ wooden-
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>’ as-instant-and-absolute-basis-for-being/existence’

(despite the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought induced distractive-
 alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ and override
 any such sense of relative pure-ontology apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-
 {preconverging-disentailment-by}—postconverging-entailment as of
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~duced—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-
 {preconverging-disentailment-by}—postconverging-entailment) whereas the intemporal-as-ontological
 construes ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as meant
 for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and up for
 remaking once perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> undermines their

intemporal-preservation-entropy-or-contiguity-or-ontological-preservation on the basis of the ‘complementing grander social-¹⁰³universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-⁸³reference-of-thought’—as-conflatedness¹³-or-ontological-reprojecting. This conceptualisation as a ‘postconverging-or-dialectical-thinking²¹—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-void’¹⁰-as-to-presencing—absolutising-identitive-constitutedness¹¹⟩ overly construes in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-teleology⁹⁹)’ in successions of human psyches arising with human limited-mentation-capacity-deepening⁵³, with the further implication of a prospective ‘postconverging-or-dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as a notional~deprocrypticism psyche and its corresponding memetism or suprastructural ⁵⁶meaningfulness-and-teleology⁹⁹. Now supposed Z was another character inclined for ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-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-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> to renew the
 construal/conceptualisation of what is considered as a relatively ontological-completeness-of-
⁸³reference-of-thought for a prospective ⁸³reference-of-thought that preserves intemporality⁵²,
 by factoring in the fact of this contextual relative-ontological-incompleteness⁸⁸-induced,-
 ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰–
 apriorising-psychologism>’ as it enculturates/endemises the ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and thus will be
 predisposed to a reconstrual/reconceptualisation of arithmetic principles factoring in and
 superseding this specific-type (as exposed by B’s postlogism⁷⁷ and C, D, E, F conjugated-
 postlogism⁷⁷) of ‘imbricatedness/threadedness/recomposuring as attendant–ontological-
 contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-
 devolving-as-of-instantiative-context> as to existence-potency³⁹~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-thinking²¹⁻⁸³reference-
 of-thought in relative-ontological-completeness⁸⁷ as depth-of-thought’, and will look down on
 B, C, D, E and F mental-dispositions perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > as allowing for the
 endemisation/enculturation of the denaturing¹⁶ of additionality and the implications thereof of
 subsequent denaturing¹⁶ in circularity/recurrence/repetition/repeatability¹⁰ that ensue where
 socially-functional-and-accordant⁹³ (lack of constraining social¹⁰³ universal-transparency¹⁰⁴—
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸ } which protects the internal-
 coherence of meaning for virtue’), not only as a specific/particular construal/conceptualisation
 but of¹⁰³ universal import as having to do with endemisation/enculturation of⁷⁴ perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > speaking
 fundamentally of the given prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism>’ (wherein Z’s disposition is an ordered-construct or secondnaturing
 institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of
 ‘uninstitutionalised-threshold¹⁰²’). Though metaphorically in the mortal’s temporal/shortness-
 of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ terms, that ‘low-life’ of¹⁰³ universal import
 may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of
 ‘high-life’ of temporality⁹⁸/extrication as the ‘fullness of⁵⁶ meaningfulness-and-teleology⁹⁹’
 over the appreciation of the
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging—de-mentating/structuring/paradigming, be it that the latter disposition as
 philosophically intemporal is what creates-and-enables the being in
 civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’

of temporality⁹⁸/extrication cannot count on an overall principle of temporality⁹⁸/extrication for its existential sustainability (as B, C, D, E and F needs that the Donor grants the rewards by not factoring in the deceit, thus their existential principle doesn't sustain the 'civilisation/institutionalised-being-and-craft setup' in which they are living in, hence qualified as extricatory/temporal/parasitising/co-opting as 'least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²') but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigmising 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 denaturing¹⁶ 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 attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰—~~reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought-devolving-as-of-instantiative-context~~> as to existence-potency³⁹~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-thinking²¹⁻⁸³ reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-thought') exposes contextually the relative temporality⁹⁸-to-intemporality⁵² (shortness-to-longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) of human mental-dispositions implying an intellectual-and-moral-inequivalence/non-correspondence between of temporal-dispositions perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> involved in postlogism⁷⁷ and conjugated-postlogism⁷⁷ as it discloses the temporal-dispositions individuations mental-dispositions displayed by B, C, D, E and F (as 'wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather 'a prior threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> ⁸³reference-of-thought' in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~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-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰) in contrast to the intemporal-disposition individuation mental-disposition displayed by Z (as

‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity⁶⁷~duced–
 existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> as to existence-potency³⁹~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-thinking²¹-⁸³ reference-of-thought in relative-ontological-
 completeness⁸⁷ as depth-of-thought’) in its relationship with additionality (as elaboration-as-to-
 mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
 attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-
 contiguity⁴⁰) by way of Z’s ‘⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation-(unwinding-as-unfolding/dépliage-as-détendre
 of elucidation-of B, C, D, E and F ‘wrongly-projected decontextualising-
 unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
 construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing³⁰–apriorising-psychologism> ⁸³ reference-of-thought’
 in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ -
 <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-
 thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating–
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality or B, C, D, E and F). In order words, this situation
 highlights the ¹⁰³universal issue across all registry-worldviews/dimensions underlying the

notion of temporality⁹⁸/shortness and intemporality⁵². Wherein ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation for the intemporal mental-disposition individuation are
 meant to uphold intemporality⁵²/longness incontrovertibly and where such is blurred⁷ or
 undermined given relative-ontological-incompleteness⁸⁸-induced, -‘threshold-of-
 nonconviction/makeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>’ going by human limited-mentation-capacity-deepening⁵³ requiring a further
 accruing as deeper human limited-mentation-capacity-deepening⁵³ as ‘a attendant-ontological-
 contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³ reference-of-thought-
 devolving-as-of-instantiative-context> as to existence-potency³⁹~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-completeness⁸⁷—unenframed-conceptualisation of
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation with the implications thereof
 ushering in the successive institutionalisations as the need for new ‘contextualising-contiguity
 of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality as-of-existential-reality’ when the idea of
 relative-ontological-incompleteness⁸⁸-induced, -‘threshold-of-
 nonconviction/makeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-
psychologism>’ arises (as uninstitutionalised-threshold¹⁰²); i.e. from recurrent-utter-
uninstitutionalisation to base-institutionalisation–ununiversalisation to ¹⁰³universalisation–non-
positivism/medievalism to positivism–procrypticism and prospectively to deprocrypticism.
While for the temporal mental-disposition individuations the form-and-perception or derived-
form-and-perception of intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether
unconsciously, expediently or consciously) is a sufficient basis so long as it is socially-
functional-and-accordant⁹³ such that the possibility of blurring or undermining existential-
reality by ‘wrongly-projected decontextualising-
unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-in-
shallow-supererogation⁹⁶–<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing²⁰–apriorising-psychologism>⁸³ reference-of-thought’
in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–
ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰–
<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³ reference-of-
thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~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-⁷⁴ perversion-of-⁸³ reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> with respect to the registry-worldview’s/dimension’s vices-and-

impediments¹⁰⁵ implied by its implied relative-ontological-incompleteness⁸⁸-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶–<as-to-
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰–
apriorising-psychologism>’. Hence the reason why the vices-and-impediments¹⁰⁵ inherent of a
given registry-worldview/dimension cannot be de-
mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for
prospective ontological-completeness-of-⁸³reference-of-thought structured to inherently
supersede such vices-and-impediments¹⁰⁵, whether as base-institutionalisation in superseding
recurrent-utter-uninstitutionalisation, ¹⁰³universalisation superseding base-institutionalisation–
ununiversalisation, positivism superseding ¹⁰³universalisation–non-positivism/medievalism and
deprocrypticism superseding positivism/rational-empiricism manifestation of ⁸⁰procrypticism–
or–disjointedness-as-of-⁸³reference-of-thought. The central idea here being that the most
critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of
prospective transcendental-enabling/sublimating/supererogatory~de-mentativity over any
temporal extricatory preconverging–de-mentating/structuring/paradigming, however, the
enculturation and mass thinking behind temporal extricatory preconverging–de-
mentating/structuring/paradigming. (* Noting that individuation as defined elsewhere speaks of
temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-
register-of-⁵⁶meaningfulness-and-teleology⁹⁹, that can accrue at least incidentally/on-occasion
in all individuals-as-receptacles-of-individuations but more recurrently as teleologically
defining in a-life-phase-or-life-phases-of-given-individuals, thus critically enabling a dynamic-
cumulative-aftereffect intradimensional and
transcendental/transdimensional/interdimension/⁵⁵maximalising-recomposuring-for-relative-
ontological-completeness⁸⁷—unenframed-conceptualisation analysis as metaphysics-of-
absence–(implicated-epistemic-veracity-of-⁹¹nonpresencing–<perspective–ontological-

normalcy/postconvergence>)/postdication). Finally, thus it is critical to note that the existential contextualisation above as ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰’ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought-⁸³devolving-as-of-instantiative-context> as to existence-potency³⁹~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-thinking²¹⁻⁸³reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-thought’) is a priori and supersedes the mere notion of additionality as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ 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–void⁶⁰’-as-to-⁷⁰presencing—absolutising-identitive-constitutedness¹⁴)) thus overlooking their ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism> ⁸³reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-

prospective-relative-ontological-completeness⁷-of-reference-of-thought³⁴-devolving-as-of-instantiative-context> as to existence-potency³⁹~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 ⁸³references-of-thought’ of Z’s intemporal-disposition ⁸³reference-of-thought as supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing over B, C, D, E and F temporal-dispositions ⁸³references-of-thought as subtransversality-<in-desublimating-existential-eventuating/denouement>~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 recomposing mental-dispositions in projection for prospective institutionalised-being-and-craft, i.e. ontologising of future conventioning, as supratransversality-<in-sublimating-existential-eventuating/denouement>~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/unrecomposing-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰-apriorising-psychologism> ⁸³reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant-

ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰

~~reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸⁴-devolving-as-of-instantiative-context~~ as to existence-potency³⁹~sublimating-nascent,-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 ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ in his asceticism⁴ the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as ¹⁰³universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹³-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-completeness⁸⁷—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-completeness⁸⁷—unenframed-conceptualisation need its ~~amplifying/formative-epistemicity~~totalising~renewing-realisation/re-perception/re-thought

in inducing secondnature institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity⁵⁷—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-teleology⁹⁹ into the intemporal-disposition/longness-of-register-of—⁵⁶meaningfulness-and-teleology⁹⁹ but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold¹⁰² (is not about the firstnature of human dimensionality-of-sublimating²⁵—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~) but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold¹⁰² divulged as to its relative-ontological-incompleteness³⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—~~<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰—apriorising-psychologism>~~’. The implication is that acting as-of-a-‘secondnature reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection ~~<amplituding/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-thought’ for the requisite prospective ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation, and such conceptualisations from only a secondnature of thought as rather contextually temporal is not ‘intemporal as-of-¹⁰³universal-and-abstractive originariness-parrhesia,—as—spontaneity-of-aestheticisation nature’ but is rather in ‘~~<amplituding/formative—epistemicity>~~totalising~self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence—~~<implicated-‘nondescript/ignorable—void⁵⁰’-as-to-⁷⁹presencing—absolutising-identitive-~~

constitutedness⁴). Thus a registry-worldview's/dimension's institutionalisation secondnatureddness is challenged by its very own level of relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing¹⁰-apriorising-psychologism>' marking its uninstitutionalised-threshold¹⁰² whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-medievalism with ¹⁰³universalisation and procrypticism with positivism, in need for a renewed institutionalisation respectively as base-institutionalisation, ¹⁰³universalisation, positivism and prospectively deprocrypticism. This equally explain why the notion of human transcendental progress is relatively 're-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹- 'projective-insights'/'epistemic-projection-in-conflatedness¹³'-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ 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-⁴ historicity/ontological-eventfulness³/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>> that had tended to fundamentally put into question their present with new postconverging—dementating/structuring/paradigming shifts. It is ontologically-speaking impossible to comprehensively undermine a dimension's/registry worldview's postlogism⁷⁷ without undermining the registry-worldview's/dimension's ⁸³reference-of-thought itself as implied by its state of relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
psychologism>’, for instance psychopathy in positivism—procrypticism or notions of sorcery in
¹⁰³universalisation—non-positivism/medievalism (wherein from the prospective point-of-
reference respectively as notional~deprocrypticism or positivism, it is in ¹⁵de-mentation-
<supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics> as of the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹), given that this fundamental
relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
psychologism>’ of the given registry-worldview/dimension as reflected from ontological-
normalcy/postconvergence epistemic-or-notional~projective-perspective, by its
‘contextualising-contiguity of existence-potency³⁹~sublimating—nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ means it is de-
mentatively/structurally/paradigmatically bound to enculturate/endemise its given postlogism⁷⁷.
Obviously we can appreciate that without a positivistic outlook/⁸³reference-of-thought there is
no chance that a non-positivism/medievalism registry-worldview/dimension will do away with
notions-and-accusations-of-sorcery, as the latter is bound to arise as of human threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
psychologism> in non-positivism/medievalism where the mindset/⁸³reference-of-thought is not
rationally-empirical/positivising. Likewise the ⁸⁰procrypticism—or—disjointedness-as-of-
⁸³reference-of-thought wherein the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹¹ > from a psychopathic character is contextually likely to be engaged with (as ‘prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶ <existentially-veridical-
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> re-engaging reflex’) and even exploited (whether unconsciously, expediently or consciously), implies a comprehensive de-mentative/structural/paradigmatic undermining of the phenomena of psychopathy and social psychopathy is impossible without putting in question and undermining our uninstitutionalised-threshold¹⁰² as procrypticism for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism which is effectively the de-mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides palliative conceptualisations that can hardly make a dent on the comprehensively defined de-mentative/structural/paradigmatic phenomenon in terms–as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation) just as positivism is the de-mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with medieval postlogism⁷⁷ (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness) as instances of notions-and-accusations-of-sorcery doesn’t grasp the underlying and comprehensive medieval social-construct de-mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>}> with their ‘intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-

preservation-entropy-or-contiguity-or-ontological-preservation' determined by their sanctified-
 conventioning-social-aggregation-enablers, there is a need to circumvent and break these
 sanctified-conventioning-social-aggregation-enablers by prospective 'intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
 mentativity' to allow for new defining transcendental meaningfulness and its corresponding
 grander teleological-differentiation/teleology⁹⁹ that can then perceive the prior registry-
 worldview/dimension as of its relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>' and accessorially its enculturating/endemising of its postlogism⁷⁷, and
 superseding both of these in the prospective registry-worldview/dimension institutionalisation.
 For instance, the intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory-de-mentativity of a medicine based on natural causes and
 drugs as natural cures carried the effectiveness/<amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁶⁷ that undermined non-
 positivism/medievalism sanctified-conventioning-social-aggregation-enablers to do away with
 such notions as curses, sorcerers, etc. being the cause of disease, and undermine the whole
 teleologically-degraded dispositions based on such sanctified-conventioning-social-
 aggregation-enablers. Likewise only by articulating comprehensive and effective
 aetiologisation/ontological-escalation resolutions to the defect of procrypticism and its
 postlogism⁷⁷ first with respect to formal constructions that the derived
 effectiveness/<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ can feed
 back as percolation-channelling-<in-deferential-formalisation-transference> to dimensionally

(registry-worldview) to undermine the relative-ontological-incompleteness⁸⁸-induced,-
‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰-
apriorising-psychologism>’ of our procrypticism and accessorially its enculturating/endemising
of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-
awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶)
and as of the ontological-normalcy/postconvergence ontological-completeness-of-⁸³reference-
of-thought perspective, ‘imbricatedness/threadedness/recomposuring as of attendant-
ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-
<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought-⁸³devolving-as-of-instantiative-context> as to existence-potency³⁹~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-<for-sublimating-existential-
eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰¹ as ‘a relative teleological-
differentiation/scission/variance/disambiguation of ⁸³references-of-thought’ by ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of
prospective ⁸³reference-of-thought as supratransversality-<in-sublimating-existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as of higher
ontological-completeness-of-⁸³reference-of-thought reflected in operant individuation terms as
‘coherence in depth of ⁵⁵maximalising-recomposuring-for-relative-ontological-
completeness⁸⁷—unenframed-conceptualisation/longness-of-register-of-⁵⁶meaningfulness-and-
teleology⁹⁹ construal of ⁸³reference-of-thought’) over the preconverging-or-dementing³⁰-
apriorising-psychologism and dialectically/contendingly-out-of-phasing of the prior ⁸³reference-

of-thought as subtransversality-<in-desublimating-existential-eventuating/denouement>-of-motif-and-apriorising/axiomatising/referencing (as of lesser ontological-completeness-of-⁸³reference-of-thought with respect to ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> 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-teleology⁹⁹ construal of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>’; construed as of defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for thee aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements and derived-implications of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated meaningfulness-and-teleological-differentiation in arrogation). This relative teleological-differentiation/scission/variance/disambiguation of ⁸³references-of-thought in terms-as-of-axiomatic-construct of ‘the prospective supratransversality-<in-sublimating-existential-eventuating/denouement>-of-motif-and-apriorising/axiomatising/referencing ⁸³reference-of-thought’ (as ⁵⁵maximalising-recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation by way

of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as it supersedes the prior ⁸³reference-of-thought ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ determined by its sanctified-conventioning-social-aggregation-enablers) and ‘the prior subtransversality-<in-desublimating—existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing ⁸³reference-of-thought’ (as denaturing¹⁶ postlogic-backtracking threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰—apriorising-psychologism> towards the ⁸³reference-of-thought sanctified-conventioning-social-aggregation-enablers in undermining prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity); is comprehensively rearticulated all across the ‘⁸³reference-of-thought existentialism construct’, i.e. from the registry-worldview (meaning by its specific teleological differentiation/scission/variance/disambiguation construct), the contending-reference (meaning teleological construct), the ontological-reference (being/existential construct of meaning), meaningful-reference (meaning contextualisation construct), the ⁸³reference-of-thought (operant construal of meaning), and right down to the apriorising—registry (basic defining construct of meaning, in terms—as-of-axiomatic-construct of logical-dueness/profile/presumption/assumptions/value-reference/teleology⁹⁹). This suprastructural and ontological-normalcy/postconvergence insight from an ontological-completeness-of-⁸³reference-of-thought point-of-departure-of-construal underlines ontologically that, notional~deprocrypticism (by its ‘preempting—disjointedness-as-of-⁸³reference-of-thought’ ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, i.e. ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-

thought) is utter-ontologising-recomposuring by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of attendant-ontological-contiguity⁶⁷ ~educated-existentialising/contextualising/textualising-contiguity¹⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>)

Positivism-procrypticism which (by its ‘positivising/rational-empiricism’⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹, i.e. positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as ‘third-level’⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³ reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is

⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of attendant-ontological-contiguity⁶⁷ ~educated-existentialising/contextualising/textualising-contiguity¹⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>)

¹⁰³universalisation-non-positivism/medievalism which (by its ‘¹⁰³universalising’⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹, i.e. ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as ‘second-level’⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³ reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is

⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of attendant-ontological-contiguity⁶⁷ ~educated-existentialising/contextualising/textualising-contiguity¹⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>)

Base-institutionalisation—

ununiversalisation which (by its ‘rule-making’ ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, i.e. rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism, -(as ‘first-level ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴ of ⁸reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of
 attendant–ontological-contiguity⁶⁷ ~educed–existentialising/contextualising/textualising-
 contiguity⁷⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷⁰-of-
 reference-of-thought- devolving-as-of-instantiative-context>) Recurrent-utter-
 uninstitutionalisation (by its specific non-rules—apriorising/axiomatising/referencing–
 psychologism,-as-impulsive-or-accidented-or-random-mental-disposition ⁸³reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, i.e. non-rules—
 apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition-(as ‘base apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ in-preconverging-entailment of ⁸reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)). This implies a
 human limited-mentation-capacity-deepening⁵³ undergoing a ⁵⁵maximalising-recomposuring-
 for-relative-ontological-completeness⁸⁷—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 ⁸³reference-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, ¹⁰³universalisation–non-positivism/medievalism, positivism–procrypticism
 and notional~deprocrypticism successively recomposure more and more profound
 existentialism a priori contextualising-contiguity of existence-potency³⁹~sublimating–
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality-of-rules successively as from non-rules—
 apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition-{as ‘base apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-
 rules—apriorising/axiomatising/referencing–psychologism,-{as rulemaking-‘first-level
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
 psychologism,-{as ‘second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of
 ‘reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism,-{as ‘third-level ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and
¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought with such
 notion of rules speaking in terms–as-of-axiomatic-construct of both the developing capacity of
 human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-

teleology⁹⁹ in its construing/conceptualising of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ as defining the given registry-worldview/dimension-level specific ‘postconverging-or-dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, as well as developing institutionalisation capacity as ⁵⁶meaningfulness-and-teleology⁹⁹ differentiations; and so as human ~~amplituding/formative-epistemicity~~>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶meaningfulness-and-teleology⁹⁹) by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As explained, the reason for the successive institutional-cumulation/institutional-recomposure-(as-to-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) 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-preconvergence³¹ towards ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence notionally speaking if humans had completed-mentation-capacity there will only be notional~deprocrypticism institutionalisation and not the subsuming-succession of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism, positivism—procrypticism, with all mutually implied as subsumed-as-supplanted in notional~deprocrypticism as of achieved ontological-completeness-of-⁸³reference-of-thought; subsumed-as-supplanted successively as of non-

rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-
 random-mental-disposition-(as ‘base apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ in-preconverging-entailment of ⁸reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-
 rules—apriorising/axiomatising/referencing—psychologism,-(as rulemaking-‘first-level
⁷presencing—absolutising-identitive-constitutedness¹⁴ of ⁸reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism,-(as ‘second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of
⁸reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
 ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’-(as ‘third-level ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ of ⁸reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and ultimately
 with deprocrypticism, ‘¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-
 thought-(apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in-{preconverging-
 disentanglement-by}-postconverging-entailment of ⁸³reference-of-thought). 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-
 potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression. That is
 existence is existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-

potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression, such that it inherently implies the ontological-contiguity⁵⁷—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/preconvergence³¹ reflection ‘disjointedness-as-of-⁸³reference-of-thought’-as-misappropriated—⁵⁶meaningfulness-and-teleology⁹⁹-in-arrogation, along successive limited-mentation-capacity-deepening⁵³ implied uninstitutionalised-threshold¹⁰²: as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> recurrently rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-{as ‘base-constitutedness¹⁴ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-{as ‘first-level ⁷⁵presencing—absolutising-identitive-constitutedness¹⁴ of ⁸reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-{as ‘second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplifying/formative-epistemicity>growth-or-

conflatedness¹³/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-level⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ of⁸³ reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when uninstitutionalised-threshold¹⁰² is de-mentatively/structurally/paradigmatically superseded by ‘notional~deprocrypticism’ construed as deprocrypticism-as-of-its-mimetic-echoiness/deprocrypticism-as-of-its-reverberation as ‘notional~deprocrypticism’ accounts for both notional~deprocrypticism and procrypticism since it is a potency-construal and not a given⁸³reference-of-thought construal (contrasted with ‘conceptual deprocrypticism’ as a given⁸³reference-of-thought construal); just as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the ignorances/desublimation wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances/desublimation as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional~deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional~deprocrypticism, on the basis of human limited-mentation-capacity-deepening⁵³⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recomposure—(as-to-⁴⁶historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}) as of ‘the successive de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-

aposteriorising/logicising/deriving/intelligising/measuring-of-⁵⁶ meaningfulness-and-teleology⁹⁹ towards deprocrypticism-as-the-real-notion as of ontological-normalcy/postconvergence-or-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation'; likewise a procrypticism subsuming perspective (as failing-to-uphold-institutionalisation/upholding-uninstitutionalised-threshold¹⁰²) construed as notional~procrypticism, will construe the successive uninstitutionalised-threshold¹⁰² as of 'the successive de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-⁵⁶ meaningfulness-and-teleology⁹⁹ towards procrypticism-as-the-real-notion as of epistemic-abnormalcy/preconvergence³¹-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-⁵¹ nonpresencing-<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-⁸³ reference-of-thought when construed rather in 'successive increasingly-profound-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-⁵⁶ meaningfulness-and-teleology⁹⁹ construals with respect to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of the institutional-cumulation/institutional-recomposure-<as-to-⁴⁶ historicity/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>' involving human

increasingly limited-mentation-capacity-deepening⁵³: as from non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidental-or-random-mental-disposition (base-constitutedness¹⁴ of ⁸³reference-of-thought), rulemaking-over-non-rule (first-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ⁸³reference-of-thought), ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ⁸³reference-of-thought), positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (third-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ⁸³reference-of-thought), and prospective ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought; that underlies the construal/conceptualisation of existence-potency³⁹~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-accidental-or-random-mental-disposition-**{as ‘base-constitutedness¹⁴ of ⁸³reference-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-teleology⁹⁹ with respect to existence-potency³⁹~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-teleology⁹⁹
devising’ (reflected in our placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹) as of the given level of our
limited-mentation-capacity-deepening⁵³ with respect to existence-potency³⁹~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-<in-
sublimating—existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing ⁸³reference-of-thought over a subtransversality-<in-
desublimating—existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing ⁸³reference-of-thought with respect to the overall
ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ manifestation of
postlogism⁷⁷ (wherein suprastructurally/beyond-the-consciousness-awareness-teleology⁹⁹-<in-
preconverging—existential-extrication-as-of-existential-unthought>⁶ and from ontological-
normalcy/postconvergence epistemic-or-notional~projective-perspective, the same
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation rules that enable prospective/transcending/superseding institutionalisation but
within the institutionalisation prospective limits turns out to be ‘the threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
psychologism>’ beyond these limits construed as uninstitutionalised-threshold¹⁰² in want for
prospective institutionalisation): –the postlogism⁷⁷ associated with ‘recurrent-utter-
uninstitutionalisation ⁸³reference-of-thought as subtransversality-<in-desublimating—existential-

eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’ warrants
‘prospective base-institutionalisation ⁸³reference-of-thought as supratransversality<in-
sublimating~existential-eventuating/denouement>~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—
attendant~ontological-contiguity⁶⁷~duced~existentialising/contextualising/textualising-
contiguity⁴⁰<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-
potency³⁹~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-constitutedness¹⁴ ⁸³reference-of-thought) of recurrent-utter-
uninstitutionalisation’s—attendant~ontological-contiguity⁶⁷~duced~
existentialising/contextualising/textualising-contiguity⁴⁰<reifying-or-elucidating-of-
prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
instantiative-context> now of threshold-of-nonconviction/madeupness/bottomlining-in-
shallow-supererogation⁹⁶<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing⁷⁰~apriorising-psychologism>’ as-the-latter-fails-to-
reflect existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality at its corresponding uninstitutionalised-
threshold¹⁰² state of recurrent-utter-uninstitutionalisation’; –the postlogism⁷⁷ associated with
‘base-institutionalisation~ununiversalisation ⁸³reference-of-thought as subtransversality<in-

desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing’ warrants ‘prospective ¹⁰³universalisation ⁸³reference-of-
thought as supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-
and-apriorising/axiomatising/referencing teleological-
differentiation/scission/variance/disambiguation’, and so by the ‘¹⁰³universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of prospective
¹⁰³universalisation’s—attendant–ontological-contiguity⁵⁷~educed–
existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
prospective-relative-ontological-completeness ⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
instantiative-context> as to existence-potency³⁹~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ thus preempting ‘the
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (as ‘first-level
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’) of base-
institutionalisation’s—attendant–ontological-contiguity⁶⁷~educed–
existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
prospective-relative-ontological-completeness ⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
instantiative-context> now of threshold-of-nonconviction/madeupness/bottomlining-in-
shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing³⁰–apriorising-psychologism>’, as-the-latter-fails-to-
reflect existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality at its corresponding uninstitutionalised-
threshold¹⁰² state of ununiversalisation’; –the postlogism⁷⁷ (including notions-and-accusations-
of-sorcery, alchemic-thinking, etc.) associated with ‘¹⁰³universalisation–non-

positivism/medievalism ⁸³reference-of-thought as subtransversality-<in-desublimating-
 existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing'
 warrants 'prospective positivism ⁸³reference-of-thought as supratransversality-<in-sublimating-
 existential-eventuating/denouement>~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—attendant-
 ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰—
 <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸-of-reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality' thus preempting 'the ¹⁰³universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (as 'second-
 level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought') of
¹⁰³universalisation's—attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> now of threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-
 disontologising~preconverging/dementing⁰-apriorising-psychologism>, as-the-latter-fails-to-
 reflect existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality at its corresponding uninstitutionalised-
 threshold¹⁰² state of non-positivism/medievalism'; –the postlogism⁷⁷ (including psychopathy

and social psychopathy, etc.) associated with ‘positivism–procrypticism ⁸³reference-of-thought as subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’ warrants ‘prospective notional~deprocrypticism ⁸³reference-of-thought as supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing teleological-differentiation/scission/variance/disambiguation’, and so by the ‘preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative–epistemicity>growth-or-conflatedness¹³/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—attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness ⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ thus preempting ‘the positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (as ‘third-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’) of positivism’s—attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness ⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> now of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>, as-the-latter-fails-to-reflect existence-potency³⁹~sublimating–nascence,-

disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold¹⁰² state
of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought'. The prior relative-
ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-
disontologising~preconverging/dementing²⁰-apriorising-psychologism>' for relative-
ontological-completeness⁸⁷-of-⁸³reference-of-thought are explained by the fact that: -
'recurrent-utter-uninstitutionalisation ⁸³reference-of-thought' (base-constitutedness¹⁴ of
⁸³reference-of-thought), by its recurrent-utter-uninstitutionalisation's—attendant—ontological-
contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-
elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-
⁸⁴devolving-as-of-instantiative-context>, is epistemically failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> 'the rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism of prospective base-institutionalisation's—
attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-
contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-
potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality', while upholding 'its now threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
psychologism> recurrent-utter-uninstitutionalisation's non-rules—
apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-

mental-disposition circularly-inducing its uninstitutionalised-threshold¹⁰² state of recurrent-
 utter-uninstitutionalisation’, –‘base-institutionalisation–ununiversalisation⁸³ reference-of-
 thought’ (first-level⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ of⁸³ reference-of-
 thought) is epistemically failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
 ‘the¹⁰³ universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism of prospective¹⁰³ universalisation’s—
 attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-
 contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-
 reference-of-thought-⁸ devolving-as-of-instantiative-context> as to existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’, while upholding ‘its now threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-
 psychologism> base-institutionalisation’s rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism inducing its uninstitutionalised-threshold¹⁰²
 state of ununiversalisation’, - ‘¹⁰³ universalisation–non-positivism/medievalism⁸³ reference-of-
 thought’ (second-level⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ of⁸³ reference-
 of-thought) is epistemically failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
 ‘the positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-
 rules—apriorising/axiomatising/referencing–psychologism of prospective positivism’s—
 attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-
 contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-
 reference-of-thought-⁸ devolving-as-of-instantiative-context> as to existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-

apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality', while upholding 'its now threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> ¹⁰³universalisation's ¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism inducing its uninstitutionalised-threshold¹⁰²
 state of non-positivism/medievalism, and prospectively –our 'positivism-procrypticism
⁸³reference-of-thought' (third-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of
⁸³reference-of-thought) is failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
 'the preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-
 '32<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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—attendant-ontological-contiguity⁶⁷~duced-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁹⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> as to existence-potency³⁹~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
 epistemically-unconceal-the-very-ontologically-same-existential-reality', while upholding 'its
 now threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-
 apriorising-psychologism> positivism positivising/rational-empiricism-based-universalisation-
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism
 inducing its corresponding uninstitutionalised-threshold¹⁰² state of procrypticism'; and it is the

latter prospective institutionalisation (deprocrypticism) that conceptually achieves ontological-completeness-of-⁸³reference-of-thought/ontological-normalcy/conflatedness¹³ thus superseding the possibility of prospective postlogism⁷⁷, as it registers and implies by its ⁸³reference-of-thought a supratransversality-<in-sublimating-existential-eventuating/denouement>~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. postlogism⁷⁷ (disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness) is ‘the abnormal application of logic for virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is very much different from ‘the normal application of logic for being-construal-or-intrinsic-reality-construal-as-abstract-construal-as-of-veridical-existential-reference’ known as prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking¹-apriorising-psychologism whether ‘good or poor/bad supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking¹-apriorising-psychologism’ which is at the least ‘of sound logical-dueness of ⁸³reference-of-thought’, whereas postlogism⁷⁷ (disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness) in hollow-

constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being ‘as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>’ do not operate on the same logical-dueness of registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview mental-devising-representation basis of prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as ‘of sound⁸³reference-of-thought’ which is reflected as mental straightness and candored. Rather postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being about ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴’, harkens back to a registry/mental-devising-representation that is reflected/perspectivated as preconverging-or-dementing⁹⁰-apriorising-psychologism (oblongated/decandored-and-dialectically-or-contendingly-out-of-phase). Thus postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism⁷⁷) (psychopathic-implies fundamentally non-veridical implied⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and thus the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are undue for logical contention but rather ontologically reflected/perspectivated in⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>. In existential terms,

postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism⁷⁷) speaks of a disposition to engage in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶, involving absolving/fleeting/escaping-reflex-logic¹, counting on the fact that others will sooner or later be in prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> relation with the formulaic slanting¹¹ compulsing-nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>} as postlogism⁷⁷ in preconverging-or-dementing²⁰-apriorising-psychologism, hence wrongly elevating its⁷⁴ perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> into logical-contention rather than dealing with registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵. postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism⁷⁷) thus inherently implies and is about articulations of⁷⁴ perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with respect in the very first instance to the validity of implied⁸³ reference-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-supererogation⁹⁶ only after the former (⁸³reference-of-thought) has been established
 as veridical/true. postlogism⁷⁷/perverted-as-disontologising-outcome-sought-precedes-logical-
 dueness is not about a defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-
 apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-
 worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance but
 rather speaks of false projection of 'apriorising—⁸³reference-of-thought-elements/apriorising-
 registry-elements (out of attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-³⁴devolving-as-of-
 instantiative-context>)' of implied—logical-dueness-or-scape, profile-or-stature,
 presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ implying
 registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-
 ontological-or-existential-defect>⁸⁵ as first-order faulty-mentation-procedure-deception-or-
 urge⁴³ (inducing circularity/recurrence/repetition/repeatability¹⁰ 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-supererogation⁹⁶ of infinite deception
 possibilities with respect to the infinite possibilities of 'perfect ⁵⁴logical-processing-or-logical-
 implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶' on the
 false basis of the perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>). Such ⁷⁴perversion-
 of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>/mental-devising-

representation-perversion has various shades of ‘temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and tell dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from ‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism’ or prelogism⁷⁸ in that a child who has a ‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism’ or prelogism⁷⁸ is ad-hoc and circumspect by taking advantage or reacting to a situation that has developed to accuse another as of temporal-existential constraint. They don’t initiate such a situation ‘as a rational way of thinking’ and even less to the gravity that the psychopath does. One other major flaw in the perception of the psychopath is that they are liars (a pathological liar, it is said). This again is a flawed notion. To lie is to be in prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism’), whether by omitting or exaggerating in a circumspect and ad-hoc manner but relative to attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-

⁵⁴devolving-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-supererogation⁹⁶ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance that doesn’t speak of the true postlogism⁷⁷/psychopathic phenomenon which has to do with the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—and-not-of-logical-contention with regards to registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview as the psychopath ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaks of ‘a circularity/recurrence/repetition/repeatability¹⁰ 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-supererogation⁹⁶ of supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking³¹-apriorising-psychologism or prelogic mental-reflex engagement’ rather than being construed as a mental and teleological disposition defect at the level of the ⁸³reference-of-thought as of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> construed as mental-unsoundness). In fact, besides ‘lying’ such poor characterisation of the psychopath extends to other notions like ‘bullying’, ‘manipulating’, ‘fooling’, etc. which are all in ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶<existentially-veridical-‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-

disontologising-logical-outcome-arrived-at> notions though of ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism’s’ (‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism’ or prelogism⁷⁸ construed as wrong ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ or wrong operation of prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> but nonetheless prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>). Fundamentally, psychopathic slanting is particular in that it departs from a relation to the ‘empty-form-of-meaning-as-inherently-deterministic outside the framework of a veridical attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>’ contrasted with ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating within the framework of a veridical attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>’. But while poor-or-bad prelogism⁷⁸ may be what is perceived from a ‘normal’ social and supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-

intradimensional’-postconverging/dialectical-thinking²¹-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 ¹¹compulsing-nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-⟨contextualising/existentialising-attendant-ontological-contiguity⁶⁷⟩;-in-shallow-supererogation⁹⁶-⟨as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness⟩⟩ or ‘compulsive-dementing²⁰’ (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. ¹¹compulsing-nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-⟨contextualising/existentialising-attendant-ontological-contiguity⁶⁷⟩;-in-shallow-supererogation⁹⁶-⟨as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness⟩⟩ being a state of ‘conscious, unprincipled and instrumentalised threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-⟨as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism⟩ in veridical unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought as the psychopathic mindset/⁸³reference-of-thought ⟨amplifying/formative-epistemicity⟩causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ value-reference reflected

by its ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹>' in contrast to supplanting-conviction-as-to-profound-supererogation⁹⁶-of-
 'attendant-intradimensional'-postconverging/dialectical-thinking -apriorising-psychologism as
 a state of 'conscious, principled and uninstrumentalised supplanting-conviction-as-to-
 profound-supererogation⁹⁶-of-'attendant-intradimensional'-postconverging/dialectical-
 thinking²¹-apriorising-psychologism in veridical soundness-or-ontological-good-
 faith/authenticity⁶⁹-of-⁸³reference-of-thought as the supplanting-conviction-as-to-profound-
 supererogation⁹⁶-of-'attendant-intradimensional'-postconverging/dialectical-thinking -
 apriorising-psychologism mindset/⁸³reference-of-thought <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁶⁷ value-reference'. This is the
 fundamental fact that explains the evasiveness in grasping the psychopath in its motive and
 orientation as the psychopath's actions can be as simple as a basic formulaic (meaning-by-the-
 mere-illogical-possibility-of-it-being-formulaically-narrated-or-postlogism⁷⁷-formulaic slanting
¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-
 existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-
 disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-
 <contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>}
 as to preconverging-or-dementing²⁰-apriorising-psychologism) understanding of the effects on
 interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-
 of-profound-reasoning or ⁸³reference-of-thought teleological-degradation in relation to its
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-

'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁷⁰—
 apriorising-psychologism> in undermining a prelogism⁷⁸-as-of-conviction,-in-profound-
 supererogation⁹⁶-<existentially-veridical—'attendant-intradimensional—
 apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> perspective which ⁸³reference-of-thought is veridical. All the 'poor or bad
 supplanting—conviction-as-to-profound-supererogation⁹⁶—of-'attendant-intradimensional'-
 postconverging/dialectical-thinking²¹—apriorising-psychologism' terms above, i.e. lying,
 bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a
 'deliberative prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-
 veridical—'attendant-intradimensional—apriorising/axiomatising/referencing'-logical-dueness-
 precedes-disontologising-logical-outcome-arrived-at> mental process' with respect to its end
 purpose, and thus wrongly implying it is in 'prelogism⁷⁸-as-of-conviction,-in-profound-
 supererogation⁹⁶-<existentially-veridical—'attendant-intradimensional—
 apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at>' with the wrong idea that its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
 thought-elements/registry-elements/anchoring-of-meaning-elements of implied—logical-
 dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
 reference and teleology⁹⁹ are existentially veridical. The psychopath is operating on the basis of
 'a last mimicking denaturing¹⁶ postlogism⁷⁷—construed-as-of-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical—'attendant-intradimensional—
 apriorising/axiomatising/referencing'-logical-dueness postlogic-backtracking-<iterative-
 looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶-with-succeeding-shifting-of-the-
 narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-
 acts' towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory~de-mentativity’, and so to satisfy ‘a faulty-mentation-procedure-deception-or-urge⁴³’; and so, one narrative iteration at a time. Now the faulty-mentation-procedure-deception-or-urge⁴³ implying ‘a supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism deliberativeness’ is coming from its interlocutor’s ‘prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind’ itself which prelogically/in-conviction-as-to-profound-supererogation⁹⁶ (as the prelogism⁷⁸, which is wrongly induced in distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰, conjoins all the denaturing¹⁶ postlogism⁷⁷—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts as absolving/fleeting/escaping-reflex–logic¹, to wrongly imply a depth-of-conviction-as-to-profound-supererogation⁹⁶ whether as of bad or good supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism or prelogism⁷⁸) in reality is wrongly assuming a depth-of-postlogism⁷⁷-slantedness/insane integration. The psychopath being postlogic—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness or pathologically/compulsively hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying), in fact the psychopath will prefer that normal supplanting–conviction-as-to-profound-

supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—
 apriorising-psychologism minds think it is lying (or any notion of a ‘poor or bad supplanting–
 conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹–apriorising-psychologism’ as it wrongly elicits just a
 defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-
 as-to-profound-supererogation⁹⁶ rather than the idea of ¹¹compulsing–
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-
 intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>), as at least they will then wrongly
 realign in prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–
 ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at>) again to it with respect to its subsequent
 narratives to examine the pertinence of its logic/logical-processing, i.e. engaging logical
 operating/processing and wrongly granting it supplanting–conviction-as-to-profound-
 supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—
 apriorising-psychologism (be it even ‘poor or bad supplanting–conviction-as-to-profound-
 supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—
 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-supererogation⁹⁶, rather than its hollow-constituting-<as-disjointed-misappropriation-
 of-meaningfulness-and-failing-intemporal-preservation>/vague-rhyming-or-copied-mimicry-or-
 formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-

subknowledging⁹⁴/slanting of empty narratives that are flawed or non-existent as postlogism⁷⁷-
 as-of-¹¹compulsing–nonconviction/madeupness/bottomlining-⟨<decontextualising/de-
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
 disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
 <contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>))
 thus wrongly involved in prelogism⁷⁸ hence wrongly validating as real its ‘fundamental faulty-
 mentation-procedure-deception-or-urge⁴³’ which is its ‘apriorising–⁸³reference-of-thought-
 elements/apriorising–registry-elements, that in reality are out of attendant–ontological-
 contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰⟨<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
 <devolving-as-of-instantiative-context>’, of implied—logical-dueness-or-scape, profile-or-
 stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ (instead
 of examining in the very first place their relevance/pertinence or its soundness-or-ontological-
 good-faith/authenticity⁶⁹-of-⁸³reference-of-thought); in so doing, analysing its meaning as
 essence instead of analysing it as non-veridical hollow mimicking form or vague-rhyming-or-
 copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
 vocalisation-or-subknowledging⁹⁴ or meaning-by-the-mere-illogical-possibility-of-it-being-
 formulaically-narrated or non-veridical hollow mimicking narratives. What the psychopath is
 doing is ‘SLANTING’ as of compulsive-slanting—preconverging-or-dementing²⁰-apriorising.
 That is to arrive at a sought-outcome by subknowledging⁹⁴-or-mimicking the non-veridical
 hollow-form of the meaning of other persons supplanting–conviction-as-to-profound-
 supererogation⁹⁶ —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —
 apriorising-psychologism narratives which it perceives as ‘being blatantly deterministic’ of the

views and actions of the ‘normal prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
 <existentially-veridical-‘attendant-intradimensional-~apriorising/axiomatising/referencing’-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind’, i.e. the
 psychopath is ‘narrating veridical emptiness/hollow narratives’. The idea being about arriving at
 a sought-outcome by taking a posture that does not attach a depth of supplanting-conviction-as-
 to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹-apriorising-psychologism on narratives but rather simply ‘the mere possibility of the
 hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the
 psychopathic postlogic mindset and by derivation conjugated-postlogisim/preconverging-or-
 dementing²⁰-integration mindset is one of relating to meaningfulness as valid by ‘the mere
 performative-form representation of meaningfulness’ rather than veracity/ontological-
 pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to
 perform in interlocution rather than express a genuine sense of supplanting-conviction-as-to-
 profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹-apriorising-psychologism and hence the disposition for extrinsic-attribution by
 active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of
 passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-
 attribution associated with transcendental-enabling/sublimating/supererogatory-~de-mentativity,
 but rather as a potent and active construct of social determinism which requires actually
 eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence.
 This mental-disposition is qualified as epistemic-decadence or postlogism⁷⁷ and its
 derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-
 postlogism⁷⁷. More precisely, it is critical to distinguish between the notion of slanting (cingle
 in French) as postlogism⁷⁷-as-of-¹¹compulsing-~nonconviction/madeupness/bottomlining-
 <‘decontextualising/de-existentialising~of-attendant-intradimensional-

apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>} and the notion of a lie which is in manifest prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (be it a 'poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶-of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹-apriorising-psychologism') as with a lie the implied-logical-dueness (with the corresponding implied-⁸³reference-of-thought/implied-registry elements) are existentially veridical with the 'lying deception' being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality but as of 'effectively due'⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶. The narratives-and-acts-foci of the set-of-narratives of a 'lying deception' do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s), and lying doesn't fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocution/implication. This equally explains why a lie collapses as a whole (or whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying deception. Slanting on the other hand speaks of a fundamental pathological faulty-

mentation-procedure-deception-or-urge⁴³ associated with postlogism⁷⁷-as-of¹¹compulsing-nonconviction/makeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>}' with respect to social-stake-contention-or-confliction (and by extension 'derived-slanting' induced as conjugated-postlogism⁷⁷-opportunism and conjugated-postlogism⁷⁷-exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant⁹³, since its manifestation is not¹⁰³universally 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 attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁶ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸-of-reference-of-thought-⁸⁴devolving-as-of-instantiative-context>}, whereas the latter is exactly what validates⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), with respect to construing meaningfulness as prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, but instead construes meaningfulness as postlogism⁷⁷-as-of-

¹¹compulsing–nonconviction/madeupness/bottomlining–{<decontextualising/de-
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
 disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
 <contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}
 explaining the circular nature and its particularly overblown extrinsic-attribution mental-
 disposition to elicit social-aggregation-enabling over relative intrinsic-reality/ontological-
 veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity with regards to
 inherent reality and meaningfulness. The peculiarity of slanting is that it is deception-of-
 successively-shifting-or-non-cohering-narratives-and-acts wherein the initiation of a hollow
 falsehood narrative is followed by the projection of another hollow falsehood narrative on the
 basis of the former as if the former was true, and the projection of another falsehood narrative
 on the basis of the previous one as if the previous one was true, and so on. Thus slanting
 doesn’t have a ‘coherent whole of narratives’ with respect to attendant–ontological-
 contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁷-of-reference-of-thought-
⁸devolving-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 attendant–ontological-
 contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁷-of-reference-of-thought-
⁸devolving-as-of-instantiative-context> is wrongly implied about slanting, it has to do with
 prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶<existentially-veridical–‘attendant-
 intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> mind/mental-disposition ‘wrongly conjoining the

succession of slanting narratives from the last iterated slanted narrative' to wrongly imply that the slanting psychopath narratives are a 'coherent whole of narratives as of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸ -of- reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>', and this is the mechanism that induces conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is interesting to note that at childhood psychopathy where the mental-disposition is relatively ¹⁰³universally-transparent what is perceived and related to by supplanting-conviction-as-to-profound-supererogation⁹⁶ —of- 'attendant-intradimensional'-postconverging/dialectical-thinking²¹ —apriorising-psychologism interlocutors is not a 'coherent whole of narratives' but a deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-effect arising out of its contemplation (as if it were true), pointing out that the reality of mental-states in wrong prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶ —<existentially-veridical—'attendant-intradimensional—apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting-conviction-as-to-profound-supererogation⁹⁶ —of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹ —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-urge⁴³ due to psychopathic developmental failure to relate to meaningfulness as of prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶ —<existentially-veridical—'attendant-intradimensional—

apriorising/axiomatising/referencing⁷-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> with the personality development out of that developmental failure
 bringing about the adult psychopath slanting mental-disposition with respect to social-stake-
 contention-or-confliction; and as the adult psychopath developed
 maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-
 accordance—as-of—social-stake-contention-or-confliction, induces interlocutors prelogic
 supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹—apriorising-psychologism alignment to its postlogic
¹¹compulsing—nonconviction/madeupness/bottomlining-(‘<decontextualising/de-
 existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-
 disontologising’-of-the-‘attendant-intradimensional—ontologising’—imbued-
 <contextualising/existentialising—attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶—<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>}
 narratives whereas at childhood psychopathy interlocutors will not align in-prelogic
 supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹—apriorising-psychologismly (in order not to wrongly
 conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-
 non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting—conviction-as-
 to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹—apriorising-psychologism narratives, and this is what actually occurs by inducing
 conjugated-postlogism⁷⁷/preconverging-or-dementing³⁰-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-dementing²⁰—apriorising-psychologism. Thus, with slanting the implied—logical-dueness (with the corresponding implied-⁸³reference-of-thought/implied-registry elements) are existentially unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of ‘effectively due’ ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/preconverging-or-dementing²⁰—apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought. Insightfully, it points out as well that the basis of the postlogism⁷⁷/psychopathic induced deception is not the psychopath itself (as it is commonly asserted about psychopathic manipulation), but rather it lies in the very nature of the reasoning of the prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> interlocutor mental engagement reflex who ‘aligns in-conviction-as-to-profound-supererogation⁹⁶’ as it will ‘normally do’ with other prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism minds to a postlogism⁷⁷-as-of-¹¹compulsing—nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising—attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-

veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>}
 mind, and then wrongly validates that the postlogism⁷⁷-as-of-¹¹compulsing-
 nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising~of-attendant-
 intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>} mind is in prelogism⁷⁸-as-of-
 conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at>. In order words, the operation of the psychopathic mind as of its
 incomplete mentation development (as inclined to induce a faulty-mentation-procedure-
 deception) as it fails to construe meaningfulness as based on prelogism⁷⁸-as-of-conviction,-in-
 profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> but rather as based on postlogism⁷⁷-as-of-¹¹compulsing-
 nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising~of-attendant-
 intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>} with its personality development into
 adulthood on this basis, paradoxically leads to the prelogism⁷⁸-as-of-conviction,-in-profound-
 supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> mind's deception since the latter operates on the basis that everyone must be of supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism (be it ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism’ at worst) and the notion of postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’-imbued-<contextualising/existentialising—attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>⟩ doesn’t register naturally except where the personality development of the childhood psychopathy into an adult psychopath is experienced closely, and the adulthood psychopath mentation processes structure can be retraced to the delirious mentation processes structure at childhood psychopathy when it is ¹⁰³universally transparent as maturation/indirectness/spatialisation/credulity/craftiness continually developed during its personality development into adulthood psychopathy now enables it becoming socially-functional-and-accordant⁹³. This induced deception does not however occur at childhood psychopathy since it is very much transparent as a deliriousness/delirious-effect/cinglé-effect as the childhood psychopathy has hardly achieved maturation/indirectness/spatialisation/credulity/craftiness of its slanting-deception mental-disposition. What underlies the slanting of the psychopath is its rather unnuanced understanding and gauging of social situations and social cues as out of attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ by its dereification on a mental-processing disposition that is rather a ‘dereifying bivalent-disposition-

to-acute-caricatural-prepotence-or-acute-lulling-diffidence’, and so in contrast with the expected ‘reifying nuanced/multivalent mental-processing’ of supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism dispositions in attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰, however bad-or-poor their ontological-performance⁷²-<including-virtue-as-ontology> of supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism mental-processing. This underlies the apparent vividness of interlocution with the psychopath especially with regards to social-stake-contention-or-confliction due to a ‘supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism manifestation of the interlocutor by ¹¹compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ manifestation of the psychopath cross-perception effect’ wherein the supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—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 knowledge-reification–gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness ¹³-in {preconverging-disentailment by} postconverging-entailment> 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 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰, while the psychopath view of the supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism interlocutor’s supposedly ‘reifying nuanced/multivalent mental-processing’ knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness⁸ -in {preconverging-disentailment by} postconverging-entailment> 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 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰. 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 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ is socially inefficacious and trouble-inducing giving the deliriousness effect from ¹⁰³universal-transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } of its acts, at adulthood psychopathy the lack of such ¹⁰³universal-transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } of the postlogism⁷⁷-slantedness rather makes the latter ‘sound impassioned/stirring/vivid/spirited’ to the unsuspecting interlocutor who by mental-reflex wrongly assumes as ontologically-veridical the falsely implied attendant-ontological-

contiguity⁶⁷~duced~existentialising/contextualising/textualising-contiguity⁴⁰, 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 attendant-ontological-contiguity⁶⁷~duced~existentialising/contextualising/textualising-contiguity⁴⁰’ disposition tends to be socially enculturated/endemised as of conjugated-postlogism⁷⁷. But then, more than just the deception this state of affairs has a further nefarious effect on the natural human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence>’-existentialism-form-factor, as the induced ‘lack of constraining social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷>’ with respect to intrinsic meaningfulness further elicits supplanting~conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking⁹¹—apriorising-psychologism minds temporal-dispositions of ⁵⁰ignorance/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-accordant⁹³ ⁸³reference-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 a attendant-
ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰—
<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought-⁸devolving-as-of-instantiative-context> analysis of ‘least-and-derived-temporal-
operating-modalities-of-the-⁸³reference-of-thought-as-of-⁵¹incrementalism-in-relative-
ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-
threshold¹⁰²’-and-not-‘maximal-as-intemporal-operating-modality-of-⁸³reference-of-thought-as-
of-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation-as-inducing-the-prospective-institutionalisation’. Central to such an insight,
is the understanding of what the reality of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘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-threshold¹⁰² of all registry-
worldviews/dimensions; as of metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-
void⁵⁰’-as-to-⁷⁵presencing—absolutising-identitive-constitutedness¹⟩ and metaphysics-of-
absence-⟨implicated-epistemic-veracity-of-⁹¹nonpresencing-<perspective—ontological-
normalcy/postconvergence>⟩ representations. First, ‘human registry-worldview’s/dimension’s
institutionalisation mental-disposition’ within the scope of a registry-worldview’s/dimension’s
institutionalisation ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as-
not-failing/upholding ⁸³intemporal-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-⁹¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)/postdication). Then, ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ construed either ‘as out of the scope of the registry-worldview’s/dimension’s institutionalisation ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’ or ‘the registry-worldview/dimension uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought’ (as-failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ‘by projected <amplifying/formative> ⁸wooden-language-<imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹> of the registry-worldview/dimension institutionalisation ⁸³reference-of-thought’, as of an ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) as so reflected from the prospective registry-worldview’s/dimension’s institutionalisation ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. With the attainment of registry-worldview/dimension institutionalisation by social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing, -as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁷>) we can very much uphold a secondnatured quasi-intemporal-disposition ⁸³reference-of-thought as ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ which is why humankind pursues institutionalisations as devising human collective emancipation from base-institutionalisation to ¹⁰³universalisation to positivism and prospectively to notional~deprocrpticism in resolving the vices-and-

impediments¹⁰⁵ of their respective uninstitutionalised-threshold¹⁰² as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. But exactly for the purpose of ensuring the perpetuation of this human registry-worldview's/dimension's institutionalisation capacity (as in enabling futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism) as the very essence of human virtue itself, it is equally important to understand how institutionalisation comes to be limited at <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutional-cumulation/institutional-recompose-~~as-to-~~¹⁶historicality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> (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-threshold¹⁰² mental-disposition' refers to our fixation to the mere-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the registry-worldview/dimension institutionalisation ⁸³reference-of-thought but failing/not-upholding-<as-of-apriorising/axiomatising/referencing> prospective intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening³³ 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 ⁸³reference-of-thought, and as revealed by this prospective institutionalisation attendant-ontological-~~

contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification’s-elucidation-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>. Fully understanding psychopathy which is the postlogism⁷⁷-as-of-¹¹compulsing–nonconviction/madeupness/bottomlining-
 {<decontextualising/de-existentialising~of-attendant-intradimensional–
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>} of the positivism–procrypticism
 registry-worldview/dimension institutionalisation–uninstitutionalisation ⁸³reference-of-thought
 is inevitably tied to understanding our procrypticism as our ‘human temporal
 uninstitutionalised-threshold¹⁰² mental-disposition’ from futural Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism
 registry-worldview institutionalisation ⁸³reference-of-thought, as of ontological-
 normalcy/postconvergence wherein our procrypticism ‘human temporal uninstitutionalised-
 threshold¹⁰² mental-disposition’ is decentered and preconverging-or-dementing²⁰–apriorising-
 psychologism as dialectically-out-of-phase, just as understanding the postlogism⁷⁷ of the
¹⁰³universalisation–non-positivism/medievalism registry-worldview’s/dimension’s ⁸³reference-
 of-thought like notions of and accusations of sorcery, is inevitably tied to understanding non-
 positivism/medievalism as the ‘human temporal uninstitutionalised-threshold¹⁰² mental-
 disposition’ so-construed from prospective positivism registry-worldview/dimension
 institutionalisation ⁸³reference-of-thought as of ontological-normalcy/postconvergence ‘wherein
 the non-positivism/medieval mental-disposition is decentered and preconverging-or-

dementing²⁰—apriorising-psychologism as dialectically-out-of-phase; and in both instances, construed as of their relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance (as-of-their-respective-prospective-registry-worldview/dimension attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-> devolving-as-of-instantiative-context>; since the prospective institutionalisation attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification’s-elucidation-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> speaks of a deeper limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment) of a deeper and more correct grasp/apriorising-and-understanding of ontology/ontological-veridicality/intrinsic-reality). Effectively, ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ is what is reflected at uninstitutionalised-threshold¹⁰² as registry-worldviews/dimensions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁰—apriorising-psychologism> as of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively (as applicable with the construal of psychopathy and social psychopathy postlogism⁷⁷) procrypticism; wherein the habitual intradimensional placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-

teleology⁹⁹ ‘nondescript/ignorable–void⁶⁰ (actually speaking of akrasitic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) scheduling or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of ~~<amplifying/formative–epistemicity>~~totalising~conflated–⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrpticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at uninstitutionalised-threshold¹⁰² (reflecting uninstitutionalised-threshold¹⁰²), is now substituted (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective of the prospective registry-worldview/dimension institutionalisation ⁸³reference-of-thought) by its ‘decentering and dialectical~de-mentation of its ⁸³reference-of-thought’; which we can effectively acquiesce to as of the uninstitutionalised-threshold¹⁰² but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold¹⁰² as procrpticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold¹⁰² is implied. Thus this implied human ‘postconverging-or-dialectical-thinking²¹–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 ⁸³references-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought’) behind the ~~<cumulating/recomposuring–attendant-ontological-contiguity >~~-successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-~~<as-to- ⁴⁶historiality/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-~~<perspective–ontological-~~~~

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} peculiar
psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities
of the various anthropological societies mindsets/⁸³reference-of-thought/consciousness-
awareness-teleology⁹⁹; whether as recurrent-utter-uninstitutionalisation psychologism, base-
instititutionalisation–ununiversalisation psychologism, ¹⁰³universalisation–non-
positivism/medievalism psychologism, positivism–procrypticism psychologism, and
prospectively notional~deprocrypticism psychologism equally qualified as suprastructuralism.
Hence, our present positivism mental-disposition is just one of human historical
psychologisms/psychologism-constructs, and it is not absolute as to imply there aren’t or
weren’t other human psychologisms/psychologism-constructs, wherein in their own realisation,
perception and thought they are ‘not decentered’ and ‘not preconverging-or-dementing²⁰–
apriorising-psychologism’ as of their relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-
and-performance rather so construed from a higher psychologism’s articulation of attendant–
ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰■
<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸ -of-⁸reference-of-
thought-⁸ devolving-as-of-instantiative-context> as ontologically-veridical. Thus,
notional~deprocrypticism as decentering and preconverging-or-dementing²⁰–apriorising-
psychologism the positivism–procrypticism registry-worldview ⁸³reference-of-thought will
certainly imply an altogether different psychologism of ⁵⁶meaningfulness-and-teleology⁹⁹ as
suprastructuralism. It should be noted that the implied meaning of psychologism here has to
fundamentally do with a psychology arising out of ontological development in the construal of
intrinsic-reality/ontological-veridicality establishing a mindset/⁸³reference-of-thought of
⁵⁶meaningfulness-and-teleology⁹⁹ with its psychologism/psychologism-construct, and so it is
ontologically-driven. As further ontological development in the construal of intrinsic-

reality/ontological-veridicality arises (as of human limited-mentation-capacity-deepening⁵³) a
 renewing of mindset/⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹ with its
 corresponding psychologism/psychologism-construct occurs, with this ontological-
 contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ leading to the
 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions ⁸³reference-of-thought psychologisms/psychologism-constructs, and
 implied prospectively as well with the notional~deprocrypticism worldview/dimension
 ⁸³reference-of-thought psychologism/psychologism-construct. Critically, a
 psychologism/psychologism-construct takes an
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument form that
 construes meaningfulness from the prior (and even lower) registry-worldview's/dimension's
 ⁸³reference-of-thought psychologism up to its own registry-worldview's/dimension's
 ⁸³reference-of-thought psychologism as of its more profound attendant—ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-
 elucidating-of-prospective-relative-ontological-completeness ⁸⁷-of-⁸³reference-of-thought-
 devolving-as-of-instantiative-context> in reflecting/perspectivating their relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought-induced-virtuality-or-ontologically-flawed-
 construal-or-caricaturing-hollow-staging-and-performance. Hence this articulation of the
 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions ⁸³reference-of-thought psychologisms up to the deprocrypticism, is an
 initiation into notional~deprocrypticism psychologism as of its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its more
 profound attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness ⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-

instantiative-context> in reflecting/perspectivating the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance of positivism–procrypticism and all the lower registry-worldviews/dimensions. Basically, this idea of ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ as metaphysics-of-absence-⟨implicated-epistemic-veracity-of-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-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview⁸³reference-of-thought and not the present positivism–procrypticism, just as analysing notions-and-accusations-of-sorcery should rather be from the prospective positivism registry-worldview⁸³reference-of-thought and not its present¹⁰³universalisation–non-positivism/medievalism registry-worldview⁸³reference-of-thought; as of the fact of fundamental registry-worldview/dimension ‘prospective registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-⟨as-Being-or-ontological-or-existential–defect⟩⁸⁵, so construed in order to supersedes its preconverging–de-mentating/structuring/paradigming vices-and-impediments¹⁰⁵. 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-threshold¹⁰² mental-disposition’. This brings home the underlying notion of rational-realism as construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening⁵³ 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-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'). Wherein, going by its first impulse with respect to its 'construal/conceptualisation activity as of its coming into existence in the world', human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental ⁵⁶meaningfulness-and-teleology⁹⁹. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn't give agency (or at the least 'perceived' sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their 'perceived' effectiveness. With a commitment to the idealism of the supernatural not only as of its 'perceived' virtuous import, but as of 'perceived' nefarious effects to human volition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling

increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendancy of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by ~~<amplifying/formative-epistemicity>causality~~ ~~~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~’ that has accompanied human limited-mentation-capacity-deepening⁵³ in ~~construing/conceptualising~~ ⁵⁶meaningfulness-and-teleology⁹⁹. 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-in-shallow-supererogation⁹⁶ ~~-<as-to-~~ ~~‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰ –~~ ~~apriorising-psychologism>~~ of the ~~<cumulating/recomposuring-attendant-ontological-contiguity >~~-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’⁶⁰-as-to-⁷⁹presencing—absolutising-identitive-
constitutedness⁴} and metaphysics-of-absence-~~{implicated-epistemic-veracity-of-
nonpresencing-<perspective-ontological-normalcy/postconvergence>}~~ ontologies as enabling a further human emancipation registry-worldview’s/dimension’s⁸³ reference-of-thought psychologism, notional~deprocrpticism psychologism. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance— as-of-social-stake-contention-or-confliction rather as socially-functional-and-accordant⁹³. This insight further divulges the reality across all registry-worldviews/dimensions of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ and ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’, as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 present⁵⁶ meaningfulness-and-teleology⁹⁹ frame of thought and social-stake-contention-or-confliction but rather carries a

prospective scope, just as the vocation of the realism of a positivistic mindset/⁸³reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic ⁵⁶meaningfulness-and-teleology⁹⁹ to engage the non-positivistic social-setup in terms—as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-confliction of human relations as that will certainly just induce an ‘idle circularity and contrariety’ within the non-positivistic social-setup. But rather the point is all about recognising ‘huma prospective institutionalisation capacity as the very essence of human virtue’ available to all humans past and present, that enabled this animal among all creatures to be engaged in a grander collective exercise of ‘existential-tautological eudaemonic-contemplation’ (as of human ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness’), to imply that there is a prospective virtuous possibility of human registry-worldview’s/dimension’s institutionalisation that can be grasped, and so expressed in terms—as-of-axiomatic-construct of the notion of social-stake-contention-or-confliction of that prospective institutionalisation psychologism, just as the vocation of the positivistic mindset/⁸³reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms—as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human emancipating 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-threshold¹⁰²’, across all registry-worldviews/dimensions ⁸³references-of-thought but for the fact that they have different ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation building up from

the prior ones as of their respective elucidation-of attendant-ontological-contiguity⁶⁷ ~duced-
 existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> (recurrent-utter-uninstitutionalisation non-rules—
 apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition as failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
 rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as ‘first-
 level⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ of⁸³ reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 base-institutionalisation-ununiversalisation, ununiversalisation failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-(as ‘second-level⁷⁹ presencing—
 absolutising-identitive-constitutedness¹⁴ of⁸³ reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
¹⁰³universalisation-non-positivism/medievalism, non-positivism/medievalism failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism,-(as ‘third-level⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ of⁸³
 reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 positivism-procrypticism or prospectively, positivism failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ‘¹⁸deprocrypticism-or-preempting—disjointedness-as-
 of-⁸³reference-of-thought,-(as-full-conflatedness¹³-of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 perpetuating-deprocrypticism). Supposed there was no

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect (no
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹>) with social ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-
entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
ontological-completeness⁸⁷) of the calculations to be done, it is fair to say ‘human registry-
worldview’s/dimension’s institutionalisation mental-disposition’ in this ⁸³reference-of-thought
is of quasi-intemporal-disposition (and the whole point of human knowledge aspiration and
virtue is to achieve this state or deferential-states-of-this-state as with formalisations and
percolation-channelling-<in-deferential-formalisation-transference>). Thus calculations
(logically-derived meaningfulness) in such an institutionalised framework are effectively in
ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigm⁷⁰
but for failure in aposteriorising/logicising/deriving/intelligising/measuring performance as
defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-
as-to-profound-supererogation⁹⁶ of the registry-worldview’s/dimension’s-⁸³reference-of-
thought-for-social-functioning-and-accordance. But then human existential-reality comes with
human limited-mentation-capacity-deepening⁵³ with limited grasp of intrinsic-reality at various
stages of human emancipation up to the modern-day, such that social ¹⁰³universal-
transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness⁸⁷) required for ‘human registry-
worldview’s/dimension’s institutionalisation mental-disposition’ has been made
transcendentally available only in partial construals/conceptualisations that are as-of existential-
reality, and where non-available at uninstitutionalised-threshold¹⁰², it is naïve to construe
human mental-disposition as of quasi-intemporal-disposition; as the anthropological and
historical evidence consistently points to a different structure with regards to the ‘human

temporal uninstitutionalised-threshold¹⁰² mental-disposition' as of attendant-ontological-contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-contiguity¹⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-devolving-as-of-instantiative-context> elucidated ontological-normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the <amplifying/formative>⁸ wooden-language-(imbued-temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰ -narratives-of-the-⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁰ } (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-⁹¹ nonpresencing-<perspective-ontological-normalcy/postconvergence>)/postdication) of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview⁸³ reference-of-thought as providing the resolution for the vices-and-impediments¹⁰⁵ associated with such a present registry-worldview/dimension institutionalisation. Such notions as the following that can be at the very centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹ nonpresencing-<perspective-ontological-normalcy/postconvergence>)) of the notion of 'human temporal uninstitutionalised-threshold¹⁰² mental-disposition' that de-mentatively/structurally/paradigmatically 'notionally acquiesce to the possibility of a registry-worldview's/dimension's temporality⁹⁸/shortness and is non-transcendental to that possibility': she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn't look after them properly; those

people/group/ethnicity deserved what happened to them because they are so and so; etc.

[We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant⁹³ (without or hardly any negative consequences at the acceptable socially-functional-and-accordant⁹³-threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’ in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of-⁸¹reference-of-thought-as-of-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ are made but with both construed in the conventioning of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as effectively ‘non-dissociable’, thus validating the notion that institutionalisation is not about solipsistic transformation into the intemporality⁵²-drive (longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ disposition) but rather about acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold¹⁰² are bound to arise successively in the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (out-of-human temporality⁹⁸) 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-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking?—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 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment with no conventioning complexes’! (As a reminder, the notion of intemporality⁵²/temporality⁹⁸ is an ontological-as-of-being construct and the apparent references to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such that it is important to grasp that all notions articulated herein are ontological, just as the notions of the being domains-of-study of the natural world are ontological, and the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³³~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 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-functional-and-accordant⁹³ ‘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-accordant⁹³ thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry-worldview/dimension-level of analysis’ as well as ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuation-level of analysis’; for construing the implications of such ‘modular-thresholds’-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-dissociability social-functioning-and-accordance—as-of—social-stake-contention-or-confliction effectiveness-or-ineffectiveness and ontological-resolution as of ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing—psychologism by way of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ in resolving registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance capabilities, as the very foundational operant conceptualisation of an ontologically-contiguous ‘postconverging-or-dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’. This fundamentally highlights a ‘notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ dynamic relationship’ with ⁵⁶meaningfulness-and-teleology⁹⁹ as directly reflecting ‘ontological-normalcy/postconvergence dynamics (in abstractly elucidating any given registry-worldview’s/dimension’s ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of ⁵⁶meaningfulness-and-teleology⁹⁹ synopsising-depth as of the overall registry-

worldview's/dimension's reconstrual of superseding-oneness-of-ontology', and so by the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions in corresponding snowballing succession of synopsis-ing-depth of ⁵⁶meaningfulness-and-teleology⁹⁹ reconstrual going by ontological-normalcy/postconvergence implications); involving successively, <amplituding/formative-epistemicity>totalising~'random-as-impulsive—implicated_attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰'-phenomenal-abstractiveness-of-presencing-in-'trepidatious-consciousness'-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness³⁷-of-³³reference-of-thought-³⁴devolving-as-of-instantiative-context>/constitutedness¹⁴ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-functional-and-accordant⁹³ '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), <amplituding/formative-epistemicity>totalising~'nominal-as-tendentious—implicated_attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰'-phenomenal-abstractiveness-of-presencing-in-'warped-consciousness'-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>/‘first-level⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ of⁸³reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-functional-and-accordant⁹³ ‘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 as¹⁰⁶universalisation), <amplituding/formative-epistemicity>totalising~‘ordinal-as-qualifying—implicated_attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>/‘second-level⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ of⁸³reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-functional-and-accordant⁹³ ‘modular-thresholds’-of-notional~firstnaturedness—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-dissociability-(as of ¹⁰³universalisation constraining ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and non-constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality prospective institutionalisation as positivism), <amplifying/formative-epistemicity>totalising~intervalist-as-categorising—implicated_attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operand-or-incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>/‘third-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-functional-and-accordant⁹³ ‘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~deprocrpticism socially-functional-and-accordant⁹³ 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~deprocrpticism as preempting—disjointedness-as-of-⁸¹ reference-of-thought,-as-to-‘³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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-totalising³³~‘random-as-impulsive—implicated_attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>)/epistemic-totalising³³~‘nominal-as-tendentious—implicated_attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-

prospective-relative-ontological-completeness⁷ -of-³³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context>/epistemic-totalising³³ ~‘ordinal-as-qualifying—implicated_attendant—
 ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰’-
 phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~duced—
 existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of-³³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context>/epistemic-totalising³³ ~‘intervalist-as-categorising—
 implicated_attendant—ontological-contiguity⁶⁷~duced—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~duced—
 existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of-³³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context>/epistemic-totalising³³ ~‘ratiocontiguity/ratiocination-as-referentialism—
 implicated_attendant—ontological-contiguity⁶⁷~duced—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~duced—
 existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of-³³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> as of Stevens taxonomy, ‘possibly reveal an unrecognised mathematical

depth in the reality of the evolved human condition' rendering possible the full mathematised interpretation of the social sciences as of 'apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }~~— conflatedness¹³ ~~in {preconverging-disentailment by} postconverging-entailment~~/conflation of analysis' (just as the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity constructed scientific ⁸³reference-of-thought of the natural sciences, as ontological-⁸³reference-of-thought, revealed a mathematical depth that enabled their full mathematisation; as mathematics just like logic cannot reveal the full intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity constructed ⁸³reference-of-thought/axiomatic-framework of a domain-of-study like the social but once it is revealed enables its full mathematisation)! Critically, central to attaining (intemporal) ontological-contiguity⁶⁷ as of the notional~deprocrypticism registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance with no-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-non-dissociability (due to social ¹⁰³universal-transparency¹⁰⁴—~~{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness }~~) of notional~deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹), is equally the need to supersede human 'emotional involvement'. As 'emotional-involvement' is self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification, but actually such reality is otherwise of the same ontologically-veridical nature as existence-as-of-its-mimetic-echohness/existence-in-reverberation/existence-potency³⁹~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-totalising³³~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction will often tend to induce a relatively flawed⁵⁶ meaningfulness-and-teleology⁹⁹ construal in this regard, that explains our metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’¹⁶-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) 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-totalising³³~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction specific element (which tend to denaturing¹⁶ ⁵⁶meaningfulness-and-teleology⁹⁹ construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³³~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoiness/existence-in-reverberation/existence-potency³⁹~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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ (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-teleology⁹⁹ construal (enabling

‘dissociability of the registry-worldview’s/dimension’s⁸³reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ ontologically), and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶, ushering in ‘an ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁹~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-totalising³³~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction denaturing¹⁶⁵⁶meaningfulness-and-teleology⁹⁹ construal), and so enabled with the referentialism technique of point-referencing for apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment in construing temporal-to-intemporal contrastive-synopsising-depths-of-⁵⁶meaningfulness-and-teleology⁹⁹ as ‘dissociable temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance’ (inducing the requisite social¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷ } for prospective decentering/pivoting as enabling an epistemic-totalising³³~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-or-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>¹⁰⁰ of ⁵⁶meaningfulness-and-teleology⁹⁹ 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-process⁶⁸ as of difference-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplifying/formative-epistemicity>causality⁹~as-to-projective-
 totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity’ itself, by its successively induced snowballed-recomposuring of human psychical
 transcendently-enabling-level-of~ontological-good-faith-or-
 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>¹⁰⁰
 capacity in a corresponding relation with the successively induced snowballed-recomposuring
 institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-
 eventfulness³/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} (as successive
 institutionalisations involve an increasing sense of transcendently-enabling-level-
 of~ontological-good-faith-or-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>¹⁰⁰ ⁵⁶meaningfulness-and-teleology⁹⁹ 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–procrpticism 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 <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-or-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>¹⁰⁰ of our registry-worldview enabled the natural sciences to arise, our relatively developed sense of democracy, globalisation, etc. Likewise we can appreciate with such phenomena today like ‘fake news’ easily spreading socially and often just as ‘real news’ our very own limitations of transcendently-enabling-level-of~ontological-good-faith-or-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>¹⁰⁰ ⁵⁶meaningfulness-and-teleology⁹⁹ construal as manifested in our positivism–procrpticism registry-worldview, with the implication of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective–ontological-normalcy/postconvergence>)} insight that a prospective registry-worldview as notional~deprocrpticism will be an improvement over our transcendently-enabling-level-of~ontological-good-faith-or-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>¹⁰⁰

⁵⁶meaningfulness-and-teleology⁹⁹ construal capacity). Prospectively a transcendently-
enabling-level-of~ontological-good-faith-or-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>¹⁰⁰ to the point of attaining ‘effecting teleological-
determination’ of the same level as inanimate ‘effecting determination’ of ⁵⁶meaningfulness-
and-teleology⁹⁹ construal (with little temporal-to-intemporal-conjugating-emotional-
involvement/subjectification/epistemic-totalising³³~self-referencing-syncretising-as-of-
perceived—social-stake-contention-or-confliction denaturing¹⁶ ⁵⁶meaningfulness-and-teleology⁹⁹
construal) will inform the underlying psyche of a notional~deprocrpticism
mindset/⁸³reference-of-thought/psychologism; as the capacity to objectify/desubjectify-as-
objectify/authenticate is what enables the human mind to be able to develop towards fully
achieving intrinsic-reality/ontological-veridicality transcendental-
enabling/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-or-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>¹⁰⁰ psychologism overcoming subjectification denaturing¹⁶ of
⁵⁶meaningfulness-and-teleology⁹⁹, and so as of ‘non-rules—
apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition-or-failing-prospective-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’ psychologism (recurrent-utter-
uninstitutionalisation), ‘failing-prospective-universalisation-directed-rulemaking-over-non-

rules—apriorising/axiomatising/referencing—psychologism’ psychologism (base-
 institutionalisation—ununiversalisation), ‘failing-prospective-positivising/rational-empiricism-
 based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’ psychologism (¹⁰³universalisation—non-
 positivism/medievalism), “‘failing-prospective-preempting—disjointedness-as-of-⁸³reference-
 of-thought,-as-to-³²<amplituding/formativ-epistemicity>growth-or-
 conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism” psychologism (positivism—procrypticism), and prospectively ‘preempting—
 disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formativ-
 epistemicity>growth-or-conflatedness¹³/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-or-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>¹⁰⁰ of ⁵⁶meaningfulness-and-teleology⁹⁹ and overcoming subjectification, enabling
 an understanding of the social domain at the same level as of the natural domain and the
 derived-implications with regards to social and human <amplituding/formativ-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought associated with the
 notional~deprocrypticism registry-worldview. Basically, transcendently-enabling-level-
 of~ontological-good-faith-or-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>¹⁰⁰ as implied by the ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸ reflects the successive psychologisms as of the respective mutually beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ of the <cumulating/recomposuring—attendant-ontological-
 contiguity >-successive registry-worldviews/dimensions ⁸³reference-of-thought construed
⁵⁶meaningfulness-and-teleology⁹⁹ involving conceptualisation/construal of ⁵⁶meaningfulness-
 and-teleology⁹⁹ as by apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment/recurrent-utter-uninstitutionalisation/impulsive-
 or-accidental-or-haphazard driven construal, ‘first-level ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴’/base-institutionalisation—ununiversalisation/epistemic-totalising³³~‘nominal-
 as-tendentious—implicated_attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘warped-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness ⁸⁷-of- ⁸³reference-of-thought- ⁸⁴devolving-as-of-
 instantiative-context>/allegiance-subservience driven construal, ‘second-level ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴/¹⁰³universalisation—non-
 positivism/medievalism/epistemic-totalising³³~‘ordinal-as-qualifying—implicated_attendant—
 ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’-
 phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context>/non-contiguous-qualification-categorisation as good-to-bad construal,
 ‘third-level⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’/positivism-
 procrypticism/epistemic-totalising³³~‘intervalist-as-categorising—implicated_attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’-
 phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context>/non-contiguous-intervalist-categorisation as kindness-humility-
 helpfulness-etc. construal, and prospectively apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}~~postconverging-
~~entailment~~/notional~deprocrypticism/epistemic-totalising³³~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-

instantiative-context>/temporal-to-intemporal-thresholds construed as the latter fully achieves
 transcendently-enabling-level-of~ontological-good-faith-or-
 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>¹⁰⁰.
 While the institutionalisation perspective tends to point to a commonness of ⁸³reference-of-
 thought as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
 construed as ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-in-profound-
 supererogation⁹⁶-<existentially-veridical—‘attendant-intradimensional—
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at>, however at the uninstitutionalised-threshold¹⁰² the implication of such a
 commonness of ⁸³reference-of-thought is rather construed as of the relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought so-disambiguated as of temporal-dispositions (as
 well as as such temporal-dispositions conjugate with postlogism⁷⁷ ⁷⁴perversion-of-⁸³reference-
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> inducing derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-
 existential-extrication-as-of-existential-unthought>⁶) more succinctly construed as threshold-
 of—nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism>, in the sense that in this instance such interlocutors threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-

psychologism> tend to be circular with respect to their effective temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰-apriorising-psychologism> commitments and are no longer of ⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> such that the naïve implication of a mutual logical exercise (⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) is inherently deceptive as of as of transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹. This construal effectively enabling delineation of underlying <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of mental-dispositions. Threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰-apriorising-psychologism> across all registry-worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at a registry-worldview/dimension uninstitutionalised-threshold¹⁰² and points to their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰-apriorising-psychologism> as of its uninstitutionalised-threshold¹⁰² pointing to an inclination for untranscendability and unde-mentativity as of mechanical-knowledge (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) but for the constraint of prospective social ¹⁰³universal-

transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁹¹), and so in contrast to the same registry-worldview/dimension ⁸³reference-of-thought~prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-~apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition that reflects its ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ as its institutionalisation which rather points to an inclination for transcendability and de-mentativity as of organic-knowledge once it does conceptualise the veridicality of the uninstitutionalised-threshold¹⁰² as ontologically-flawed. Such construal of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism> at uninstitutionalised-threshold¹⁰² is critical because then and in effect, the mental-reflex to ontologically validate these as of ⁸³reference-of-thought~prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-~apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition so-construed as of sound attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰ logical-dueness is ontologically put into question given the perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>. Such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory~de-mentativity is projectable about the uninstitutionalised-threshold¹⁰², and not as it is circularly construed within the uninstitutionalised-threshold¹⁰² frame as a construal of logical pertinence (⁵⁴logical-processing-

or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁰), but rather involving priorly the determination of temporal individuations
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰—
 apriorising-psychologism> as these fail to reflect soundness-or-ontological-good-
 faith/authenticity⁶⁹-of-⁸³reference-of-thought, that is, establishing whether or not there is
 perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> in the first place before any implication of logical-dueness/logical-pertinence
 arises. Consider as of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-
 nonpresencing-<perspective—ontological-normalcy/postconvergence>⟩ or ontological-
 normalcy/postconvergence analysis the case of notions-and-accusations-of-sorcery in a non-
 positivistic social-setup uninstitutionalised-threshold¹⁰² which is rather in want of positivistic
⁵⁶meaningfulness-and-teleology⁹⁹. Effectively establishing deconstructive ontological-
 veridicality implies recognising the overall registry-worldview’s/dimension’s relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as superstitious/non-positivistic
 inclined, its postlogism⁷⁷ and conjugated-postlogism⁷⁷ as acknowledging and contending about
 notions-and-accusations-of-sorcery (beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 preconverging-existential-extrication-as-of-existential-unthought>’) thus leading to perversion-
 and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>, with this succinctly reflecting the reality of temporal-dispositions as to
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰—
 apriorising-psychologism> as of such non-positivism ⁸³reference-of-thought uninstitutionalised-

threshold¹⁰². Such that it is not a logical exercise (⁵⁴logical-processing-or-logical-implication—**supposedly-apriorising-in-conviction-as-to-profound-supererogation**⁹⁶) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of superstition but rather one of determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ **<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰—apriorising-psychologism>** as this reflects postlogism⁷⁷ denaturing¹⁶ and conjugated-postlogism⁷⁷ derived-⁷⁴perversion-of-⁸³reference-of-thought-**<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>** as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism ⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism⁷⁷ and derived conjugated-postlogism⁷⁷, human ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶ **<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>** tends to be relative. That is, even within a registry-worldview's/dimension's institutionalisation basis we don't necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-consciousness-awareness-teleology⁹⁹-**<in-preconverging-existential-extrication-as-of-existential-unthought>**⁶) given our relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold¹⁰². Consider in this regard

even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The closest we come to absolute ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> has to do with the abstract and uncompromising determination of mathematical meaningfulness, and receding more and more as we get towards domains of increasing ‘emotional involvement’ (the social) as ontological-veridicality increasingly takes a backseat to extricatory/temporal preconverging–de-mentating/structuring/paradigming and further so with respect to increasing informality as in the extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–⁵⁶meaningfulness-and-teleology⁹⁹> of all human institutions, and particularly where social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷> is blurred⁷ and not forthcoming as logic tends out to be an issue of making-a-mistake-at-one-moment-expressing-the-most-profound-conviction-as-to-profound-supererogation⁹⁶-at-the-other-moment in a circular ⁸³reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions (⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to postlogism⁷⁷-slantedness. This reality of our ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold¹⁰² and as associated with postlogism⁷⁷ as conjugated-postlogism⁷⁷ is what qualifies contextually as temporal individuations threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> as a temporal mental-disposition defect contrasted to a wrongfully implied
 supposedly⁸³reference-of-thought~prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
 <existentially-veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of ontologically-
 sound mental-disposition. This manifestation as a social dynamic (dynamic-cumulative-
 aftereffect) of such contrastive threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰-apriorising-psychologism> and⁸³reference-of-
 thought~prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-
 ‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> takes the form of temporal-to-intemporal social
 interlocutors beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-
 extrication-as-of-existential-unthought>⁶ de-convergence as of transversality-<for-sublimating-
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative~disambiguated-‘motif-
 and-apriorising/axiomatising/referencing’¹⁰¹. Such a distinction particular at the
 uninstitutionalised-threshold¹⁰² is required because it then implies ontologically the relegation
 of logical engagement as rather irrelevant and in lieu determines ontological-veridicality by the
 soundness-of-the-⁸³reference-of-thought as of⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ in the first place to establish or not perversion-and-
 derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>. This delineation is in line with the idea of human temporal (shortness-of-
 register-of-⁵⁶meaningfulness-and-teleology⁹⁹) to intemporal (longness-of-register-of-

⁵⁶meaningfulness-and-teleology⁹⁹) individuations nature as implicitly recognised in the preconverging/postconverging–de-mentating/structuring/paradigming of formal constructs like the law, formal institutions, etc. It equally falls in line with the idea of knowledge-notionalisation on the basis that it is equally critical to understand the possibility of the ignorances/desublimation just as conceptual sublimation knowledge itself to further uphold, advance and skew for the latter. The point being that ⁵⁶meaningfulness-and-teleology⁹⁹ construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of reflex but equally examine ‘as of circumstances pointing to uninstitutionalised-threshold⁰²’ the possibility of the ontological-veridicality of interlocutors threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism> mental-dispositions, and as is often associated with mental-dispositions geared towards ‘flawed impression-driven, expletive-driven and non-intellectual critique’ contention. This difference between threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism> and ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> critically explains how the <cumulating/recomposuring–attendant-ontological-contiguity >-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-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is
 what needs to be superseded for prospective registry-worldview/dimension institutionalisation
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought effective ⁸³reference-
 of-thought~prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-
 veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness-
 precedes-disontologising-logical-outcome-arrived-at> (as operant construal) by social
¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁷)
 rendering the prior registry-worldview/dimension threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> (as operant construal) untenable. This brings to the fore the idea that the salient
 point about human mental-disposition whether construed as of institutionalisation basis or at its
 uninstitutionalised-threshold¹⁰² has to do with the possibility of attaining or not attaining social
¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁷).
 Where this is effectively attained, it becomes psychically and institutionally untenable for
 interlocutors to act as of subpar (threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰-apriorising-psychologism>) with regards to
⁸³reference-of-thought~prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
 <existentially-veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at>. This will explain why

the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁸⁰-
 apriorising-psychologism> within a prior registry-worldview/dimension utterly disappears
 within the prospective registry-worldview/dimension⁵⁶ meaningfulness-and-teleology⁹⁹, in the
 sense that notions-and-accusations-of-sorcery for instance are not entertained in a positivism
 social-setup as the positivism/rational-empiricism social¹⁰³ universal-transparency¹⁰⁴-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸³ } knows this to be non-veridical
 ontologically-speaking giving its prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought. This imbued potency in social¹⁰³ universal-transparency¹⁰⁴-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸³ } 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 supposed⁸³ reference-of-
 thought~prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-
 ‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> to⁵⁶ meaningfulness-and-teleology⁹⁹ as of both the
 individual’s expectation and the social’s expectation such that failure in this respect arises
 mostly surreptitiously since even the most disingenuous individuation will want the social-
 construct to function well in order to ‘parasitise’ it, as a failing social-construct as of
 ‘¹⁰³universal social surreptitious parasitising/co-opting’ puts even such individuation in
 jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance,
 however dubious, a rationale that is meant to be socially functional. Basically, the postlogism⁷⁷-

as-of-¹¹compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
 disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
 <contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶-⟨as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩
 mindset threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-
 <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-
 apriorising-psychologism> arises out of its temporal individuation’s surreptitiousness (‘lack of
 constraining social ¹⁰³universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-
 entailing-⟨amplifying/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸⟩ such that it can induce threshold-of–nonconviction/madeupness/bottomlining-
 in-shallow-supererogation⁹⁶-⟨as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁹⁰-apriorising-psychologism> rule) as of marginal
 social instigation (consider the targeted nature of the adult psychopath’s
 maturation/indirectness/spatialisation/credulity/craftiness within the scope of social
 functionality) while socially enabled circularly (due to the underlying prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought as social ⁸⁰procrypticism–or–disjointedness-as-of-
⁸³reference-of-thought is itself an enabler for psychopathy just as a non-positivistic registry-
 worldview/dimension social superstition is itself an enabler for its corresponding postlogism⁷⁷
 for ‘imaginary’ accusations of sorcery); and so, while socially inducing temporal-dispositions
 conjugated-postlogism⁷⁷ derived threshold-of–nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶-⟨as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>, and so overall, on the
 flawed mental-reflex that such protraction of threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> is supposedly ⁸³reference-of-thought~prelogism⁷⁸-as-of-conviction,-in-
 profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> (as to the lack of constraining social ¹⁰³universal-transparency¹⁰⁴-
 {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷}). Such conditions as
 highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood
 psychopathy explaining why conjugated-postlogism⁷⁷ as a social dynamism of protracted
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-
 apriorising-psychologism> doesn’t socially take hold then, as such childhood postlogism⁷⁷
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> hasn’t superseded the social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷} in further inducing temporal-dispositions derived-⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. The further
 implication is that such surreptitiousness, marginality and circularity with regards to a registry-
 worldview’s/dimension’s temporal-dispositions are often construed rather as circumventive
 issues as of temporal extricatory preconverging~de-mentating/structuring/paradigming, and not
 by ontological-veridicality insight as of de-mentative/structural/paradigmatic
 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-

prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹ with respect to vices-and-impediments¹⁰⁵. Thus ensuring ontological-veridical social ¹⁰³universal-transparency¹⁰⁴ ~~<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ }~~ is de-mentatively/structurally/paradigmatically inherently ‘advantaged ultimately’ by the social-construct functioning. (But then this can rather be achieved in the medium to long term as of a crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ import and hardly so in the short-run, given that in the short-run the issue of the registry-worldview/dimension relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is a drawback in this respect. As the framework of generalised social referencing of ⁵⁶meaningfulness-and-teleology⁹⁹ is a circular-pervasiveness closed-structure as of the habituated predicative-insights for ⁵⁶meaningfulness-and-teleology⁹⁹ based on the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought induced ~~distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ and override any such sense of relative pure-ontology ~~apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising- contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging- entailment~~ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought ~~apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising- contiguity }—conflatedness¹³ in {preconverging- disentanglement by} postconverging- entailment~~). So the transcendental ⁵⁶meaningfulness-and-teleology⁹⁹ implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of ⁵⁶meaningfulness-and-teleology⁹⁹ going by its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought doesn’t supersede the~~

prior's 'circular-pervasiveness closed-structure of habituated predicative-insights for ⁵⁶meaningfulness-and-teleology⁹⁹' in the short run. Chinua Achebe's *Things Fall Apart* Okonkwo returning from his long banishment construes ⁵⁶meaningfulness-and-teleology⁹⁹ in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought had moved on to the new/prospective ⁵⁶meaningfulness-and-teleology⁹⁹ which is now antipodal to his, hence his confliction with his circular-pervasiveness ~~amplifying/formative~~⁸ wooden-language-~~imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-~~
~~prospective-apriorising-implications>}~~ which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness ~~amplifying/formative~~⁸ wooden-language-~~imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-~~
~~prospective-apriorising-implications>}~~ when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Wells's *The Country of the Blind* which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of-⁸³reference-of-thought with regards to ⁵⁶meaningfulness-and-teleology⁹⁹ construal where Nunez's 'seeing of the environment' ⁸³reference-of-thought as of it prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought doesn't make an impression but is actually frowned upon on the habituated 'feeling of the environment' ⁸³reference-of-thought as of its prior relative-ontological-incompleteness⁸⁸. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior ⁸³reference-of-thought as 'feeling of

the environment' explaining why a registry-worldview is a ~~<amplifying/formative>~~ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-~~prospective-apriorising-implications>~~ that hardly entertains its own transcendability/de-mentativity, and why transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the ‘existential value references as what is worth living for’ for both Okonkwo and ‘feeling of the environment’ ⁸³reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their ⁸³reference-of-thought’ despite their respective inherent prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of ⁸³reference-of-thought, speaking of their distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ from an ontological-normalcy/postconvergence epistemic-or-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’ ⁸³reference-of-thought, and Okonkwo’s tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-

worldviews/dimensions uninstitutionalised-threshold¹⁰², including our own as positivism-procrypticism as of its disjointedness-as-of⁸³ reference-of-thought with regards to their ‘existential value references as what is worth living for’ rather temporally construed as definite-and-set as of distractive-alignment-to⁸³ reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ notwithstanding any notion of relative prospective ontological-completeness-of⁸³ reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective <amplituding/formative-epistemicity>totalising/circumscribing/delineating⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context—⁵⁶ meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative⁵⁴ logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ validity’ but rather such a demonstration is more de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the prospective <amplituding/formative-epistemicity>totalising/circumscribing/delineating⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context—⁵⁶ meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior <amplituding/formative-epistemicity>totalising/circumscribing/delineating⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context—⁵⁶ meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-threshold¹⁰² as of its ontologising-deficiency/relative-ontological-incompleteness⁸⁸-of⁸³ reference-of-thought; thus qualified as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/suprastructuration. Just as the exercise of

demonstrative convincing on the basis of a scientific principle within a non-positivistic social context ‘is not at all about the demonstrable instantiative ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ validity’ but rather de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/⁸³reference-of-thought ⁵⁶meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-positivism ~~amplifying~~ <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-threshold¹⁰² as of its ontologising-deficiency/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed human limited-mentation-capacity-deepening⁵³ as inducing more and more profound projective-insights construed as the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments representing the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions ⁸³reference-of-thought under which their respective predicative-insights construct their respective ⁵⁶meaningfulness-and-teleology⁹⁹, so grounded axiomatically as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights; is compared imaginarily to ‘mental-dispositions at different successive ascertaining-perspectives unbeknown-to-each other for gauging the overall earth landscape’ (representing analogically ‘different <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions for ⁵⁶meaningfulness-

and-teleology⁹⁹), construed say at ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as recurrent-utter-uninstitutionalisation), ‘hill-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as base-institutionalisation–ununiversalisation), ‘mountain-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as ¹⁰³universalisation–positivism), ‘airplane-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as positivism–procrypticism) and ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocrypticism), rather as successive mental-states/⁸³reference-of-thought unbeknown-to-each-other in ‘circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’. We know that having never experienced ‘hill-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (base-institutionalisation–ununiversalisation) the ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (recurrent-utter-uninstitutionalisation) will hardly countenance operating the perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights of the former as more ontologically profound, given its ‘circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring—

purpose—of-obtained-measurements’ on the basis of its ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’; and this same mental-reflex applies successively to relatively ‘lower-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (prior registry-worldviews/dimensions) with respect to relatively ‘higher-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental difficulty is that ‘no given perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and by reflex circularly undertakes predicative-insights from its perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and it is only the long run crossgenerational habituation construed as of ¹⁵de-mentation-~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ with the prior ontologically construed as decentered and preconverging-or-dementing²⁰—apriorising-psychologism as of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰, with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist ⁸³reference-of-thought with their God-of-plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocrypticism) that ultimately provides the ideal ‘ascertaining-perspectives for gauging the overall earth landscape’. Besides, why the explication herein is

necessarily implying a prospective ⁸³reference-of-thought (as the author in here with a supposed notional~deprocrpticism ⁸³reference-of-thought construal as implying a prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over our positivism~procrpticism), the fact is that any transcendental analysis is caught in two worlds as two different ⁸³reference-of-thought in striving to explicate the ontological pre-eminence of the prospective ⁸³reference-of-thought as of ontological-normalcy/?postconvergence, thus facing the dilemma that by mental-reflex we are not ‘habituated’ to the notion of our ⁸³reference-of-thought being construed as ‘preconverging-or-dementing²⁰~apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism~procrpticism uninstitutionalisation as preconverging-or-dementing²⁰~apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing²⁰~apriorising-psychologism and not thinking, within ununiversalisation uninstitutionalisation as preconverging-or-dementing²⁰~apriorising-psychologism and not thinking, and recurrent-utter-uninstitutionalisation uninstitutionalisation as preconverging-or-dementing²⁰~apriorising-psychologism and not thinking. We can grasp this by imagining how a non-positivism uninstitutionalised-threshold¹⁰² will react when construed as preconverging-or-dementing²⁰~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-dementing²⁰~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-teleology⁹⁹ as of prospective ¹⁸deprocrpticism~or~preempting~disjointedness-as-of-⁸³reference-of-thought perspective as in disjointedness-as-of-⁸³reference-of-thought and rather in distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ ! Thus the reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-

conjugating-emotional-involvement/subjectification/epistemic-totalising³³~self-referencing-
 syncretising-as-of-perceived-social-stake-contention-or-conflict nature’ for the sake of
 deconstructive-engagement/engaged-destruktion because an analysis construed as of
⁸³reference-of-thought is all about mental-soundness or unsoundness representation (with no
 logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a
 change of ⁸³reference-of-thought implies a change of
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as a shift of the curve-of-prospective-relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought/axiomatic-construct and not a change in logic as a
 change along the same ⁸³reference-of-thought/curve-of-prior-relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought/⁵⁴logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁹. In other words, a truly
 direct notional~deprocrpticism ontological analysis will be a ‘mental break-in’/preconverging-
 or-dementing²⁰—apriorising-psychologism of our positivism—procrpticism as we by reflex
 ‘mentally break-in’/dement a non-positivistic ⁸³reference-of-thought (as we don’t engage it on
 the basis of the non-positivistic ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹
 just as a notional~deprocrpticism analysis will not engage us on the basis of our
⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought ⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹,
 and so in both cases as of the relative ontologising-deficiency/relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought of non-positivism and ⁸⁰procrpticism—or-
 disjointedness-as-of-⁸³reference-of-thought). But then wholly carried out in both instances it

will be off-putting to both prior ⁸³reference-of-thought, explaining why a transcendental analysis is a deconstructive-engagement/engaged-destruktion recognising and harnessing the human potential to psychoanalytically-unshackle. This is more than just an abstract conceptualisation but an empirical reality of how cultural diffusion possibility as of ‘relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought’ took place historically (and so for instance, as of the relative ‘ontological-veridicality tolerance as stretched-truth’ allowed to the animist to say ‘God-of-plane’ in the view that in due course there will be psychoanalytic-unshackling towards positivistic ⁵⁶meaningfulness-and-teleology⁹⁹; considering as well as of registry-worldview level of analysis that such a conceptualisation of ‘ontological-veridicality tolerance as stretched-truth’ is crossgenerationally associated with the meeting of cultures wherein their meeting points often as of cultural and commercial relationships initiate ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of ~~amplifying/formative-epistemicity~~totalising~self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought accommodation). Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a notional~deprocrypticism construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism~procrypticism uninstitutionalisation as ⁸⁰procrypticism~or-disjointedness-as-of-⁸³reference-of-thought ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ failing/not-upholding intemporal-preservation-entropy-or-contiguity~or~ontological-preservation, and thus failing to grasp the notional~deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism~procrypticism as preconverging-or-dementing²⁰~apriorising-psychologism/not-thinking and decentered, and wrongfully trying

to engage ⁵⁶meaningfulness-and-teleology⁹⁹ in positivism–procrypticism terms–as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-⁸³reference-of-thought. (More like a non-positivistic mindset/⁸³reference-of-thought insisting to contendingly engage a positivistic mindset/⁸³reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of ⁸³reference-of-thought as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Such insight point out that the ‘mental tools’ available to a mental state of recurrent-utter-uninstitutionalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing²⁰–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-dementing²⁰–apriorising-psychologism with respect to an implied prospective mental state of ¹⁰³universalisation, the ‘mental tools’ available to a state of ¹⁰³universalisation–non-positivism/medievalism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing²⁰–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-dementing²⁰–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-supererogation⁹⁶, issues of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> rather render such notions as forgiveness/overlooking/resetting nothing more but vague <amplifying/formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴ misconstruing based on ‘a naïve traditional reflex’ that truly has no grander virtuous implications but quite the contrary as actually endemising/enculturating vices-and-impediments¹⁰⁵ as when so-construed as a ~~<amplituding/formative>~~ wooden-language-~~<imbued—temporal—mere-~~ form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—~~categorical-imperatives/axioms/registry-teleology⁹⁹~~ } failing/not-upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; thus transforming such ‘denaturing¹⁶ notions of forgiveness/overlooking/resetting into a temporal mental-disposition ~~<amplituding/formative—epistemicity>~~causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁴¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ ‘misconstrued vicious insight disposition’ thus rather endemising/enculturating vices-and-impediments¹⁰⁵! As the question that arises is what does it mean to forgive/overlook/reset with regards to a temporal mental state of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought beyond-the-consciousness-awareness-teleology⁹⁹-~~<in-preconverging-existential-extrication-as-of-existential-unthought>~~⁶ circular-pervasiveness at its uninstitutionalised-threshold¹⁰² in perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-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-threshold¹⁰² ⁸³reference-of-thought. What is of relevance is a veridically uninhibited/decomplexified ‘understanding of how the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸ works and induces prospective institutionalisations’ as a ‘The-Good/understanding/notional~knowledge-reification—gesturing-~~<in-~~prospective_psychologismic~apriorising/axiomatising/referencing-~~{of-attendant—ontological-~~

contiguity ~educated-existentialising/contextualising/textualising-contiguity }—

conflatedness ¹ -in {preconverging-disentailment by} postconverging-

entailment>/<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-

implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷

construct’ and not a vague ‘impression-driven/good-naturedness/wishfulness construct’; and that virtue-as-ontology/moral/ethical act is a ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and so à-la-Diderot as of the Encyclopédistes positivistic liberal and scientific outlook as an opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ with its de-mentative/structural/paradigmatic virtue-as-ontology implications over a non-positivism/medievalism outlook <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)} that cannot be construed in forgiveness/overlooking/resetting terms—as-of-axiomatic-construct given its preconverging—de-mentating/structuring/paradigming vices-and-impediments¹⁰⁵ implications! Such that ‘our pretence to a prospective mental inclination for virtue-as-ontology’ goes hand-in-hand with ‘our introspection as of the de-mentative/structural/paradigmatic <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of the beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ of our prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought given its likelihood to induce our prospective vices-and-impediments¹⁰⁵’, and thus ‘our shouldering of the given transcendence-

unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-
 objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic
 underlying this prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought behind our
 uninstitutionalised-threshold¹⁰²'s perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as vices-and-
 impediments¹⁰⁵', and so as of an opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹
 prospective transcendental mental inclination for prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought virtue-as-ontology'. Otherwise, such a notion of
 forgiveness/overlooking/resetting with respect to perversion-and-derived-⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> 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-drag³⁴ <amplituding/formative>⁸ wooden-
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-
 prospective-apriorising-implications>> but should go back ironically to the very beginning at
 recurrent-utter-uninstitutionalisation to imply forgiveness/overlooking/resetting within it same
 <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>> thus
 undermining the very notion in reflecting holographically-<conjugatively-and-transfusively>
 the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as the very de-
 mentative/structural/paradigmatic essence of virtue-as-ontology by its ⁸³reference-of-thought-

⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ of
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’
as its leads to prospective registry-worldviews/dimensions of increasing prospective relative-
ontological-completeness⁸⁷-of-⁸³reference-of-thought superseding successive de-
mentative/structural/paradigmatic basis of vices-and-impediments¹⁰⁵; -as failing rulemaking-
over-non-rules—apriorising/axiomatising/referencing—psychologism in recurrent-utter-
uninstitutionalisation or failing ¹⁰³universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism in ununiversalisation or failing
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism in non-positivism/medievalism or failing
preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative-
epistemicity>growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism in procrypticism, and thus
requiring respectively transcending/superseding to base-institutionalisation, ¹⁰³universalisation,
positivism and deprocrypticism. And by that same ‘ironic token’ the notion of grander human
lives should not be construed as of the mental-disposition perpetuating the ontological-
contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ in an opened-construct-of-
⁵⁶meaningfulness-and-teleology⁹⁹ allowing for ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ of
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’
but rather <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications> starting
 at the recurrent-utter-uninstitutionalisation in permanence that doesn't allow for any such
 transcending enabled by the ontological-contiguity⁶⁷—of-the-human-institutionalisation-
 process⁶⁸. In other words the notion of forgiveness/overlooking/resetting with respect to
 perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> is rather vague, as the more fundamental issue here is that human
⁵⁶meaningfulness-and-teleology⁹⁹ as of human limited-mentation-capacity for construing virtue-
 as-ontology/ontology/intrinsic-reality/ontological-veridicality is 'ever de-
 mentatively/structurally/paradigmatically in need for prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought' and that is what is to be sought after as with the
 recurrent-utter-uninstitutionalised striving for base-institutionalisation, the base-
 institutionalised-universalised striving for ¹⁰³universalisation, the ¹⁰³universalised-non-
 positivist/medievalist striving for positivism and in our case the positivist-procryptist striving
 for notional~deprocrypticism as of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality; and so as of human limited-mentation-capacity-deepening⁵³ enabled by
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ of
 crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring'
 and so allowed by ¹⁵de-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-⁸³ reference-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-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> not only with regards to the notions of forgiveness/overlooking/resetting but also such notions associated with positive psychology as positivity, flourishing, emotional intelligence, etc. as naively instigating social <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-⁸³reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ naïve perpetuation in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of the fundamental vices-and-

impediments¹⁰⁵ with both uninstitutionalised-threshold¹⁰², thus explaining the fundamental dilemma of all institutional Establishments in their ~~<amplituding/formative>~~⁸ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~
~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-~~
~~prospective-apriorising-implications>~~. Such confusion arises from a misconstruing of what is veridically implied deconstructively/ontological-reconstitutively by ¹⁵de-mentation-~~<supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-~~
~~attributive-dialectics>~~, which implies that ‘any registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought’ is ‘a preconverging-or-dementing⁷⁰-and-decentered-prior-institutionalisation’s—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought’ from the ‘prospective registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’ as ‘a postconverging-or-dialectical-thinking²¹-and-centered-prospective-institutionalisation’s—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought’. Certainly, we can recognise the veracity/ontological-pertinence of the above articulation with respect to retrospective registry-worldviews/dimensions placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of their prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought while our positivism registry-

worldview/dimension placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹ is always of prospective
relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. But when it comes to a
prospective assessment wherein we are of prior relative-ontological-incompleteness⁸⁸-of-⁸³
⁸³reference-of-thought as ‘a preconverging-or-dementing²⁰-and-decentered-prior-
institutionalisation’s-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ positivism-
procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology⁹⁹ as unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-
of-thought’ from the ‘prospective presence placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹ of notional~deprocrypticism as
of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’ as ‘a
postconverging-or-dialectical-thinking²¹-and-centered-prospective-institutionalisation’s-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹ as soundness-or-ontological-
good-faith/authenticity⁶⁹-of-⁸³reference-of-thought’, we are rather less apt to concur going by
our ~~amplifying/formative-epistemicity~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ reflex such that such notions as
forgiveness/overlooking/resetting and notions of positive psychology are rather just a failure to
de-mentatively/structurally/paradigmatically recognise the implied perversion-and-derived-
⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergingly-~~
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> as of our relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought,
and what we are doing then is ‘re-referencing from the same positivism~procrypticism relative-
ontological-incompleteness⁸⁸-of-⁸³reference-of-thought’ and thus wrongly implying our unde-
mentativity hence our untranscendability for a de-mentative/structural/paradigmatic ⁸³reference-

of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring⁵⁶-meaningfulness-and-teleology⁹⁹ of
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring', and paradoxically thus by implication that there is no relative-ontological-
incompleteness⁸⁸-of⁸³-reference-of-thought, to then wrongly imply such articulations of
forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas
these are actually of conscious or unconscious beyond-the-consciousness-awareness-teleology⁹⁹
temporal/shortness-of-register-of⁵⁶-meaningfulness-and-teleology⁹⁹ projection. This insight
explains the bizarreness we face from time to time discovering that even institutions we
imagine should relatively be spared by scandals as human vices-and-impediments¹⁰⁵ like many
public-facing institutions, the media, faith institutions, etc. are now-and-then plague with
scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-
ontology/ontology articulated above as of de-mentative/structural/paradigmatic nature of the-
Good/understanding/notional~knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
conflatedness¹ -in {preconverging-disentailment by} -postconverging-
entailment>/<amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-
implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷
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's⁸³ reference-of-thought is inherently a
metaphysics-of-presence-(implicated-'nondescript/ignorable-void'¹⁰-as-to-⁷⁹ presencing—
absolutising-identitive-constitutedness¹) construed as postconverging-or-dialectical-thinking²¹-
and-centered-prospective-institutionalisation's⁸-categorical-imperatives/axioms/registry-

teleology⁹⁹ soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence-
 {implicated-epistemic-veracity-of-⁹¹nonpresencing-<perspective-ontological-normalcy/postconvergence>} construals/conceptualisations as implied by prospective relative completeness-of-⁸³reference-of-thought which rather construes it as a preconverging-or-dementing²⁰-and-decentered-prior-institutionalisation's-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and a prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing²⁰-and-decentered-prior-institutionalisation's-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought by the latter as a postconverging-or-dialectical-thinking²¹-and-centered-prospective-institutionalisation's-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought, invalidating by implication the logical-duedness/logical-pertinence as of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the former. This we can grasp retrospectively in a cross-engagement with say notions-and-accusations-of-sorcery between our positivism and the non-positivism/medieval registry-worldview/dimension going by our prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought with respect to its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. But since we have been habituated as of our existential formation within our <amplifying/formative>⁸ wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-

prospective-apriorising-implications> to be in logical-dueness for ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ by default and thus always contentingly relevant on the basis of sharing a mutual positivism ⁸³reference-of-thought, we will hardly entertain though a notional~deprocrpticism cross-engagement implied invalidation of our logical-dueness for ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ and thus rendering us contentingly irrelevant on the basis of our prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought construed as disjointedness-as-of-⁸³reference-of-thought. But then ironically such a unde-mentativity posture could as well be adopted by a non-positivism/medievalism ⁸³reference-of-thought in its own existential formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and postconverging-or-dialectical-thinking²¹-and-centered-prospective-institutionalisation's-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with its logical-dueness for ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' allowing for de-mentativity and thus transcendability as enabling human virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of such de-mentative/structural/paradigmatic <amplifying/formative-epistemicity>causality⁶-as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of vices-and-impediments¹⁰⁵ of our prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought that does not focus on substantive

critiquing/assessment of the arguments made but is rather geared to imply beforehand that such arguments are impropriety, is actually nothing more than our falsehood as mortals circularly pretending to imply that humankind-in-its-deficit does have a status above its mortal shortfall, and so paradoxically as a flawed and unsubstantiated route to wrongly imply no such argumentation is admissible. This is often a choice deterrent of institutional and erudite 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-teleology⁹⁹' which easily arises given our temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³³~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~~ <amplifying/formative> wooden-language-~~(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-~~'nondescript/ignorable—void~~ '-with-regards-to-prospective-apriorising-implications> 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-completeness⁸⁷-of-⁸³reference-of-thought is restored by doing away with 'ontological-veridicality tolerance as stretched-truth' and articulating a 'mental break-in'/preconverging-or-dementing²⁰—apriorising-psychologism of positivism—procrpticism ⁵⁶meaningfulness-and-teleology⁹⁹ at its procrpticism uninstitutionalisation as of disjointedness-as-of-⁸³reference-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-dementing²⁰—apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a demonstration might be construed as of a simple paper plane demonstration of ~~amplituding/formative-epistemicity~~causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁹⁷ 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-teleology⁹⁹ is more ontologically pertinent. Certainly such a 'mental break-in'/preconverging-or-dementing²⁰—apriorising-psychologism demonstration with regards to our procrypticism ⁸³reference-of-thought as of its disjointedness-as-of-⁸³reference-of-thought construed from a notional~deprocrypticism ⁸³reference-of-thought perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights will look weird to us going by our circularly pervasive ~~amplituding/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we are unhabituated to it since it is beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ and not yet by social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~amplituding/formative-epistemicity~~totalising~in-relative-ontological-completeness⁷), just as had been the case from the perspective or

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of all the uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought with respect to the ‘mental break-in’/preconverging-or-dementing²⁰–apriorising-psychologism of their corresponding prospective institutionalisations ⁸³reference-of-thought. The bigger point being that by definition a ⁸³reference-of-thought doesn’t fathom the nature and degree of its relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-uninstitutionalisation, implying ¹⁰³universalisation in base-institutionalisation–ununiversalisation, suggesting positivism in ¹⁰³universalisation–non-positivism/medievalism and suggesting notional~deprocrpticism 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 ~~amplituding/formative–epistemicity~~causality⁹~~~as-to-projective-totalitative–implications-of-prospective-~~⁶⁷ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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~deprocrpticism ‘without in the very least entertaining’ the ~~amplituding/formative~~⁹ wooden-language-<imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>} mental-
 reflex as has been the case across all the institutional-cumulation/institutional-recomposure-(as-
 to- historicity/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>)} that
 has always been a drawback as of temporal extricatory preconverging-de-
 mentating/structuring/paradigming and parasitising/co-opting inclination subpar to the
 warranted ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality perpetually
 upholding the currency in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-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-impediments¹⁰⁵ as of the transcendental prospective positivism prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought will-not-be-convincing-on-a-par-with-
 other-argumentators in that social-setup but rather for such temporal/shortness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ purpose requires making a 'temporal palliation argument' of
 the type oneself or another person is not involved in sorcery or a counterargument that the
 accuser is the sorcerer, and so on the basis of the prior non-positivism prior relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, to-be-more-convincing-on-a-par-with-
 other-argumentators in that non-positivism social-setup (but then all this will wrongfully
 validate superstition and thus fail the very point of ontology/aetiologisation/ontological-
 escalation as an exercise in 'intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity as intemporal⁵²-asymmetric-
 subsumption-of-temporality⁹⁸'/asymmetrisation and not a temporal extrication exercise of

‘social-aggregation-enabling as of symmetrisation-of-⁸³reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism⁷⁷-and-conjugated-postlogism⁷⁷ as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought social referencing of ⁵⁶meaningfulness-and-teleology⁹⁹ which is ‘superstitious’ in the very first instance such that any argumentator putting into question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ by superseding the prior non-positivism prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought by ‘continuous habituation going by the latter’s ~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ in the long run as superseding the prior beyond-the-consciousness-awareness-teleology⁹⁹-~~<in-preconverging-existential-extrication-as-of-existential-unthought>~~⁶ and initiating the appropriate prospective social ¹⁰³universal-transparency¹⁰⁴-~~(transparency-of-totalising-entailing,-as-to-entailing-~~~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁷⁷) that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism⁷⁷-and-conjugated-postlogism⁷⁷ grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic

mindset/⁸³reference-of-thought into a positivistic mindset/⁸³reference-of-thought that the possibility of ‘ontologically’ and ‘not palliatively’ resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is the crossgenerational resolution of our positivism–procrpticism prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of its circular-pervasiveness in countenancing of ⁸⁰procrpticism–or–disjointedness-as-of-⁸³reference-of-thought from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of ⁵⁶meaningfulness-and-teleology⁹⁹ as conceptualising, articulating and preempting such disjointing/disparateness/disentailing ⁵⁶meaningfulness-and-teleology⁹⁹ of our positivism–procrpticism that is the de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought that can de-mentatively/structurally/paradigmatically harken back in undermining the circular-pervasiveness in countenancing of ‘disjointedness-as-of-⁸³reference-of-thought’ and the enculturation/endemisation of the manifest postlogism⁷⁷-and-conjugated-postlogism⁷⁷ in our positivism–procrpticism as psychopathy and social psychopathy, and so going beyond just a temporal palliative resolution within a positivism–procrpticism circular-pervasiveness closed-structure countenancing ‘disjointedness-as-of-⁸³reference-of-thought’ of ⁵⁶meaningfulness-and-teleology⁹⁹, beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶, and hence overlooking the de-mentative/structural/paradigmatic ontological vices-and-impediments¹⁰⁵ implications of postlogism⁷⁷-and-conjugated-postlogism⁷⁷ including psychopathy and social psychopathy arising given the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought of our procrpticism as disjointedness-as-of-⁸³reference-of-thought. This explains how and why re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-

conflatedness⁹⁷-of-notional~deprocrypticism-prospective-sublimation⁹⁰ ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social¹⁰³ universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁸ } at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social¹⁰³ universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁸ } turn out to be better and possibly leading to the dismantling of the prior and vested and attendant interests. It should be grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview's/dimension's threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> (as an operant construal) at its uninstitutionalised-threshold¹⁰² is what defines it as uninstitutionalised-threshold¹⁰² which is decentered and preconverging-or-dementing²⁰-apriorising-psychologism from the prospective institutionalisation perspective while that of its⁸³ reference-of-thought-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as an operant construal) of its institutionalisation is what defines it as prior institutionalisation. (As implied by this author the nature of human individuations accounts respectively for human intemporality⁵²/longness and human temporality⁹⁸/shortness as the 'more fundamentally <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity⁶⁷ analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments¹⁰⁵ respectively

as such individuations then accrue in varying degrees in individuals as of varying circumstances?; and so-construed respectively as of intemporal individuation apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³ in ~~{preconverging-disentailment by}~~—postconverging-entailment which enables prospective institutionalisations or temporal individuations ~~distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰~~ that induce uninstitutionalised-threshold¹⁰² at all the institutionalisations uninstitutionalised-threshold¹⁰².) The conceptual technique for disambiguating individuations as to ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶—~~<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>~~ at institutionalisation-threshold/institutionalisation and threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—~~<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>~~ at uninstitutionalised-threshold¹⁰² has to do with the given ⁸³reference-of-thought—closeness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶—~~<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>~~ or ⁸³reference-of-thought—looseness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶—~~<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>~~ wherein on one extreme the prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶—~~<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>~~ mental-disposition individuation adheres to a ⁸³reference-of-thought—closeness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-in-profound-

supererogation⁹⁶ -<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> (not necessarily implying their ⁵⁴logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶
 appropriateness but logically-due as of attendant-ontological-contiguity⁶⁷~duced-
 existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷⁷ -of-⁸³ reference-of-thought-⁵⁴ devolving-as-of-
 instantiative-context>) while on the other extreme the temporal postlogism⁷⁷-as-of-
¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-
 existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-
 disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-
 <contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>)
 individuation’s mental-disposition as a ‘vague-rhyming-or-copied-mimicry-or-formulaic-
 projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴’ as
⁸³reference-of-thought-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-in-profound-
 supererogation⁹⁶ -<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing³⁰-apriorising-psychologism>) is a mental-
 disposition for caricaturing-hollow-staging-and-performance (with respect to whatever
 narratives or acts can be made or committed opportunistically by ‘vague-rhyming-or-copied-
 mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-

subknowledging⁹⁴ out of attendant-ontological-contiguity⁶⁷~educed-
existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
instantiative-context>'), while the threshold-of-nonconviction/madeupness/bottomlining-in-
shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-
disontologising~preconverging/dementing⁷⁰-apriorising-psychologism> arising as of a
corresponding derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> caricaturing-hollow-staging-and-performance of the temporal conjugated-
postlogism⁷⁷ individuation's mental-disposition is as of corresponding ⁸³reference-of-thought-
looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as of 'derived-vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging⁹⁴ out of attendant-ontological-contiguity⁶⁷~educed-
existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
instantiative-context>'). Such temporal postlogism⁷⁷-as-of-¹¹compulsing-
nonconviction/madeupness/bottomlining-(<'<decontextualising/de-existentialising~of-attendant-
intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-
ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-
apriorising/axiomatising/referencing'-logical-dueness>') individuation's mental-disposition
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-

'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing³⁰ –
 apriorising-psychologism> failing attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> as a 'vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-
 projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴'-as-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶-of-tethering-trajectory
 to ⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
 <existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'²-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> can be seen
 transparently in the instance of the childhood psychopathy spilling water on a chair as a
 dereifying mental-shortcut to accuse another. Such personality development into adult
 psychopathy at which point social ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-
 entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) is undermined with its increasing
 maturation/indirectness/spatialisation/credulity/craftiness and the corresponding conjugated-
 postlogism⁷⁷ leads to contextualised social dynamics of temporal individuations ⁸³reference-of-
 thought-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
 <existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'²-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> that underlies various
 shades of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-
 <as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing³⁰ –
 apriorising-psychologism>. As a general rule the ⁸³reference-of-thought-closeness-of-
 tethering-to-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-
 veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-

precedes-disontologising-logical-outcome-arrived-at> implies a mental-disposition for intrinsic-
 attribution of ⁵⁶meaningfulness-and-teleology⁹⁹ involving an inclination for presuming and
 implying of ⁵⁶meaningfulness-and-teleology⁹⁹ as limited/constraint by attendant–ontological-
 contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-
⁸³ devolving-as-of-instantiative-context> while the ⁸³reference-of-thought–looseness-of-
 tethering–to–prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶ <existentially-
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
 precedes-disontologising-logical-outcome-arrived-at> implies a mental-disposition for
 extrinsic-attribution of ⁵⁶meaningfulness-and-teleology⁹⁹ as caricaturing-hollow-staging-and-
 performance involving an inclination for falsely presuming and implying ⁵⁶meaningfulness-
 and-teleology⁹⁹ as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-
 form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ out of the limits/constraints of
 attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-
 contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-
 reference-of-thought-⁸³ devolving-as-of-instantiative-context>. Further, the individuation-level
 analysis highlights that it is the ⁸³reference-of-thought–closeness-of-tethering–to–prelogism⁷⁸-
 as-of-conviction,-in-profound-supererogation⁹⁶ <existentially-veridical–‘attendant-
 intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> (⁸³reference-of-thought– prelogism⁷⁸-as-of-
 conviction,-in-profound-supererogation⁹⁶ <existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at>) and ⁸³reference-of-thought–looseness-of-tethering–to–prelogism⁷⁸-as-of-
 conviction,-in-profound-supererogation⁹⁶ <existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>) respectively as of
 human intemporal and temporal mental-dispositions that establish the <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of attendant-ontological-
 contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-
 devolving-as-of-instantiative-context> of ⁵⁶meaningfulness-and-teleology⁹⁹ whether as of
 ‘direct or derived vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-
 form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ out of attendant-ontological-
 contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of- reference-of-thought-
 devolving-as-of-instantiative-context>’ with temporal-dispositions or logical-dueness as of
 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-
 reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> with the intemporal/conviction-
 as-to-profound-supererogation⁹⁶ mental-disposition; so-construed as of their contrastive-
 synopsising-depths-of-⁵⁶meaningfulness-and-teleology⁹⁹ rather for a ‘conflation
 construal/conceptualisation’ and not a rather deceptive analytical reflex of
 ‘apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in-preconverging-
 entailment of ⁸³reference-of-thought construal/conceptualisation’. The fact is by mental-reflex
 we relate to social ⁵⁶meaningfulness-and-teleology⁹⁹ by apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-

contiguity }—constitutedness¹⁴—in ~~preconverging-entailment~~ as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰
which by habit or chance will often turn out to be as of attendant—ontological-
contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰—<reifying-or-
elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸reference-of-thought-
⁸devolving-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-completeness⁸⁷—unenframed-conceptualisation, and so with hardly any
consequence for our methodological imprecision/inexactitude where the
established/institutionalised ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-
and-teleology⁹⁹ is not ontologically superseded as at uninstitutionalised-threshold¹⁰². But that is
technically/abstractly speaking inappropriate from an ontological-veridicality perspective
requiring unassailability/reliability/dependability at uninstitutionalised-threshold¹⁰². As
explained elsewhere and implied above it is the conceptualising (by ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation) of a
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as
of ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~duced—
existentialising/contextualising/textualising-contiguity }—conflatedness¹³—in {preconverging-
disentailment by}—postconverging-entailment~~ that enables such a certitude at
uninstitutionalised-threshold¹⁰² of an epistemic-totalising³³~devolved—purview-as-domain-of-
construal-as-intrinsic-reality/ontological-veridicality by its specific institutionalisation. And that
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶ meaningfulness-and-teleology⁹⁹ of
 the social at uninstitutionalised-threshold¹⁰² involves a totalising-entailing/nested-congruence
 social construal/conceptualisation that necessarily should factor in the reality of a human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘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-drag³⁴ metaphysics-of-presence-⟨implicated-
 ‘nondescript/ignorable—void⁶⁰’-as-to-⁷⁰ presencing—absolutising-identitive-constitutedness¹⁴⟩
 disposition as of institutionalisation and thus wrongly implying intemporal construal as of our
 secondnature institutionalisation which while inconsequential within the ambits
 institutionalisation is not ontologically-veridical at the institutionalisation uninstitutionalised-
 threshold¹⁰² with the latter rather requiring a temporal-to-intemporal appraisal as of
 metaphysics-of-absence-⟨implicated-epistemic-veracity-of-³¹ nonpresencing-<perspective—
 ontological-normalcy/postconvergence>⟩ as its ⁸³reference-of-thought-⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶ meaningfulness-and-teleology⁹⁹.
 The implication is that postlogism⁷⁷/psychopathy and other human temporal phenomena (and
 so, across all registry-worldviews) which speak of uninstitutionalised-threshold¹⁰² are often
 wrongfully construed on the basis of intemporal secondnature institutionalisation human
 nature whereas the apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment requires
 ‘synopsising-depth of a human temporal-to-intemporal nature’ and so by

apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-
 disentanglement-by}—postconverging-entailment to establish the uninstitutionalised-threshold¹⁰²
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ ,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹
 rather as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation (construed as intimately tying down our limited-mentation-
 capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-
 reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all
 uninstitutionalised-threshold¹⁰² , and so over the mental-reflex of assuming secondnatured
 institutionalisation ⁸³reference-of-thought/axiomatic-construct as elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-
 ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰
 (construed as letting our limited-mentation-capacity by
 unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-
 reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically
 effective when dealing with an already established human registry-worldview’s/dimension’s
 institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold¹⁰² which
 require their own new specific ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹ ,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-
 and-teleology⁹⁹ which so established then enables the practical effectiveness of elaboration-as-
 to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
 attendant-ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-
 contiguity⁴⁰. Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair
 and accusing another, even at that relatively social ¹⁰³universal-transparency¹⁰⁴ -{transparency-

of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-
relative-ontological-completeness } level there is a chance of mistaking as with the visitor
sitting on the wet chair and needing an explanation of the whole situation including the child's
condition, and such insight gets more and more opaque with the manifestation of adulthood
psychopathy. This is an uninstitutionalised-threshold¹⁰² situation which is necessarily beyond-
the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
existential-unthought>⁶ and without social¹⁰³ universal-transparency¹⁰⁴-(transparency-of-
totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
ontological-completeness } of the visitor. This example is exactly along the lines of the
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹
needed for construing postlogism⁷⁷/psychopathy and conjugated-postlogism⁷⁷ as of its social
model at uninstitutionalised-threshold¹⁰², and so by way of⁵⁵ maximalising-recomposuring-for-
relative-ontological-completeness⁸⁷—unenframed-conceptualisation (the latter is what sets up
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of
imbricatedness/threadedness/recomposuring attendant-ontological-contiguity⁶⁷~educed-
existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
instantiative-context>, in contrast to elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-
ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰
which is what renders-operant/incidenting predicative-insights). It is only then that such an
established institutionalisation framework allows for elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-
ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ on

the basis of the established ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹. Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social ⁵⁶meaningfulness-and-teleology⁹⁹ before the institutionalisation of such a specific uninstitutionalised-threshold¹⁰² takes place. (Consider in this respect how the visitor erred in its relation with the childhood psychopathy on the basis of its commonly assumed social elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰. 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-⁸³reference-of-thought’-as-misappropriated–⁵⁶meaningfulness-and-teleology⁹⁹ going by the visitor’s relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional~deprocrypticism ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹ to preempt the induced procrypticism or ‘disjointedness-as-of-⁸³reference-of-thought’-as-misappropriated–⁵⁶meaningfulness-and-teleology⁹⁹ from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again in its relation with the childhood psychopathy the visitor will now construe of notional~deprocrypticism ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-

aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹ to preempt the slanted inducing of procrypticism or ‘disjointedness-as-of-⁸³reference-of-thought’-as-misappropriated⁵⁶ meaningfulness-and-teleology⁹⁹ and gives up on positivism–procrypticism ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹ with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold¹⁰² with respect to the childhood psychopathy, a new notional~deprocrypticism ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹ has superseded the prior positivism–procrypticism ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹, as it is the one to be circularly/recurrently/repetitively/repeatedly be utilised for operant/incidenting predication as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰. This is equally implied at the registry-worldview/dimension-level by dynamic-cumulative aftereffect, but in this instance factoring in well more than just one incident of childhood psychopathy but rather the dynamic-cumulative-aftereffect implications on the social structure of myriad cases of psychopathy, and as of postlogism⁷⁷/psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism⁷⁷/social-psychopathy not only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including 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-
 5 meaningfulness-and-teleology⁹⁹⟩ by formality dynamics; with the implication of lack of social
 103 universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷⟩ as the
 manifestation is beyond-the-consciousness-awareness-teleology⁹⁹-⟨in-preconverging-
 existential-extrication-as-of-existential-unthought>⁶ at this uninstitutionalised-threshold¹⁰²,
 together with the inherent human complex of non-transcendability and hence unde-mentativity
 across all the registry-worldviews/dimensions. At this registry-worldview/dimension-level it is
 obvious that a straightforward articulation going by the incidental situation of such an
 individuation-level analysis will not be the case, but rather requires focussing on the bigger de-
 mentative/structural/paradigmatic picture of perversion-and-derived-⁷⁴perversion-of-
 83 reference-of-thought-⟨as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⟩. However,
 suggesting at the registry-worldview/dimension-level of analysis the ontological-
 veridicality/intrinsic-reality of a new notional~deprocrpticism 83 reference-of-thought-
 8 categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶ meaningfulness-and-teleology⁹⁹
 that implies that the registry-worldview/dimension is in circular-pervasiveness of procrpticism
 or ‘disjointedness-as-of-⁸³reference-of-thought’-as-misappropriated-⁵⁶ meaningfulness-and-
 teleology⁹⁹ will meet with a mental-complex of <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-
 consciousness/mirage metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void⁵⁰’-as-
 to-⁷⁰ presencing—absolutising-identitive-constitutedness⁴⟩ 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~deprocrpticism ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹
 construing a storied-construct/ontologically-valid-narration driven by such
 postlogism⁷⁷/psychopathic associated vague-rhyming-or-copied-mimicry-or-formulaic-
 projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴
 maturation/indirectness/spatialisation/credulity/craftiness induced narration-construed-as-
 instantiative-moulting involving childhood psychopathy to adulthood psychopathy
 development, and corresponding evolving of social relations as of dynamic-cumulative-
 aftereffect ‘disjointedness-as-of-⁸³reference-of-thought’-misappropriated-⁵⁶meaningfulness-
 and-teleology⁹⁹ involving ¹¹compulsing-nonconviction/madeupness/bottomlining-
 <‘<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>’> as of psychopathic/postlogism⁷⁷-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹-
 as-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-
 ‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> thus leading to caricaturing-hollow-staging-and-
 performance; and so construed as of ‘themes-driven underlying-agency-or-sous-agencement
 dynamics for narration-construed-as-instantiative-moulting’). However, we can still get a sense

of such de-mentative/structural/paradigmatic ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-~~
~~nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ from a retrospective registry-worldview/dimension perspective like postlogism⁷⁷ in a non-positivistic social-setup as of our prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought perspective but it is more difficult to grasp from a notional~deprocrpticism prospective perspective of analysis where we will rather be unpalatably represented as decentered and preconverging-or-dementing²⁰~apriorising-psychologism, given our state of metaphysics-of-presence-~~(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁰presencing—absolutising-identitive-constitutedness)~~.
 Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is non-positivistic, a positivism minded interlocutor arguing that notions-and-accusations-of-sorcery do not exist upon an accusation of sorcery is literally undermining itself but is seen as ontologically necessary for the crossgenerational possibility of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Supposed however that the interlocutor isn’t an isolated individual but a member from a positivistic society bringing about a cultural diffusion in the non-positivistic society such that the latter looks up to the former by its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as it effectively has greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴. This new positivism ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring~⁵⁶meaningfulness-and-teleology⁹⁹

voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ will more likely be taken-up-fully/habituated only crossgenerationally in the middle run as the mental-reflex will constantly relapse into notions-and-accusations-of-sorcery and superstition of the prior non-positivism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹, highlighting that a postlogism⁷⁷ like psychopathy in our positivism-procrypticism or one associated with notions-and-accusations-of-sorcery in non-positivism social-setup is not truly speaking an isolated phenomenon as construed from an individuation-level of analysis but speaks in the bigger picture of an underlying registry-worldview/dimension registry-worldview/dimension-level relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ and ‘lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸); such that implying that our prior positivism-procrypticism, as of its ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹, cannot longer be upheld at such uninstitutionalised-threshold¹⁰² but requiring in lieu a notional~deprocrypticism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-

existential-defect⁸⁵. Thus supposed the case of the childhood psychopathy ‘dereifying act’ of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism⁷⁷ condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism-procypticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-in-reification/dereification entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema>-with superstitious claims in its ⁵⁶meaningfulness-and-teleology⁹⁹. An explainer to the visiting stranger in the non-positivism social-setup case about the whole situation would have articulated at the individuation-level of analysis a prospective ‘logically-due prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment as of positivism ⁸⁸reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹’,

going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism⁷⁷ -as-
of-¹¹compulsing–nonconviction/madeupness/bottomlining-({<decontextualising/de-
existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-
supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}

denaturing¹⁶ as of non-positivism⁸³reference-of-thought–⁹categorical-
imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹’
over the visiting stranger prior superstition believing ‘logically-undue conjugated-
postlogism⁷⁷/conjugated–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶ derived-denaturing¹⁶ as of non-positivism⁸³reference-of-thought–⁹categorical-
imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹’,
with both latter logically⁸³reference-of-thought construed as of distractive-alignment-to-
⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ or lacking-an-ontologically-
veridical-⁸³reference-of-thought due to their derived-denaturing¹⁶ which as of dynamic-
cumulative-afteffect/afteffect at registry-worldview/dimension-level of analysis is the very
ontologically-central notion of every registry-worldview/dimension uninstitutionalised-
threshold¹⁰² which should thus be always construed as being in distractive-alignment-to-
⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ with respect to its
prospective institutionalisation. It is effectively derived-denaturing¹⁶ that induces threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-

psychologism> as of uninstitutionalised-threshold¹⁰², as we can appreciate that the childhood psychopathy and the visitor's ⁵⁶meaningfulness-and-teleology⁹⁹ are in effect ontologically-speaking threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>. But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism⁷⁷ analysis insight, implying ontological-veridicality/ontological-reality on the basis of 'logically-due prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}—postconverging-entailment as of positivism ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹' with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as the non-positivism registry-worldview/dimension in relation to the prospective positivism registry-worldview/dimension is a <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications> just as our positivism-procrypticism registry-worldview/dimension in relation to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism
 registry-worldview/dimension is a ~~amplifying/formative~~⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
 meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
 implications>), in that as with all registry-worldviews/dimensions both do not contemplate of
 their transcendability and thus de-mentativity, and keep on relapsing into their respective non-
 positivism and procrypticism ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-
 and-teleology⁹⁹ in lieu of the respective prospective positivism and notional~deprocrypticism
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as
 of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. This is further
 rendered difficult by a natural human ‘emotional involvement’ driven social-aggregation-
 enabling as of human condition that undermines intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/supererogatory~de-mentativity. This insight equally
 explains the pertinence of understanding postlogism⁷⁷/psychopathy in general as an
 epiphenomenon that can provide deeper insight about human nature given its ‘lateral-and-
 transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ disruptive
 nature on human ⁵⁶meaningfulness-and-teleology⁹⁹ and with the preconverging~de-
 mentating/structuring/paradigming relatively easily perceived at childhood, much like the early
 modern human biologists relatively simplistic but counterintuitive-as-of-their-epochs
 understanding of disease provided deeper insight in understanding how the complexity of the
 human body works. Both individuation-level understanding of postlogism⁷⁷ in a non-positivism
 as of notions-and-accusations-of-sorcery and positivism social-setup as of psychopathy and

social psychopathy divulge a bigger reality at the registry-worldview/dimension-level dynamic-cumulative-aftereffect/aftereffect that is hidden by registry-worldview/dimension-level complexity, wherein the childhood postlogism⁷⁷ individuation-level construal points out the reality at the registry-worldview/dimension-level of respectively a conventioning non-positivism in lieu of an ontologically-veridical positivism⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ and a conventioning positivism-procrypticism as procrypticism in lieu of an ontologically-veridical notional~deprocrypticism⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹.

That insight then brings up the idea of how does a registry-worldview/dimension-level dynamic-cumulative-aftereffect reflect the more simplistic individuation-level ontological-veridicality at childhood postlogism⁷⁷/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ as undermining apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism⁷⁷ as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of-⁸³reference-of-thought but which is in effect an ontologically-non-veridical-

or-flawed ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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 ⁸³reference-of-thought~prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-~~<existentially-veridical-'attendant-intradimensional-~~apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>' is in an 'intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸'/asymmetrisation relative to the visitor and childhood psychopathy with respect to the construal of ontological-veridicality. Hence the explainer of the situation construes the apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }~~conflatedness¹³-in-~~{preconverging-disentailment by}~~postconverging-entailment as of its asymmetrisation with respect to the visitor whose ⁸³reference-of-thought ontologising-deficiency/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as not factoring in the childhood psychopathy postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-~~<'decontextualising/de-existentialising~of-attendant-intradimensional-~~apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>)-of-⁸³reference-of-thought which is 'pathologically ontologically-destructuring' implying both the childhood psychopathy and the visitor are rather in a state of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-

⁸³reference-of-thought and not bad or poor logic such that the notion of logical-dueness doesn't arise in the very first place, as a ⁸³reference-of-thought/axiomatic-construct is fundamentally construed as of its soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought prior to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought is established; thus, given the asymmetrisation of the explainer of the situation ⁸³reference-of-thought/axiomatic-construct as existential/ontological as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as contextually-manifest prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in contrast to the visitor's 'supposed ⁸³reference-of-thought/axiomatic-construct' which is non-existential/non-ontological as not-of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as contextually-manifest prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. It is this fundamental fact that underlies the notion of 'distractiveness or arrogation or usurpation or co-opting' associated with the construal of the ⁵⁶meaningfulness-and-teleology⁹⁹ of temporal-dispositions perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism> in relation to intemporal ⁵⁶meaningfulness-and-teleology⁹⁹ as ontological; as such symmetrisation and subsequent desymmetrisation will wrongfully lead to the ⁸³reference-of-thought-⁸categorical-

imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ of
the visitor's ⁸³reference-of-thought so ontologically-destructured by the childhood psychopathy
postlogism⁷⁷ 'dereifying act' of spilling water on a chair and accusing another, thereby
undermining ontological-veridicality where logic-as-of-prelogism⁷⁸-as-of-conviction,-in-
profound-supererogation⁹⁶ -<existentially-veridical—'attendant-intradimensional—
apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> is wrongly assumed thus supposedly implying ⁵⁴logical-processing-or-
logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ is
now to be engaged on the basis of the visitor's ontologically-destructured ⁸³reference-of-
thought/axiomatic-construct rather than implying the ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ of
the explainer of the situation ⁸³reference-of-thought/axiomatic-construct as soundness-or-
ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought and the visitors and childhood
psychopathy '83reference-of-thought—degraded-devolving-as-of-uninstitutionalised-
threshold¹⁰²' unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought.
The implication here is that the construal/conceptualisation of ontologically-veridical
⁵⁶meaningfulness-and-teleology⁹⁹ lies entirely/exclusively/supersedingly on the ⁸³reference-of-
thought/axiomatic-construct/curve-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought of the explainer of the situation while the logical-dueness of the visitor's
'supposed but rather non-existential/non-ontological ⁸³reference-of-thought/axiomatic-
construct/curve-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought'
doesn't even arise in the very first place and fundamentally explains why its ⁵⁶meaningfulness-
and-teleology⁹⁹ is operantly qualified as of 'distractiveness'/distractive-alignment/dismissal-as-

being-in-arrogation and so more aptly as distractive-alignment-to-⁸³reference-of-thought-<of-
apriorising/axiomatising/referencing>³⁰. Distractiveness as it implies that in such a context,
ontological-veridicality is construed exclusively as of intemporal prelogism⁷⁸-as-of-conviction,-
in-profound-supererogation⁹⁶ -<existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> ⁸³reference-of-thought apriorising/axiomatising/referencing- {of-attendant-
ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment denying any
implied symmetrising of ⁵⁶meaningfulness-and-teleology⁹⁹ from temporal-dispositions in
perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> as their logical-dueness doesn’t arise in the very first place, hence the reason
why perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> is construed more than just as of ‘destructuring’ but more completely and
critically to avoid misconstrual rather as of distractive-alignment-to-⁸³reference-of-thought-<of-
apriorising/axiomatising/referencing>³⁰; to point out that temporal-dispositions perversion-and-
derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> haven’t got any ‘existentially/ontologically transcendental-
enabling/sublimating/supererogatory-de-mentativity ⁸³reference-of-thought’ given that they are
in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> is construed operantly as of temporal postlogism⁷⁷-as-of-¹¹compulsing-

nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-
 intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
 'attendant-intradimensional~ontologising'-imbued-<contextualising/existentialising~attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical~'attendant-intradimensional~
 apriorising/axiomatising/referencing'-logical-dueness>}-and-conjugated-postlogism⁷⁷ 'exercise
 of distracting from' the intemporal prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
 <existentially-veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at>⁸³ reference-of-thought as
 of apriorising/axiomatising/referencing- {of-attendant~ontological-contiguity ~educed~
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-
 disentailment by}-postconverging-entailment', and so construed as distractive-alignment-to-
⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰. That is, a 'temporality'⁹⁸
 distracting from intemporality⁵² construct; wherein the 'apriorising/axiomatising/referencing-
 {of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-{preconverging-disentailment by}-postconverging-
 entailment of intemporal prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
 <existentially-veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> projection' is
 misconstrued in 'denaturing¹⁶' of psychopathy/postlogism⁷⁷ with the consequent alignment to it
 of conjugated-postlogism⁷⁷ as 'derived-denaturing¹⁶'. In other words, prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought is 'precedingly/supersedingly de-
 mentatively/structurally/paradigmatically cogent and comprehensive framework of
⁵⁶meaningfulness-and-teleology⁹⁹' such that any arising temporal disruption of
⁵⁶meaningfulness-and-teleology⁹⁹ 'has nothing to do with constituting ⁵⁶meaningfulness-and-

teleology⁹⁹ as of the temporal disruption prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought’, but rather ⁵⁶meaningfulness-and-teleology⁹⁹ is reconstrued as postconverging–de-mentating/structuring/paradigming from the very prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought itself. Consider the case of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. One cannot depart from both ‘the state of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or any states of temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ to construe ⁵⁶meaningfulness-and-teleology⁹⁹ as of intrinsic-reality/ontological-veridicality de-mentatively/structurally/paradigmatically by their relative-

ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as all the ⁵⁶meaningfulness-and-teleology⁹⁹ that can be as of intrinsic-reality/ontological-veridicality wholly lies with the intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. The implication at the registry-worldview level is that base-institutionalisation ‘wholly carries all the ⁵⁶meaningfulness-and-teleology⁹⁹ that can be as of intrinsic-reality/ontological-veridicality’ over a state of recurrent-utter-uninstitutionalisation, and likewise for ¹⁰³universalisation over base-institutionalisation–ununiversalisation, positivism over ¹⁰³universalisation–non-positivism/medievalism, and in our case futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrpticism over our positivism–procrpticism. The point here is to highlight that ‘~~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in {preconverging-disentailment by} postconverging-entailment~~’ doesn’t imply any symmetrisation of ⁵⁶meaningfulness-and-teleology⁹⁹ with regards to perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergingly-~~ ~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ >~~ since the latter is de-mentatively/structurally/paradigmatically not logically-due for ⁵⁴logical-processing-or-logical-implication—~~supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶~~ in the very first place as is erroneously assumed by temporal projection mental-reflex. But rather, it implies an utter de-mentative/structural/paradigmatic reconstrual of ⁵⁶meaningfulness-and-teleology⁹⁹ as of intrinsic-reality/ontological-veridicality wholly by the intemporal projection of the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. The psychoanalytic-unshackling/memetic-reordering/institutional-

recomposuring implications associated with perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> ultimately falls to the grander issue of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as fundamentally endemising/enculturating such perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> possibilities; such that an intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming as ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is not one that simply identify a ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> in a social-construct but as ‘covering all the possibilities for vices-and-impediments¹⁰⁵ hypothetically susceptible to arise’ projects how de-mentatively/structurally/paradigmatically the social-construct as of its beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is ‘susceptible to integrate’ ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, and ‘build a de-mentative/structural/paradigmatic ontology as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought going from this more comprehensive-possibilities bases that doesn’t allow for ⁵¹incrementalism-in-relative-

ontological-incompleteness⁸⁸—enframed-conceptualisation’ with the implication that no logical interlocation of the ~~amplifying/formative~~ wooden-language-~~imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>~~ arises as of prior relative-ontological-incompleteness⁸⁸-of⁸³ reference-of-thought. We can appreciate that the childhood psychopathy ‘dereifying act’ of spilling water on a chair is a distractiveness-drive with no existentially/ontologically veridical ⁸³reference-of-thought which when wrongly implied as valid prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-~~existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at~~ ⁸³reference-of-thought/axiomatic-construct leads to its ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ wrongly transforming the issue into one of logic-as-of-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-~~existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at~~ thus supposedly implying ⁵⁴logical-processing-or-logical-implication—~~supposedly-apriorising-in-conviction-as-to-profound-supererogation~~ ⁶ by wrongly enabling logical-dueness to arise instead of an issue of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought implying its dismissal as distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰; and this flaw extends into the visitor’s conjugated-postlogism⁷⁷ as conjugated-ignorance given its relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of positivism—procrypticism disjointedness-as-of-⁸³reference-of-thought which is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-

contiguity⁴⁰–in-reification/dereification of the childhood psychopathy slantedness, and so as a derived-distractiveness-drive with no existentially/ontologically veridical ⁸³reference-of-thought which when wrongly implied falsely as ontologically-veridical ⁸³reference-of-thought/axiomatic-construct also leads to its ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,–for–aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹ wrongly transforming the issue into one of logic-as-of-prelogism⁷⁸–as-of-conviction,–in-profound-supererogation⁹⁶–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> thus supposedly implying ⁵⁴logical-processing-or-logical-implication–supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ by wrongly enabling logical-dueness to arise instead of an issue of derived unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴–of-⁸³reference-of-thought and thus also implying as well its dismissal as distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰. In both wrongful ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹ what is produced isn’t ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ but rather threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰–apriorising-psychologism> qualified as arrogation or usurpation or co-opting’ exactly because of the induced postlogism⁷⁷/psychopathy distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ out of existentially/ontologically veridical context; and its social integration/derivation in conjugation with human temporality⁹⁸/shortness of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as conjugated-

postlogism⁷⁷ due to relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, and specifically in the case of positivism–procrpticism, due to disjointedness-as-of-⁸³reference-of-thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at the individuation-level and registry-worldview/dimension-level of analyses the notion of ‘decentering’ as of ¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~, as the idea of value-reference if wrongfully ontologically construed as determined by the ‘~~amplituding/formative~~’ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-‘nondescript/ignorable~void ’-with-regards-to-~~prospective-apriorising-implications>)~~ as respectively non-positivism ⁸³reference-of-thought’ or as procrpticism ⁸³reference-of-thought’, then in effect the phenomena of non-positivism/medievalism postlogism⁷⁷ like notions-and-accusations-of-sorcery as well as psychopathic-postlogism⁷⁷-and-its-social-integration as of our ⁸⁰procrpticism–or-disjointedness-as-of-⁸³reference-of-thought will respectively be wrongfully construed to be of existential/ontological ~~transcendental-enabling/sublimating/supererogatory~de-mentativity~~ veracity. The bigger point being that symmetrisation implying mutual recognition of ⁸³reference-of-thought can only arise where there is mutual appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³ 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-⁸³reference-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-supererogation~~⁹⁰ exercise which is then an altogether different issue of effective/ineffective logic as prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-~~<existentially-veridical—‘attendant-intradimensional—~~

apriorising/axiomatising/referencing⁷-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at>, and this latter is what tends to be falsely implied in situations of
postlogism⁷⁷/psychopathy and conjugated-postlogism⁷⁷/social-psychopathy, and need to be
‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-
derived-⁷⁴ perversion-of-⁸³ reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> rather reflected-as-of-soundness-or-ontological-good-faith/authenticity⁶⁹-of-
⁸³reference-of-thought in determining whether logical-dueness arises in the very first place.
Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension-
level analysis derived from such an individuation-level insight is the idea that social-
functioning-and-accordance—as-of-social-stake-contention-or-confliction is contiguous as of
⁵⁶meaningfulness-and-teleology⁹⁹ as of the individuation-level and registry-
worldview/dimension-level of analysis, notwithstanding its developing complexification as of
dynamic-cumulative-after/effect as from the individuation-level to the registry-
worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-
level childhood postlogism⁷⁷/psychopathy phenomenon relatively resolvable at that
individuation-level to fail resolution with the myriad of such cases at the circular-
complexification registry-worldview/dimension-level of more surreptitious adulthood
pathological postlogism⁷⁷/psychopathy as the
maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social
¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁷⁷> with
consequent conjugated-postlogism⁷⁷ ‘involving beyond-the-consciousness-awareness-
teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁵ dynamics
further associated with a generalised social ‘lack of constraining social ¹⁰³universal-

transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } reflected by the given registry-worldview's/dimension's prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought thus reflecting the uninstitutionalised-threshold¹⁰² backdrop for the registry-worldview's/dimension's threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁹-apriorising-psychologism>. In other words, social-functioning-and-accordance—as-of-social-stake-contention-or-confliction is de-mentatively/structurally/paradigmatically 'ontologically compromised' as of a registry-worldview's/dimension's prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought such that what a registry-worldview/dimension institutionalisation accede to as socially-functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ with the implication that 'lack of constraining social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } at this uninstitutionalised-threshold¹⁰² allows for denaturing¹⁶, which is rather subpar to the notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ required for ontological-normalcy/postconvergence as 'preempting epistemic-decadence', as <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ } failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to be construed as socially-functional-and-accordant⁹³, with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought

driven by the ‘non-constraining and abstract organic mental-disposition as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in rearticulating such
a prospective institutionalisation ‘constraining social ¹⁰³universal-transparency¹⁰⁴—
{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—
epistemicity>totalising~in-relative-ontological-completeness⁸ } ⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation taking cognisance of the prior registry-
worldview’s/dimension’s relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought;
wherein notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ reflects their
institutionalisation and denaturing¹⁶ reflects their uninstitutionalised-threshold¹⁰². Hence in the
bigger picture explaining why the <cumulating/recomposuring—attendant-ontological-
contiguity >-successive registry-worldviews/dimensions are construed as of diminishing—
human-epistemic-abnormalcy-or-preconvergence³¹ towards ontological-
normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity
with respect to social ¹⁰³universal-transparency¹⁰⁴—{transparency-of-totalising-entailing,-as-to-
entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-
completeness⁸ } which critically tends to be solicited at its beyond-the-consciousness-
awareness-teleology⁹⁹—<in-preconverging-existential-extrication-as-of-existential-unthought>⁶
as in this individuation-level analysis, apriorising/axiomatising/referencing—{of-attendant-
ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment can equally
be construed as tying down transcendently-enabling-level-of~ontological-good-faith-or-
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 antinihilism¹⁰⁰ to
 ontological-normalcy/postconvergence as ontological-completeness-of-⁸³reference-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-⁸³reference-of-thought’—as-conflatedness¹³-or-
 ontological-reprojecting; while apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment can equally be construed as tying down
 ‘supposed objectivity as of conscious or unconscious denaturing¹⁶ ontological-bad-
 faith/inauthenticity⁶⁴’ to the <amplituding/formative>⁸ wooden-language-(imbued—temporal-
 mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing⁷⁰ —
 narratives—of-the-³³reference-of-thought— categorical-imperatives/axioms/registry-teleology⁹⁹)
 failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of
 ontological-normalcy/postconvergence enabled by relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought in temporal prioritisation teleology⁹⁹. As such
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-
 disentanglement-by}—postconverging-entailment is the underlying drive of a human
 hermeneutic/reprojecting/supererogating/zeroing psychology as of an ontologically-driven
 developing psyche as ‘postconverging-or-dialectical-thinking²¹—psychology or psychology-of-
 mentation-dynamics or natural~psychological-dynamics’ construed as of
 notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ from
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment/recurrent-utter-uninstitutionalisation, first-level—⁷⁰presencing—absolutising-

identitive-constitutedness¹⁴ of base-institutionalisation–ununiversalisation, second-level–⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of ¹⁰³universalisation–non-positivism/medievalism, third-level–⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of positivism–procrypticism, and full-notional~conflatedness¹³/deprocrypticism. We can appreciate that prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought inherently undermines the capacity for transcendently-enabling-level-of~ontological-good-faith-or-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>¹⁰⁰ of a notional <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-or-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>¹⁰⁰ enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of-⁸³reference-of-thought driven by apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment by}—postconverging-entailment as articulated above over denaturing¹⁶, and explaining why apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment by}—postconverging-entailment 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-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing¹⁶ referencing of any one registry-worldview’s/dimension’s institutionalisation⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of simply being secondnatured/institutionalised at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of our positivism—procrypticism. Notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for ¹⁰³universalisation from base-institutionalisation—ununiversalisation, for positivism from ¹⁰³universalisation—non-positivism/medievalism and prospectively for notional~deprocrypticism from our positivism—procrypticism that are of ontology/virtue equivalence as of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality;~~ and not the <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ mental-complex of considering the <~~amplituding~~/formative>⁸ wooden-language-~~(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)~~ while failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-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 firstnature/intemporal projection-of-thought but rather of a secondnature institutionalisation that induced our prospective relative-ontological-completeness⁸⁷-of-⁸³reference-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 ⁸³reference-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 secondnature 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~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³, 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~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ as an opened-structure for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism, and not a closed-structure naïve <amplifying/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴ nombrilism as of flawed/perverted⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ at our positivism–procrypticism uninstitutionalisation of procrypticism as disjointedness-as-of-⁸³reference-of-thought, and by so doing denying the ‘grander human existential-tale implications of notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³’. 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-potency³⁹~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-totalising³³~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-⁵¹nonpresencing-<perspective–ontological-normalcy/postconvergence>**. In this regard, metaphysics-of-absence-**<implicated-epistemic-veracity-of-⁵¹nonpresencing-<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-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-teleology⁹⁹
<amplifying/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-
prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’, as of
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. 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-
nonpresencing-<perspective—ontological-normalcy/postconvergence>} insights with regards
to obviating the high temporal-to-intemporal-conjugating-emotional-
involvement/subjectification/epistemic-totalising³³~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-totalising³³~self-referencing-syncretising-as-of-
perceived—social-stake-contention-or-confliction inherent in the social, it is important to grasp
that such an epiphenomenon/incidental-phenomenon insight as implied herein with
postlogism⁷⁷/psychopathy and corresponding human social dynamics implications is rather a
social construction supposedly coherent ontological-commitment⁶⁶-<implied—self-
assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> that goes well beyond
any given specific epiphenomenon—{in-the-overall-ecstatic-existence-supervening-
conflatedness¹³} /incidental occurring behind the inspired/insight-for-the social construction

supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as of aetiologisation/ontological-escalation for ¹⁰³universal retrospective to prospective understanding of postlogism⁷⁷/psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> is inherently the more expansive, ¹⁰³universal, decisive, objective and easier basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic ¹⁰³universal implications arrived-at of the social construction supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as of the possibilities of easily transcendently-enabling-level-of~ontological-good-faith-or-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>¹⁰⁰ myriad retrospective and prospective social contexts of analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic ¹⁰³universal implications arrived-at of the social construction supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> rather on the basis of any such specific epiphenomenon—{in-the-overall-ecstatic-existence-supervening-conflatedness¹³}/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-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> for explaining mechanical phenomena. Certainly, the inherently more expansive, ¹⁰³universal, decisive, objective and easy basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic ¹⁰³universal implications arrived-at of his laws of motion supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> is the possibilities of easily transcendently-enabling-level-of~ontological-good-faith-or-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>¹⁰⁰ myriad retrospective and prospective mechanical phenomena for analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic ¹⁰³universal implications arrived-at of the laws of motion supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> 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 ¹⁰³universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of ¹⁰³universal import. While this logic is immediately obvious with the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³³~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction nature of many a natural sciences <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality with their disposition for replication and other experiments and observations analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton’s laws of motion supposedly coherent ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> is wrong, such an insight about the supposedly coherent ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> 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-totalising³³~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 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-

mentating/structuring/paradigming⁷⁰ –as-being-as-of-existential-reality> as with the natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³³~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-⁶¹ nonpresencing-<perspective–ontological-normalcy/postconvergence>) refers to any such projections, as of human imaginative capacity derived from our underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁵ ~postconverging–de-mentating/structuring/paradigming⁷⁰ –as-being-as-of-existential-reality> as of <amplifying/formative–epistemicity>causality⁶ ~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and existence/intrinsic-reality/ontology-as-of-its-mimetic-echoiness or existence-in-reverberation or existence-potency³⁹~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 ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹, relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold¹⁰² then over which the DNA-

based genetics ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-
 for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-
 teleology⁹⁹ was developed which induced an altogether new dramatically different but
 ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-
 threshold¹⁰² that then became a new specific institutionalisation ⁸³reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹
 thereafter amenable to elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ such
 that the prior non DNA-based construal/conceptualisation (as of ⁸³reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹)
 with respect to that now DNA-based genetics specific institutionalised <amplifying/formative–
 epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality of biology cannot longer be upheld, and this is so in the bigger
 picture as a contributory ~~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced–existentialising/contextualising/textualising-contiguity } —~~
 conflatedness¹³ -in-~~{preconverging-disentailment-by}~~-postconverging-entailment within the
 same positivism registry-worldview institutionalisation. (In fact, the institutional-
 cumulation/institutional-recomposeure-~~{as-to-⁴⁶historiality/ontological-
 eventfulness³ /ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~) are the conjoined
 effect of all specific uninstitutionalised-threshold¹⁰² institutionalisation breakthroughs of
⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-

aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹ construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In this case, however the ‘emotional involvement’ in ~~apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising- contiguity }—~~conflatedness¹³ ~~in {preconverging disentanglement by}—postconverging- entailment~~ within the same positivism registry-worldview of appraisal is way low compared to the high ‘emotional involvement’ in making the same construct as of a contrastive transcending/superseding of a prior registry-worldview/dimension institutionalisation ⁸³reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation ⁸³reference-of-thought like between non-positivism and positivism or prospectively between our positivism–procrypticism and notional~deprocrypticism as in this latter instance such a construal/conceptualisation is comprehensively redefining of the human psyche and tend to elicit the highest levels of ‘emotional involvement’ thus requiring rather a crossgenerational adjustment as ~~apriorising/axiomatising/referencing- {of-attendant- ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in {preconverging disentanglement by}—postconverging- entailment~~ over the prior ~~distractive-alignment-to-~~⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰. In conclusion, such a construal/conceptualisation as of notional~deprocrypticism ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹ over our positivism–procrypticism ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹ of our ‘lived social’ uninstitutionalised-threshold¹⁰² with respect to psychopathy and social psychopathy and procrypticism in general is a wholly new dramatically different depth of

understanding, and from our present inclination of elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
 ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰
 within the positivism institutionalisation framework. Beyond the above constrastive
 individuation-level and registry-worldview/dimension-level of analysis with respect to the
 uptake of prospective ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-
 and-teleology⁹⁹, this social reality of varying social ⁸³reference-of-thought—closeness-of-
 tethering—to—prelogism⁷⁸ -as-of-conviction,-in-profound-supererogation⁹⁶ -<existentially-
 veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-
 precedes-disontologising-logical-outcome-arrived-at> and ⁸³reference-of-thought—looseness-of-
 tethering—to—prelogism⁷⁸ -as-of-conviction,-in-profound-supererogation⁹⁶ -<existentially-
 veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-
 precedes-disontologising-logical-outcome-arrived-at>’ implying increasing ⁸³reference-of-
 thought—looseness-of-tethering—to—prelogism⁷⁸ -as-of-conviction,-in-profound-supererogation⁹⁶ -
 <existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of greater
 temporality⁹⁸/shortness construed as of various shades of threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—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-teleology⁹⁹’ by an ‘ontological degradation effect’
 having to do with human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-

to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor, and in so doing inducing threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism> as uninstitutionalised-threshold¹⁰². In other words, a prospective registry-worldview/dimension institutionalisation⁵⁶ meaningfulness-and-teleology⁹⁹ in becoming the new⁸³ reference-of-thought (over the prior registry-worldview's/dimension's⁸³ reference-of-thought) with its supposedly grander intemporal-preservation-entropy-or-contiguity-or-ontological-preservation⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ 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 in⁸³ reference-of-thought-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and⁸³ reference-of-thought-closeness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> of the new⁸³ reference-of-thought'; as facing/dealing anew with human temporal-to-intemporal mental-dispositions but this time around doing the same thing as occurred with the prior institutionalisation⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ that was transcended/superseded to deliver the new registry-worldview/dimension, but now on the new registry-worldview's/dimension's institutionalisation⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹

(with the difference as of a ‘relatively lower sensibility’ arising just because of the new registry-worldview/dimension prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought limiting/constraining on the possibilities of vices-and-impediments¹⁰⁵); implying an underlying ontological-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-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ and prior ‘lack of constraining social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } this does not imply apart from such institutionalisation-as-secondnaturating a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold¹⁰² as its beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ and ‘lack of constraining social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } inducing anew the new ⁸³reference-of-thought owns threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold¹⁰² can be construed ontologically as arising out of a further temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ distortedness of the new <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology⁹⁹ in the social extended-informality- <susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-

⁵⁶meaningfulness-and-teleology⁹⁹ } ultimately extending to the extended-informality-
 {susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
⁵⁶meaningfulness-and-teleology⁹⁹ } spheres of formal constructs distorting formal construal of
⁵⁶meaningfulness-and-teleology⁹⁹, and so to a point of equilibrium of the new registry-
 worldview/dimension between its institutionalised ⁵⁶meaningfulness-and-teleology⁹⁹ and its
 uninstitutionalised-threshold¹⁰²'s threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶ -<as-to-'attendant-intradimensional'-prospectively-
 disontologising~preconverging/dementing³⁰ -apriorising-psychologism>. The operant and
 technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-
 ontology apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity } —conflatedness¹³ in {preconverging-
 disentanglement by} postconverging-entailment for ontologically-veridical ⁵⁶meaningfulness-
 and-teleology⁹⁹ and 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-
 <so-construed-as-from-perspective-ontological-normalcy/postconvergence> condition' of
 reception/distortion across the <cumulating/recomposuring-attendant-ontological-
 contiguity >-successive registry-worldviews/dimensions involving denaturing¹⁶ where there is
 'lack of constraining social ¹⁰³universal-transparency¹⁰⁴ -{transparency-of-totalising-entailing-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness }). The establishment or rather coming into being of a prospective registry-
 worldview/dimension institutionalisation ⁸³reference-of-thought can thus be construed as of
 pure-ontology apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity } —
 conflatedness¹³ in {preconverging-disentanglement by} postconverging-entailment for
 ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹, and so because it is both the
 mechanical-knowledge as the constraining technical outcome and the non-constraining driving

underlying intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-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 <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ (as it supersedes the prior beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ ⁵⁶ meaningfulness-and-teleology⁹⁹ and the prior ‘lack of constraining
 social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁷}), and
 then imbues the prospective institutionalisation with social validity and social structure of
⁵⁶ meaningfulness-and-teleology⁹⁹ as of deferential-formalisation-transference. This is the
 social-setup of the prospective institutionalisation ⁸³reference-of-thought as of pure-ontology
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement-by}~postconverging-entailment for prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought ⁵⁶ meaningfulness-and-teleology⁹⁹. But then in due
 course and at the uninstitutionalised-threshold¹⁰² of this prospective institutionalisation
⁸³reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-threshold¹⁰² by the registry-worldview's/dimension's least common
 denominator as ~~<amplituding/formative>~~⁸ wooden-language-~~{imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹}~~
 for social-functioning-and-accordance—as-of—social-stake-contention-or-confliction (in a
 social dynamics at the given uninstitutionalised-threshold¹⁰² that is a drawback-to/undermines
 prospective-knowledge-and-institutional deferential-formalisation-transference as of
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory—de-
 mentativity~~ ~~<amplituding/formative—epistemicity>~~causality⁹ ~~as-to-projective-totalitative—
 implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁹⁷,~~ and is
 rather oriented to sovereign extrication over knowledge-reification—gesturing-~~<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment-by}—postconverging-entailment>~~ at this
 uninstitutionalised-threshold¹⁰² as of social-aggregation-enabling), as of its bare constraining
 mechanical-knowledge since ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹ are only 'mechanistically' constraining, lacking the organic-spirit or ontological-
 faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality.~~ Anecdotally, we
 know as of our uninstitutionalised-threshold¹⁰² that in effect the technical constraints of the law
 tend to supersede the spirit of the law as it is naïve to think that a 'sense of rightness' is all that
 matters before the law, and this extends to human meaningful and organisational principles in
 general. Such that temporal-dispositions fulfilment of such 'mechanistic' effectiveness as

mechanical-knowledge ‘without the non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality of the emanant-kind that-had-driven the ⁸³reference-of-thought construal in the first place’ distort in due course organic ⁵⁶meaningfulness-and-teleology⁹⁹, as of temporal mental-dispositions of shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹. Thus such implied prospective ⁸³reference-of-thought, social organisations and institutions as organic ⁵⁶meaningfulness-and-teleology⁹⁹ then tend to develop ‘subcultural reorientations’ that are ‘mildly alien’ and ‘on-occasional gravely alien’ to the (especially in the extended-informalities of the social and institutions) original organic-knowledge conceptualisation as of the implied prospective ⁸³reference-of-thought social and institutions ⁵⁶meaningfulness-and-teleology⁹⁹. Thus for an ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory~de-mentativity <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁹ nonpresencing,-for-explicating-ontological-contiguity⁹⁷ construal for the notional~deprocrypticism prospective institutionalisation, it is critical to grasp both the inherent ontological-veracity of the ⁵⁶meaningfulness-and-teleology⁹⁹ behind the construal of notional~deprocrypticism and the ‘reality of a human condition of temporal-dispositions distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰, and so as of notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ as ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> in articulating a <protensive-consciousness deneuterising¹⁷-induced>-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness, that is preemptive of a least-common-denominator-of-social-functioning-and-accordance- or-confliction—effecting to bare mechanical-knowledge as of <amplituding/formative>⁸ wooden-language-<imbued—

temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰–narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-teleology⁹⁵ } inducing threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism> as of uninstitutionalised-threshold¹⁰². This is achieved by a perpetuating metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁹¹nonpresencing-⟨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 ⁸³reference-of-thought–looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-⟨existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and ⁸³reference-of-thought–closeness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-⟨existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> can be construed, wherein the instigating temporal postlogism⁷⁷-as-of-¹¹compulsing–nonconviction/madeupness/bottomlining-⟨‘decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-⟨contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-⟨as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional–

apriorising/axiomatising/referencing'-logical-dueness> } ⁸³reference-of-thought-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness> } temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> } as of the childhood psychopathy (where the ⁸³reference-of-thought-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental defect is of social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁷ } socially like in a 'dereifying act' of spilling water on a chair and accusing another, pointing to a mental-shortcut as faulty-mentation-procedure-deception-or-urge⁴³ in relating to social-stake-contention-or-confliction) and adult psychopath (where the ⁸³reference-of-thought-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental defect is opaque due to its maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-

accordance—as-of-social-stake-contention-or-confliction) can be elucidated. The underlying process as of temporal postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) or psychopathic⁸³reference-of-thought–looseness-of-tethering–to–prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental defect beginning at childhood involves ‘its circular non-consequential vague trialing of⁸³reference-of-thought–looseness-of-tethering–to–prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ as of its temporal postlogism⁷⁷ threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism> with respect to its postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶, in full conscious-awareness-teleology⁹⁹, which when perceived as uncontested by the psychopath (likely to arise where the concerned party lacks insight of its underlying faulty-mentation-procedure-deception and as it seem socially-function) will ultimately lead to its slanting-deception (or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing²⁰-of-narratives)

inducing its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰-apriorising-psychologism> and its consequent
 derivation as conjugated-postlogism⁷⁷ or social psychopathy threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-
 psychologism>. This process is mirrored with the various conjugated-postlogism⁷⁷ conscious or
 unconscious aligning to the psychopathic/postlogic postlogism⁷⁷-as-of-¹¹compulsing-
 nonconviction/madeupness/bottomlining-{\<decontextualising/de-existentialising~of-attendant-
 intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>} vague-rhyming-or-copied-mimicry-or-
 formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
 subknowledging⁹⁴. Thus effectively such a postlogism⁷⁷-as-of-¹¹compulsing-
 nonconviction/madeupness/bottomlining-{\<decontextualising/de-existentialising~of-attendant-
 intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>} process is rather very simplistic, and
 the deception arises actually from the prelogism⁷⁸-as-of-conviction,-in-profound-
 supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> mental-states to be by mental-reflex in prelogism⁷⁸-as-of-conviction,-in-
 profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> thus inducing wrongful teleological elevation of the
 postlogism⁷⁷/psychopathic⁵⁶meaningfulness-and-teleology⁹⁹, which wouldn’t occur at
 childhood psychopathy. Finally, as of dynamic-cumulative-aftereffect and across all registry-
 worldviews/dimensions, the ‘distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰ of any registry-worldview/dimension
 institutionalisation⁵⁶meaningfulness-and-teleology⁹⁹ as of its organic-knowledge’ can be
 construed and analysed across 3 lines; - the initiating temporal postlogism⁷⁷ distractive-
 alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ of
⁵⁶meaningfulness-and-teleology⁹⁹, - the generalised temporal-dispositions to integrate such
 ontologically-destructed⁵⁶meaningfulness-and-teleology⁹⁹ as of the registry-
 worldview’s/dimension’s relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
 explaining its beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-
 extrication-as-of-existential-unthought>⁶ and ‘lack of constraining social¹⁰³universal-
 transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸’, - and the prospective
 institutionalisation construing/conceptualising the ontological-veridicality and analysis of such
 registry-worldview/dimension institutionalisation⁵⁶meaningfulness-and-teleology⁹⁹ distractive-
 alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ dynamics (as
 of the previous two) as social ontology/aetiologisation/ontological-escalation, and equally
 serves as an ideal storied-construct/ontologically-valid-narration of intuitive elucidation
 framework. The implication of such ‘temporal distractive-alignment-to-⁸³reference-of-thought-
 <of-apriorising/axiomatising/referencing>³⁰ of institutionalisation⁵⁶meaningfulness-and-

teleology⁹⁹ across all registry-worldviews/dimensions is that ⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective registry-worldview/dimension institutionalisation involves ‘its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment of ⁵⁶meaningfulness-and-teleology⁹⁹ exactly by transcending/superseding the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights behind the prior registry-worldview/dimension uninstitutionalised-threshold¹⁰². As critically the naivety of <amplituding/formativ>⁸ wooden-language-⟨imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> within a same registry-worldview/dimension uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought is that its defect of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights arising as ⁷⁴perversion-of-⁸³reference-of-thought-⟨as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> due to its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought (as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in recurrent-utter-uninstitutionalisation or failing ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in non-positivism/medievalism or failing

preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative—
epistemicity>growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism in procrypticism, and thus
requiring respectively transcending/superseding to base-institutionalisation, ¹⁰³universalisation,
positivism and deprocrypticism), is that ⁵⁶meaningfulness-and-teleology⁹⁹ can then still be
upheld on the basis of the same uninstitutionalised-threshold¹⁰²/uninstitutionalised
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights rather than the more ontologically-veridical implication of
prospective registry-worldview/dimension institutionalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights enabling utter psychical-and-institutional
apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
disentailment by}—postconverging-entailment. Explicating thus the de-
mentative/structural/paradigmatic implication of the non-positivistic or our positivism-
procrypticism ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> construed respectively as of aetiologisation/ontological-escalation as an
altogether positivism or notional~deprocrypticism utter psychical-and-institutional
apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
disentailment by}—postconverging-entailment of ⁵⁶meaningfulness-and-teleology⁹⁹, and not
wrongfully setting-aside/glossing-over/ignoring with the idea that ⁵⁶meaningfulness-and-

teleology⁹⁹ is still to be construed as of non-positivism/medievalism or positivism–procrypticism; as the grander human living as of the species ‘existential tale’ is in construing that the respective prospective institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-incidenting-predicative-insights when availed by contemplation as based-institutionalisation,¹⁰³ universalisation, positivism and notional~deprocrypticism implies transcending/superseding the respective uninstitutionalised-threshold¹⁰² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-incidenting-predicative-insights of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, enabling the cumulative recomposuring of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²³ <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ as of intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not temporal extricatory preconverging–de-mentating/structuring/paradigming parasitising/co-opting to the species existential-tale.]

The statements articulated priorly (before the square brackets texts digression) speak of the reality of ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ even in our own

positivism ⁸³reference-of-thought registry-worldview. It is fair to say the statement made before, “Z ... will look down on B, C, D, E and F mental-dispositions perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as allowing for the endemisation/enculturation of the denaturing¹⁶ of
 additionality and the implications thereof of subsequent denaturing¹⁶ in
 circularity/recurrence/repetition/repeatability¹⁰” is circumstantially relevant even in our
 positivistic registry-worldview wherein ‘lack of constraining social ¹⁰³universal-
 transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁹⁷ } induces a ‘human temporal
 uninstitutionalised-threshold¹⁰² mental-disposition’ temporality⁹⁸/shortness or shortness-of-
 register-of-⁵⁶meaningfulness-and-teleology⁹⁹ drive. The Milgram experiments, a demonstration
 par excellence of the human condition at uninstitutionalised-threshold¹⁰² with respect to
 perceived-social-stake-contention-or-confliction constraints as of human limited-mentation-
 capacity-deepening⁵³, truly reflect the inherent nature of 'human temporal uninstitutionalised-
 threshold¹⁰² mental-disposition'; and the deprocrpticism-driven understanding of which should
 rather be an avenue for a pivoting/decentering psychologism with respect to positivism-
 procrpticism registry-worldview/dimensions vices-and-impediments¹⁰⁵ (just as with all
 previous transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of
 ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplifying/formative-epistemicity>causality⁹-as-to-projective-

totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
contiguity⁶⁷’, rather than a naïve metaphysics-of-presence-(~~implicated-‘nondescript/ignorable-
void⁵⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness~~) mental complex that only
serves ‘flawed egos’ and is of no ontologically-veridical import). The point of this distinction
made between the nature of ‘human registry-worldview’s/dimension’s institutionalisation
mental-disposition’ registry-worldview’s/dimension’s ⁸³reference-of-thought and ‘human
temporal uninstitutionalised-threshold¹⁰² mental-disposition’ registry-worldview’s/dimension’s
⁸³reference-of-thought, as of prospective ontological-normalcy/postconvergence is to put into
perspective the idea that the present and as of our present social construction and individuations
as being relatively more exceptional than the solipsistic nature of humans in prior epochs is
false, with such wrongly implied exception rather being a confusion between ‘cumulated
institutionalisation’ (which we carry by being secondnatured at the backend in reflecting
holographically-<conjugatively-and-transfusively> the ontological-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
<cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-
worldviews/dimensions); and further that we are just of the same ‘human temporal
uninstitutionalised-threshold¹⁰² mental-disposition’ as all humans past when it comes to making
solipsistic choices at uninstitutionalised-threshold¹⁰², which choices when of intemporality⁵²-
drive solipsistic-choices are ⁵⁵maximalising-recomposuring-for-relative-ontological-
completeness⁸⁷—unenframed-conceptualisation leading to prospective institutionalisations.
This notion of human mental-disposition and by extension ⁵⁶meaningfulness-and-teleology⁹⁹ as
comprising, rather as a more complete and grander conceptualisation, a registry-
worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold¹⁰²-facet,

so-construed by metaphysics-of-absence-~~(implicated-epistemic-veracity-of-⁶¹ nonpresencing-
<perspective-ontological-normalcy/postconvergence>)~~, carries institutionalisation and
uninstitutionalised-threshold¹⁰² implications with respect to the determination of ontologically-
veridical ⁵⁶meaningfulness-and-teleology⁹⁹ as of pertinent scientific conceptualisation
(scientific approach, methodology and methods) as rather construed most critically by its
relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory~de-mentativity. Such metaphysics-of-absence-
~~(implicated-epistemic-veracity-of-⁶¹ nonpresencing-
<perspective-ontological-
normalcy/postconvergence>)~~ considerations are critically relevant in fully appreciating the
articulation herein by this author of such notions (that rather speak of uninstitutionalised-
threshold¹⁰² implications with respect to ‘a social pretence of scientific conceptualising as of
relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory~de-mentativity’), like deferential-formalisation-
transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-
transference> and transversality-<for-sublimating-existential-eventuating/denouement>~of-
affirmative-and-unaffirmative-disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰¹. 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-teleology⁹⁹ (as ‘moulting’
firstnature/intemporal conceptualisation of what developed to become today our scientific
practice institutionalisation as of its relative intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory~de-mentativity) from the non-positivism/medievalism registry-worldview/dimension, we can definitely fathom that the enlightenment actors like the Descartes's, Galileos, Diderots, etc. of those transitioning times would have certainly been circumspect with regards to any such notion of preceding social approval (for their scientific ⁵⁶meaningfulness-and-teleology⁹⁹ as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold¹⁰² non-scientific disposition, as beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁹. 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-teleology⁹⁹ in the uninstitutionalised-threshold¹⁰² social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of <amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁹nonpresencing,-for-explicating-ontological-contiguity⁹⁷ 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-~~<for-sublimating-existential-eventuating/denouement>~~~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹. In another respect, with regards to scientific⁵⁶ meaningfulness-and-teleology⁹⁹ and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-~~de-mentativity~~ that induces social deference to formal knowledge constructs and other formal constructs, on the basis that that will ‘produce the greater human Good’, as at the prior as uninstitutionalised-threshold¹⁰² when such domains lacked or were deficient with respect to formal knowledge constructs or other formal constructs like officialdoms, it was rather a question of ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ with relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal ~~<amplifying/formative>~~ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>~~ mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/supererogatory~de-mentativity by human intemporal mental-dispositions and projections'; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness⁸⁷-of-³³reference-of-thought increasingly defer domains of ⁵⁶meaningfulness-and-teleology⁹⁹ more and more to formal constructs while increasingly reducing the sphere of the extended-informality-~~{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹}~~ as of its free-for-all nature. The bigger point being that even in our positivism~procrysticism 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-teleology⁹⁹ terms on the basis of 'social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity by human intemporal mental-dispositions and projections' profound treatment, and are rather prone to 'relatively free-for-all opinionatedness and imaginary knowledge constructs' in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for 'social consensus as of social-aggregation-enabling by human temporal <amplifying/formative> wooden-language-~~{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>}~~ mental-

dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not ‘human temporal <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>) mental-dispositions and projections’. Hence the construal of knowledge construct in such domains that are spurious and blurry as with respect to postlogism⁷⁷/psychopathy social implications should as of precedence be about articulating the illuminating insight that ultimately allows for the attainment of their own deferential-formalisation-transference based on ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity by human intemporal mental-dispositions and projections’, and undermining a social relations with regards to knowledge and virtue that

is based on ‘social consensus as of social-aggregation-enabling by human temporal
 <amplifying/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ mental-
 dispositions and projections’, and so in order to release the inherent virtue imbued in true
 knowledge. The afore elucidations are mainly to point out that it is naïve to construe the
 analysis of postlogism⁷⁷ phenomenon including psychopathy on the assumption of an overall
 ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ of the social
 as of the present as metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void’¹⁰¹-as-to-
 presencing—absolutising-identitive-constitutedness ⟩ instead of assuming a ‘human temporal
 uninstitutionalised-threshold¹⁰² mental-disposition’ of the social by prospective metaphysics-of-
 absence-⟨implicated-epistemic-veracity-of-⁵¹ nonpresencing-<perspective-ontological-
 normalcy/postconvergence>⟩, since the construal of our postlogism⁷⁷ as of psychopathy and
 social psychopathy is necessarily, from ontological-normalcy/postconvergence epistemic-or-
 notional~projective-perspective, reflected from futural Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrpticism registry-
 worldview’s/dimension’s ⁸³reference-of-thought. Insightfully, by metaphysics-of-absence-
 ⟨implicated-epistemic-veracity-of-⁵¹ nonpresencing-<perspective-ontological-
 normalcy/postconvergence>⟩ we can appreciate this logic with respect to notions-and-
 accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-
 positivism/medievalism social-construct mental-disposition is one of human registry-
 worldview’s/dimension’s institutionalisation of an intemporality⁵²-drive whereas in fact it is
 one of human uninstitutionalised-threshold¹⁰² of temporalities-drives such that it is
 endemised/enculturated in various temporality⁹⁸/shortness shades

(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 ⁸³reference-of-thought. The same applies with psychopathy in our positivism-procrypticism, as the ~~<amplifying/formative>~~⁸ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)~~ in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal preconverging-de-mentating/structuring/paradigming and not intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming as when it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation (metaphorically-as-of-a-million-and-one-instances-and-locales) as providing the possibility for prospective institutionalisation as de-mentatively/structurally/paradigmatically superseding the positivism-procrypticism registry-worldview/dimension vices-and-impediments¹⁰⁵! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁵⁸ of institutional-cumulation/institutional-recomposure-~~(as-to-¹⁶historiality/ontological-~~

eventfulness /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, but rather the
 intemporal mental-disposition (intemporal-disposition) to strive as ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for
 base-institutionalisation to supersede recurrent-utter-uninstitutionalisation equates that striving
 for ¹⁰³universalisation to supersede base-institutionalisation–ununiversalisation equates that
 striving for positivism to supersede ¹⁰³universalisation–non-positivism/medievalism equates
 that striving for notional~deprocrpticism to supersede positivism–procrpticism; 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-
 historicality/ontological-eventfulness ⁸⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ or registry-
 worldviews/dimensions inevitably implies a dichotomy of ⁸³reference-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-⁸³reference-of-thought-as-of-
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-
 inducing-the-uninstitutionalised-threshold¹⁰²’ and ‘maximal-as-intemporal-operating-modality-
 of-⁸³reference-of-thought-as-of-⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation-as-inducing-the-prospective-
 institutionalisation’. Virtue is essentially about the intemporality⁵²-drive as ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-

normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩/postdication with ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as these are failing/not-upholding-⟨as-of-apriorising/axiomatising/referencing⟩ intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶nonpresencing-⟨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-completeness⁸⁷-of-⁸³reference-of-thought, by ‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting its mental-disposition will be to unleash its ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation intemporality⁵²-drive to supersede the non-positivistic ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed ‘evil forest’, and more than just the circumstantial situation will equally appreciate that positivistic thinking over

animistic or medieval thinking will go a long way in improving the community's existence. It is interesting to grasp the difference in the dereifying and reifying construal of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought and respectively as of their divergent non-positivists dereification perspective and positivist reification perspective; as seeing the positivist stranger walking into the supposed 'evil forest' will be the confirmation for members of the non-positivist social-setup of its viciousness-or-supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-supernaturalness-or-evil-disposition going by their supernatural conception of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-in-reification/dereification as of their prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, contrasted with the positivist naturalist conception of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification as-seeking-a-cure as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of 'what is meant by proof/evidence' even in our positivism-procrypticism registry-worldview/dimension as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as the notion of proof/evidence is more critically tied down to attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-reification as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-

aestheticised~postconverging/dialectical-thinking⁹ –qualia-schema> in decentering the
‘modern-take thinking’ reveals the underlying bias of the latter ⁵⁶meaningfulness-and-
teleology⁹⁹ as reflected particularly more vividly in gender, race, class, etc. Interestingly, this
paradox is very much typical of all transcendental situations and explains the ¹⁰³universal
‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-completeness⁸⁷-of-⁸³reference-of-thought, and thus will
‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic
value references over non-positivistic value reference, even as the latter is always in
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴; 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-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ of the prior
relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and the contorted prospective
relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought from their respective
existentialism intelligibility stances. This contortion as of prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought projection is what marks ‘transcendental acts of

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 ~~postconverging-~~
nonextricatory-existential-preempting-of-existential-unthought. The contortion arises because
inherently the state of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
ever always fails to accompany prospective state of prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought but for the induced crossgenerational transcendental
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-incompleteness⁸⁸-of-⁸³reference-
of-thought full ⁵⁶meaningfulness-and-teleology⁹⁹ implications contemplation’. The contortion
implies that there is ‘nothing any more important than upholding the metaphoricity⁵⁷ possibility
for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’; as
transcendental instigation can’t be of ordinary inclination at one moment and at another
moment of transcendental inclination, as this will only ‘teleologically-degrade and devalue’ the
implied prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity into the ordinariness
of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought thus
psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion
existential reference for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Thus
‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-completeness⁸⁷-of-
⁸⁸reference-of-thought as of ~~postconverging~~-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-teleology⁹⁹ are naturally ‘correlate-aesthetic-
 constructs as of the various reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness⁸⁸-
 towards-ontological-completenesss-of-deprocrypticism’ as of their specific reflection of the-
 very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
 ‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ (just as implied
 with the case highlighted herein of the ‘ill-health <amplituding/formative-
 epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-
 reality/ontological-veridicality/existential-reality’); and are so derived as of ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-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-conflatedness¹³-
 as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹nonpresencing>⁷²-as-veridical-epistemicity-relativism-determinism²²; with the
 assertion by this author that there is no accidental human ⁵⁶meaningfulness-and-teleology⁹⁹ as

all prior ⁵⁶meaningfulness-and-teleology⁹⁹ imply futural deferred traces of their prospectively more ontologically-complete constructs as of grander ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-teleology⁹⁹ as of prospective notional-deprocrpticism 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>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> mental-disposition to prospective opened-construct-of—⁵⁶meaningfulness-and-teleology⁹⁹. The fundamental ontological dearth of identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁶presencing—absolutising-identitive-constitutedness¹ >³⁹ -as-flawed-epistemicity-relativism-determinism⁹ as of dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁰presencing—absolutising-identitive-constitutedness⁴ > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism, is that it falsely implies ‘an imaginary wholeness/nested-congruence’ of <amplifying/formative—epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ and undermining knowledge-reification—gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ in {preconverging-disentailment-by} postconverging-entailment>’ at a given⁸³ reference-of-thought de-mentative/structural/paradigmatic nondescript/ignorable-void¹⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) threshold as of its prior relative-ontological-incompleteness⁸⁸ construed as uninstitutionalised-threshold¹⁰², while falsely implying the given⁸³ reference-of-thought mere identitive conceptualisations/‘candid existential expressiveness’ are existentially veridical; and it is important to grasp that every registry-worldview/dimension is of a⁸³ reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that by its reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation falsely implies that its⁵⁶ meaningfulness-and-teleology⁹⁹ is necessarily as of ‘identitive <amplituding/formative-epistemicity>totalising/circumscribing/delineating postconverging-or-dialectical-thinking²¹—apriorising-psychologism’ even at its uninstitutionalised-threshold¹⁰² where it is effectively preconverging-or-dementing²⁰—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-determinism’> of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰. We can imagine as of a non-positivistic social-setup⁸³ reference-of-thought identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness¹¹>²⁹-as-flawed-epistemicity-relativism-determinism⁴⁹ <amplituding/formative-epistemicity>totalising/circumscribing/delineating⁵⁶ meaningfulness-and-teleology⁹⁹, the ‘candid existential expressiveness’ that ‘integrates

superstition as-thinking’ as of its uninstitutionalised-threshold¹⁰², much like as from futural
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective
 notional~deprocrypticism perspective we can imagine the ‘candid existential expressiveness’ in
 our positivism~procrypticism that ‘integrates ⁸⁰procrypticism~or~disjointedness-as-of-
⁸³reference-of-thought as-thinking’ as of its uninstitutionalised-threshold¹⁰²; and in both cases
 the ‘trace/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-
 reflected-‘epistemicity-relativism-determinism’> of ontological wholeness/nested-congruence’
 as of knowledge-reification~gesturing-<in-
 prospective~psychologism~apriorising/axiomatising/referencing-{of-attendant~ontological-
 contiguity ~duced~existentialising/contextualising/textualising-contiguity }—
 conflatedness -in-{preconverging-disentailment by} postconverging-entailment> breaks
 down at the uninstitutionalised-threshold¹⁰² thus assuming a nondescript/ignorable~void⁶⁰
 (actually speaking of akrasitic-drag-denatured-and-preconverging-or-dementing²⁰-narratives)
 identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-
 the-disjointedness/disentailment-of-⁷⁰presencing—absolutising-identitive-constitutedness >²⁹-
 as-flawed-epistemicity-relativism-determinism⁴⁹ representation of the breakdown and going on
 in both cases to ‘overlook effectively as-if-thinking respectively’ the ontologically-veridical
 reality of ‘preconverging-or-dementing²⁰~apriorising-psychologism superstition’ and
 ‘preconverging-or-dementing²⁰~apriorising-psychologism ⁸⁰procrypticism~or~disjointedness-
 as-of-⁸³reference-of-thought’. It is singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-
 relativism-determinism in preempting any such de-mentative/structural/paradigmatic threshold
 construed as uninstitutionalised-threshold¹⁰² as implied by notional~deprocrypticism that
 reflects ‘ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² -as-
 veridical-epistemicity-relativism-determinism²⁹, as factoring in prior registry-
 worldviews/dimensions ⁸³reference-of-thought prior relative-ontological-incompleteness⁸⁸ as of
 the ontologically-flawed threshold of its reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation from the perspective of prospective registry-
 worldview/dimension ⁸³reference-of-thought prospective relative-ontological-completeness⁸⁷ to
 construe ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of
 notionally-full knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness -in-{preconverging-disentailment by} postconverging-entailment>. In other
 words, attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰ as reflecting existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> isn’t halted at any given registry-
 worldview’s/dimension’s de-mentative/structural/paradigmatic limit/threshold-construed-as-
 mathesis/motif/throwness-disposition for ontological conception, but rather reifies as of
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism as implied with
 ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² -as-
 veridical-epistemicity-relativism-determinism²⁹ as of notional~deprocrypticism, with such
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²

projected epistemic-immanence/veridical-epistemicity-relativism-determinism reflecting an
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of all such de-
 mentative/structural/paradigmatic limits/thresholds-construed-as-mathesis/motif/throwness-
 disposition of ⁸³reference-of-thought ontological conception. In effect, such a trace/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’> can be construed as a ‘creative metaphoricity⁵⁷ tracing’ of human
 temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology> of human
⁵⁶meaningfulness-and-teleology⁹⁹ as of the dynamics of ‘overall human Being-personality-
 growth and the implications for its living-personality-growth and institutional-personality-
 growth’ implied as of notional~deprocrypticism ontologically-uncompromised—referentialism,
 as a fundamental hermeneutic/reprojecting/supererogating/zeroing psychological science which
 as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
 determinism articulates-and-rearticulates such tracing/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> as of comprehensive/totalising-entailing/nested-congruence
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-
 disentanglement by}—postconverging-entailment from a most profound knowledge-reification-
 gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentanglement by}—postconverging-entailment> depth of
 notional~deprocrypticism protracted-consciousness. Such a
 hermeneutic/reprojecting/supererogating/zeroing psychology is necessarily cognisant and

departs from a construal of the fundamental instigation of human knowledge and emancipation as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’, as establishing in the very first place the prospective relative-ontological-completeness⁸⁷ reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed ⁵⁶meaningfulness-and-teleology⁹⁹ aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed ⁵⁶meaningfulness-and-teleology⁹⁹ aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as it is rather submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-through/messianic-reasoning, such a hermeneutic/reprojecting/supererogating/zeroing psychology is more about instigating a parrhesiastic psychoanalytic-unshackling soul-searching acumen. In this regard, it is akin for instance to budding-positivism reasoning-through/messianic reasoning implied within a non-positivism/medievalism social-setup, in the sense that that budding-positivism reasoning-through/messianic reasoning then ‘is-not reasoning as-of-yet’ as reasoning is then as of the non-positivism/medievalism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘as non-positivism reasoning susceptible to superstition and medieval-scholasticism-like notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplifying/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷) construed as ¹⁰³universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism but not yet as of rational-empiricism’; with such budding-positivism rather a 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^{37/83}reference-of-thought/epistemic-totalising³³~self-referencing-syncretising/circularity conception of ⁵⁶meaningfulness-and-teleology⁹⁹ as of non-positivism/medievalism’ to a prospective ‘epistemic-totality^{37/83}reference-of-thought/epistemic-totalising³³~self-referencing-syncretising/circularity conception of ⁵⁶meaningfulness-and-teleology⁹⁹ as of positivism/rational-empiricism’, that is the fundamental de-mentative/structural/paradigmatic seeding-resolution of the ‘non-positivism/medievalism human subject superegoic vices-and-impediments¹⁰⁵’. This has the very same metaphoricity⁵⁷ implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, as such a hermeneutic/reprojecting/supererogating/zeroing psychology supersedes our ordinary ⁵⁶meaningfulness-and-teleology⁹⁹ aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question our positivism/rational-empiricism manifestation of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, but rather as of its reasoning-through/messianic-reasoning is more about instigating prospective ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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^{37/83}reference-of-thought/epistemic-totalising³³~self-referencing-
syncretising/circularity conception of ⁵⁶meaningfulness-and-teleology⁹⁹ as from prior
positivism–procrpticism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective ¹⁸deprocrpticism–or-
preempting—disjointedness-as-of-⁸³reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the
fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism–procrpticism
human subject superegoic vices-and-impediments¹⁰⁵’. It should be noted that the way the
construction of knowledge works at ⁸³reference-of-thought-level of reasoning-
through/messianic-reasoning is utterly counterintuitive to how we perceive prospective
elucidation of human knowledge and emancipation going by the given reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of ⁸³reference-
of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology⁹⁹ aposteriorising/logicising/deriving/intelligising/measuring. In
this regard, we can construe that even the ~~amplifying/formative~~ wooden-language-
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>> mental-disposition in a non-positivism/medievalism
social-setup has a sense of human knowledge development and emancipation but with a mental-
reflex that such a conception is necessarily by way of the non-positivism/medievalism social-
setup reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation as of ⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology⁹⁹ 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-completeness⁸⁷ as of positivism ⁸³reference-
of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology⁹⁹ aposteriorising/logicising/deriving/intelligising/measuring is
the route for ontologically-veridical human knowledge transformation and emancipation as of
prospective positivism is very much alien to the non-positivism/medievalism cloistered-
consciousness. Likewise, the <amplituding/formativ> wooden-language-<imbued—averaging-
of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -
as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>
mental-disposition in our positivism—procrypticism effectively do has a sense of human
knowledge development and emancipation but as of a mental-reflex that such a conception is
necessarily by way of our positivism—procrypticism reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of ⁸³reference-
of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology⁹⁹ 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 ⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology⁹⁹ aposteriorising/logicising/deriving/intelligising/measuring is
 the route for ontologically-veridical human knowledge transformation and emancipation in
 futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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^{37/83}reference-of-thought/epistemic-totalising³³~self-referencing-
 syncretising/circularity conception of ⁵⁶meaningfulness-and-teleology⁹⁹’ which effective
 dislodgment/displacement/decentering is as of a crossgenerational instigation, but then
 wouldn’t happen just by accident and thus has to be instigated for prospective relative-
 ontological-completeness⁸⁷! In fact such an insight can be extended across ‘intemporal
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-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-
 completeness⁸⁷ is rather as of base-institutionalisation reproducibility—
 mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation, and likewise the
 latter doesn’t anticipate the ¹⁰³universalisation reproducibility—mathesis/motif/throwness-

disposition,—as—reproducibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation which itself doesn't anticipate prospective ontologically-uncompromised—referentialism deprocrypticism. The fact is human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor at its uninstitutionalised-threshold¹⁰² implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold¹⁰² 'is not geared to adhere to abstract ontological-veridicality' as it will operate its state of dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁶presencing—absolutising-identitive-constitutedness^{14>²⁵/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as if in a fully-attained state of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-determinism, as of the-very-central-implication-of <amplituding/formative-epistemicity>totalising~throwness-in-existence³⁵, as reflected by the successive prior relative-ontological-incompleteness⁸⁸ reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸⁸reference-of-thought; and thus from a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,-normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,-normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought⁵⁶meaningfulness-and-}

teleology⁹⁹ state is downright ontologically ridiculous and the manifestation of an ~~amplifying/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions⁸³reference-of-thought is rather one that shouldn't wrongly be reinforcing/propping-up the human subject as if a given⁸³reference-of-thought in prior relative-ontological-incompleteness⁸⁸ as of dissingularisation-~~as-to-the-disjointedness/disentailment-of-⁷⁵presencing—absolutising-identitive-constitutedness^{14>29}~~/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism has its very own complete transformative and emancipative potential as if of fully-attained singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing~~⁰² projected epistemic-immanence/veridical-epistemicity-relativism-determinism, but an ontologically-veridical psychology rather warrants implying the human subject displacement/decentering as the de-mentative/structural/paradigmatic possibility of the human subject emancipation with regards to the successive prior relative-ontological-incompleteness⁸⁸ registry-worldviews/dimensions superegoic vices-and-impediments¹⁰⁵; wherein postconverging-or-dialectical-thinking²¹—apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation at its uninstitutionalised-threshold⁰² is construed as preconverging-or-dementing²⁰—apriorising-psychologism as of prospective postconverging-or-dialectical-thinking²¹—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/reprojecting/supererogating/zeroing psychology parrhesiastic articulation as herein 'doesn't do gimmicks of communication' as if to imply any favour whatever as of 'emotional or whatever feel-good trading for the appreciation

of the possibility for prospective human emancipation’, since by its ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-teleology⁹⁹ projection in any human and no more’ with no point going beyond that point as it then becomes as of intellectual-and-moral apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³—<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-schema>; and so, as its essential ⁵⁶meaningfulness-and-teleology⁹⁹ is as of a solipsistic transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ reflection of the ontologically ‘superior party’ that is intrinsic-reality/ontological-veridicality/existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶—<as-to-perspective—ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity, on the same token that a natural scientist is in a transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be 9.8 m/s² on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may be the case that gravity is not 9.8 m/s² but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-IMPLIED-
 'prospective-aporeticism-overcoming/unovercoming'> as of <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁹⁷. But then the human reality across all
 registry-worldviews/dimensions, isn't inherently 'of immediate intellectual responsiveness' to
 the notion of its uninstitutionalised-threshold¹⁰² and the corresponding superseding of this as of
 prospective institutionalisation; as even the disposition to assume an intellectually enlightening
 mental-disposition is existentially-invested and not necessarily a given. We can appreciate from
 our positivistic perspective the 'obvious reality' of the fact that superstitious beliefs are bogus,
 but then paradoxically from the beginning of times superstitious beliefs had pervaded all the
 echelons of human societies whether as of true belief or opportunistically, and have only been
 increasingly undermined with the advent of positivistic reasoning at the beginning of modern
 times about 500 years ago. This has to do with the 'existentially invested nature as of assumed
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation'
 of human 'amplituding/formative-epistemicity>totalising/circumscribing/delineating
 56meaningfulness-and-teleology⁹⁹'/⁸³reference-of-thought-⁸⁴devolving. Thus any given registry-
 worldview/dimension is strongly constrained to represent itself as of its 'postconverging-or-
 dialectical-thinking²¹—apriorising-psychologism' prior institutionalisation as reasoning-from-
 results/afterthought and very weakly constrained to represent itself as of its preconverging-or-
 dementing²⁰—apriorising-psychologism uninstitutionalised-threshold¹⁰² which it tends to
 represent as nondescript/ignorable-void⁶⁰ (actually speaking of akraasiatic-drag-denatured-and-
 preconverging-or-dementing²⁰-narratives), for the possibility of its prospective transcendence-
 and-sublimity/sublimation/supererogatory~de-mentativity into prospective institutionalisation.
 This reality is known as human 'supererogatory~de-mentative constraint' to prospective
 institutionalisation transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as

of the possibility of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Human supererogatory~de-mentative constraint is fundamentally associated with poor ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷ } with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold¹⁰². This then fails to induce the necessary existential assurance for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatric-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹ } as of the prior institutionalisation’s ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that stifle the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior ⁸³reference-of-thought in prior relative-ontological-incompleteness⁸⁸, for resolving a given registry-worldview/dimension vices-and-impediments¹⁰⁵; this notion of human supererogatory~de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as implied by a ‘postconverging-or-dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of ¹⁵de-mentation-<supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics>, rather than a second-guessing mented or

stigmatic psychology that fails to integrate the decisively ontological transformative implications of human psychology as of underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷, and thus making the given presence ⁸³reference-of-thought as our positivism-procrypticism ‘all-determinative of what can be construed as psychological emancipation’ as of its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ despite the fact of its prior relative-ontological-incompleteness⁸⁸ -of-⁸³reference-of-thought to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism prospective relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought. The underlying issue here as well as of ontologically-veridical difference-conflatedness¹³ -as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² -as-veridical-epistemicity-relativism-determinism²² has to do with deficient human capacity for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷ -by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) in construing ⁵⁶meaningfulness-and-teleology⁹⁹ beyond the constraint of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ to a

more profound appreciation of the underlying possibility for human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity as of human
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging–de-mentating/structuring/paradigming. In this regard as of lack of dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-
 distension²⁷ is the human temporal inclination to decontortion construed as a disposition to
 undermine ‘intemporal ontological-veracity as of ¹⁰³universal existential import’ for the sake of
 ‘temporal narrow-and-specific existentially-invested advantage/interest with little concern
 about emancipating ¹⁰³universal ⁵⁶meaningfulness-and-teleology⁹⁹’, and so as the very contrary
 disposition to reasoning-through/messianic-reasoning contortion. Decontortion as of human
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—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-incompleteness⁸⁸-of-⁸³reference-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-determinism’> of reifying
 attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-
 contiguity⁴⁰, and thus adopting a dereification posture as enabled by ‘lack of constraining social
¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷>’. Such
 a human disposition to decontortion at uninstitutionalised-threshold¹⁰² arise on the naïve basis

that human temporal willing/volition can effectively supersede the ontological integrity/veracity of ⁵⁶meaningfulness-and-teleology⁹⁹ as it reflects existence's coherence/contiguity as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism. But then such a decontorting disposition as can be manifested by a falsely striving to elevate the temporal frame of our 60–100 years of living above the intemporal/ontological frame of intrinsic-reality/ontological-veridicality/existential-reality is rather definitional of our uninstitutionalised-threshold¹⁰² where we are actually preconverging-or-dementing²⁰—apriorising-psychologism and prospectively dialectically-primitive, notwithstanding our attendant <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-completeness⁸⁷; wherein across the successive institutional-cumulation/institutional-recompose-<as-to-⁴⁶ historicity/ontological-eventfulness⁸⁷ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, 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 <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ in undermining the human temporal inclination to phenomenality/phenomenal-manifestation decontortion, while human temporal mental-disposition for decontortion is additionally ontologically-constrained with availability of

¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷>.

Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural sciences is hardly subjected to decontortion while relatively subjective phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to decontortion as of blurriness⁷ and emotional-involvement. In another respect the implications of flawed identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-
<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-
constitutedness⁴>²⁹-as-flawed-epistemicity-relativism-determinism⁴⁹ as of dissingularisation-
<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-
constitutedness⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-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-teleology⁹⁹ in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-
identitive-constitutedness⁴>²⁹-as-flawed-epistemicity-relativism-determinism⁴⁹ implied as of dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-
identitive-constitutedness⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that in many ways ignores/overlooks knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment> as of
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁸²

projected epistemic-immanence/veridical-epistemicity-relativism-determinism; and so, as of
their ‘formalisation credo as identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-

in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-
identitive-constitutedness¹⁴>²⁹ -as-flawed-epistemicity-relativism-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-to-mere-

extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—

ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰

without the constraint of knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment> as of
existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation⁹⁶ -<as-to-perspective-ontological-

normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as

its very own transcendental signifier which ultimately manifestly-as-inherently enables

transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as the very essence of

knowledge. This has led in many ways to a dissonance between their knowledge productivity

implications and existential reality wherein for instance psychological and psychiatric science

seems to imply that all along its practice human psychological illnesses have multiplied many

times over as of ever transforming and expanding formalisation credo, while the analytical

tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care-and-episteme⁵. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential phenomenality, it is lost to it that social and other existential phenomenality is already precedingly/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification 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, denaturing¹⁶ and producing relatively ontologically-flawed ⁵⁶meaningfulness-and-teleology⁹⁹. Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |

⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹ /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 reification of existence/intrinsic-reality/ontological-veridicality. In this regard for instance, the well-

articulated Foucauldian discourse of ‘speech activity’ conceptualisation associated with the notion of parrhesia more critically enables its knowledge-reification-gesturing-<in-prospective-psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced~existentialising/contextualising/textualising-contiguity }— conflatedness¹³ -in- {preconverging disentanglement by} -postconverging entailment> with regards to the possibility of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as can be projected from an Ancient Greece context right up to our modern and futural context in contrast to say analytic philosophy ‘speech act’ which by its atomising/taking-to-pieces formalisation orientation is in many ways by its mere denotative/connotative apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced~existentialising/contextualising/textualising-contiguity }— constitutedness¹⁴ -in- preconverging entailment nature just an implied existentially decontextualised/abstracted construct as of its poor ontological-as-existential-commitment with respect to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, in contrast to the reifying apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced~existentialising/contextualising/textualising-contiguity }— conflatedness¹³ -in- {preconverging disentanglement by} -postconverging entailment connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness¹⁴ -as-‘epistemic-totality³⁷’ -dereification-in-dissingularisation-<as-to-the-disjointedness/disentanglement-of-⁷⁸ presencing—absolutising-identitive-constitutedness¹⁴ >²⁹ -as-flawed-epistemicity-relativism-determinism¹⁹ <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ posture as of atomising/taking-to-pieces formalisation rather than a difference-conflatedness¹³ -as-to-totalitative-reification-in-

singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-~~⁶¹ ~~nonpresencing>~~⁹² -as-
 veridical-epistemicity-relativism-determinism² ~~<amplituding/formative-~~
 epistemicity>causality⁰ ~~~as-to-projective-totalitative-implications-of-prospective-~~
⁵ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷ posture that is as of ecstatic-
 totalising-entailing/nested-congruence as with the latter. Such a conclusion can be extended to
 other analytic tradition concepts assuming rather an atomising/taking-to-pieces formalisation
 orientation like the broader notion of language games when rather analysed as of a
 denotative/connotative ~~apriorising/axiomatising/referencing-~~ {of-attendant-ontological-
 contiguity ~~~educed-existentialising/contextualising/textualising-contiguity~~ }—
 constitutedness¹⁴ ~~in-preconverging-entailment~~ nature outside attendant-ontological-
 contiguity⁶⁷ ~~~educed-existentialising/contextualising/textualising-contiguity~~⁴⁰ 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
~~apriorising/axiomatising/referencing-~~ {of-attendant-ontological-contiguity ~~~educed-~~
~~existentialising/contextualising/textualising-contiguity~~ }—conflatedness¹³ ~~in-{preconverging-~~
~~disentailment-by}~~ ~~postconverging-entailment~~ connotative nature reflecting the ontological-
 veracity/ontological-performance⁷² -<including-virtue-as-ontology> of human-subpotency
 epistemic-or-notional~projective-perspective ⁵⁶ ~~meaningfulness-and-teleology~~⁹⁹ articulated
 within any given registry-worldview/dimension social-setup going by its supposedly coherent
 ontological-commitment⁶⁶ ~~-<implied—self-assuredness-of-ontological-good-~~
~~faith/authenticity~~⁶⁹ ~~~postconverging-de-mentating/structuring/paradigming~~⁷⁰ ~~-as-being-as-of-~~
~~existential-reality>~~ as so-reflected by its self-assuredness-of-ontological-good-
~~faith/authenticity~~⁶⁹ ~~~postconverging-de-mentating/structuring/paradigming~~⁷⁰ ~~-as-being-as-of-~~
 existential-reality with respect to its social-stake-contention-or-confliction exposing it to

existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 epistemic-or-notional~projective-perspective of <amplituding/formative–
 epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁶ as of prospective relative-ontological-
 completeness⁸⁷ <amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–
 implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity⁶’, and so
 construed as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-
 to-the-nondisjointedness/entailment-of-prospective- nonpresencing>⁹²-as-veridical-
 epistemicity-relativism-determinism <amplituding/formative–epistemicity>causality⁹~as-to-
 projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
 ontological-contiguity⁶; thus further articulating ⁵⁶meaningfulness-and-teleology⁹⁹ as from
 prior relative-ontological-incompleteness⁸⁸ to prospective relative-ontological-completeness⁸⁷,
 and so from the epistemic/notional perspective of existence-potency³⁹~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-totality³⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹. This totalising-entailing insight is

reflected in the Derridean deconstruction orientation with its obvious narratology implications pertinence to literary studies as of its ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in- {preconverging-disentailment-by}—postconverging-entailment~~ with attendant-ontological-contiguity⁶⁷ ~~~educed-existentialising/contextualising/textualising-contiguity⁴⁰~~ in contrast to such a notion like language games when construed rather in ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in- preconverging-entailment~~. This difference of conceptualising comes down to the atomising/taking-to-pieces flaw reflex of constituting-towards-‘epistemic-totality³⁷’ implied as of ontologically-flawed identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-~~<as-to-the-disjointedness/disentailment-of-⁷¹ presencing—absolutising-identitive-constitutedness¹ >²⁹-as-flawed-epistemicity-relativism-determinism⁴⁹~~ as against the ecstatic-totalising-entailing/nested-congruence disposition for reifying-‘epistemic-totality³⁷’-for-completeness implied as of ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism³~~; wherein the ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in- {preconverging-disentailment-by}—postconverging-entailment~~ mental-reflex is involved in construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination²⁸ and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination²⁸ for completeness as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism/postdication projected

apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-
 disentanglement-by}—postconverging-entailment (as of singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-determinism and dissingularisation-<as-to-the-
 disjointedness/disentanglement-of-⁷⁸ presencing—absolutising-identitive-
 constitutedness⁴ >²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
 <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
 conceptualisation 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/throwness-
 disposition,-as-reproducibility-of-aestheticisation), whereas the
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in- preconverging-
 entailment mental-reflex assumes uncritically of its right
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset,-in-
 positivism–procrypticism/disjointedness and goes on as of its categorising constituting to
 construe knowledge for completeness without questioning its mindset,-in-positivism–

procrypticism/disjointedness as if it has got an absolutely veridical
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this is
 exactly what is implied by displacement/decentering-of-the-human-subject as of its relative-
 ontological-incompleteness⁸⁸. This specific deficiency of the analytic tradition as so-reflected in
 many of its conceptualisations has to do with the very notion of knowledge as being about
 supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-
 good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-
 of-existential-reality> as of ‘affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²¹—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-teleology⁹⁹
 that exists is about knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment by} postconverging-entailment> as of
 <amplituding/formative—epistemicity>causality⁴ ~as-to-projective-totalitative—implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of supposedly coherent
 ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality> implied as of ‘axiomatic-construct construal of ecstatic-existence/the-
 nature-of-the-world/conditions’. In this regard, ‘speech activity’ discourse speaks of a
 supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-

good-faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰ –as-being-as-
 of-existential-reality> 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-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² -as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative–epistemicity>causality⁹ ~as-to-projective-
 totalitative–implications-of-prospective-⁶¹ nonpresencing, -for-explicating-ontological-
 contiguity⁶¹ as from existence-potency³⁹ ~sublimating–nascence, -disclosed-from-prospective-
 epistemic-digression as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism supposedly coherent ontological-commitment⁶⁶ -
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging–de-
 mentating/structuring/paradigming⁷⁰ –as-being-as-of-existential-reality> about ‘axiomatic-
 construct construal of ecstatic-existence/the-nature-of-the-world/conditions’; articulating
 knowledge as ontologically-veridical⁵⁶ meaningfulness-and-teleology⁹⁹ as of the knowledge-
 reification–gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ -in {preconverging disentanglement by} postconverging-
 entailment> <amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative-

implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of human
 underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness³⁷
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹ /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 Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-
 development-as-to-social-function-development and living-development-as-to-personality-
 development; even though it is more subject to higher emotional-involvement as of its
 displacement/decentering-of-the-human-subject <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷. 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-to-mere-
 extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-
 ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰)
 geared towards identitive-constitutedness¹⁴-as-'epistemic-totality³⁷'-dereification-in-
 dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-
 identitive-constitutedness¹⁴>³⁹ -as-flawed-epistemicity-relativism-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 ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ in want of knowledge-reification—gesturing—~~<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~ conflatedness³ ~~-in- {preconverging-disentailment-by}—postconverging-entailment>~~ for knowledge as ontologically-veridical⁵⁶ meaningfulness-and-teleology⁹⁹, as can be validated and falsified by ~~<amplituding/formative—epistemicity>~~ causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷.~~ 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 ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ 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 knowledge-reification—gesturing—~~<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~ conflatedness³ ~~-in- {preconverging-disentailment-by}—postconverging-entailment>~~ as of

~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷,~~ and goes on to naively
 deploy outside knowledge-reification-gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ in {preconverging-disentailment-by} postconverging-entailment>~~ such logic
 notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative
 formalisations in apriorising/axiomatising/referencing- {of-attendant-ontological-
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 constitutedness¹⁴ ~~in preconverging-entailment~~ 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 <implied—self-assuredness-of-ontological-good-
~~faith/authenticity⁶⁵ ~postconverging-de-mentating/structuring/paradigming⁰ —as-being-as-of-~~
~~existential-reality>~~ for knowledge elucidating/reifying which validation and falsifiability⁴² is
 rather a matter of ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-~~
~~totalitative-implications-of-prospective-⁸ nonpresencing,-for-explicating-ontological-~~
~~contiguity~~. 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 falsifiability⁴² is ever always a matter of ~~<amplituding/formative-~~
~~epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-~~
~~⁶ nonpresencing,-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<amplituding/formative-epistemicity>totalising~purview-of-construal’ or any
<amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, and so as of
articulated axiomatic-constructs; is rather reflected either in
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹-apriorising-
psychologism> when the conceptualising is in prospective relative-ontological-completeness⁸⁷
or is reflected in unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing²⁰-apriorising-psychologism> when the conceptualising is in prior relative-
ontological-incompleteness⁸⁸, and in both instances as substantiated or unsubstantiated
respectively by <amplituding/formative-epistemicity>causality⁹-<as-to-projective-totalitative-
implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ in
reflection of the ascendancy of existence-potency³⁹~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-thinking²¹-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-dementing²⁰-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-thinking²¹-

apriorising-psychologism> of the ‘relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought’ over ‘relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought’ as
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing⁹⁰ –
 apriorising-psychologism>; for instance, futural Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology⁹⁹ as of prospective notional~deprocrpticism over our positivism~procrpticism
 or in the case of our positivism over prior non-positivism~medievalism. Logic arises as a
 mental-reflex of the ‘inner working coherence/contiguity of axiomatic-construct construal of
 ecstatic-existence/the-nature-of-the-world/conditions’ in knowledge construing-as-of-
 ontology/apriorising/axiomatising/referencing of Being and beings. However, because a
⁸³reference-of-thought is already an
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—
 mathesis/motif/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-thinking –
 apriorising-psychologism>, logic seems to be the only mental exercise involved since the
 underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking –
 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-thinking²¹—apriorising-
 psychologism> of covert flawed-as-dementing²⁰

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with regards to say adulthood psychopathic postlogism⁷⁷-slantedness as of the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of its ⁵⁶meaningfulness-and-teleology⁹⁹ as from difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>²-as-veridical-epistemicity-relativism-determinism²² in ontological-contiguity⁶⁷, 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-thinking²¹-apriorising-psychologism> as of the flawed-as-dementing²⁰ 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-dementing²⁰-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 postlogism⁷⁷-slantedness speaks of socially derived affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹-apriorising-psychologism> of flawed-as-dementing²⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, equally requiring unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰-

apriorising-psychologism>; as so implied at the uninstitutionalised-threshold¹⁰² including as of our ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought. The underlying insight can be garnered as of the temporal ⁵⁶meaningfulness-and-teleology⁹⁹ in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ reflected as of the prior relative-ontological-incompleteness⁸⁸ of a ⁸³reference-of-thought uninstitutionalised-threshold¹⁰², for instance with the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰-apriorising-psychologism> of flawed-as-preconverging-or-dementing²⁰-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-dementing²⁰-apriorising-psychologism> of our flawed-as-preconverging-or-dementing²⁰-apriorising-psychologism positivism/rational-empiricism manifestation of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism. Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in the conceptualising of existence or any <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, by affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹-apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-

logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰—apriorising-psychologism> <amplituding/formative—epistemicity>causality⁴~as-to-projective-totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁹¹ as of underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness⁸¹/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-incompleteness⁸⁸—enframed-conceptualisation and ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. Wherein ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as associated with mechanical-knowledge is geared on construing on the basis of prior relative-ontological-incompleteness⁸⁸-of-³³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the ‘<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹) of the prospective/transcending/superseding registry-worldview/dimension’ as deterministically affirmative of sublimating/emancipating ⁵⁶meaningfulness-and-teleology⁹⁹. Whereas ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation associated with organic knowledge is about ‘utterly resolving as of <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought’ the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’ or any <amplituding/formative—epistemicity>totalising~devolved—purview-as-domain-of-construal-as-

intrinsic-reality/ontological-veridicality or any-issue-in-existence as of prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸³reference-of-
 thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring⁵⁶meaningfulness-and-teleology⁹⁹’
 involving ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness~~of-~~
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~~ –for–
 conceptualisation ~~<amplituding/formative–epistemicity>~~causality⁶~as-to-projective-
~~totalitative–implications-of-prospective-~~⁶¹nonpresencing,-for-explicating-ontological-
~~contiguity~~⁶¹. ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation can undermine knowledge development and as of its sophistic/pedantic
 peddling of ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-thought-<as-
~~to-leveling/ressentiment/closed-construct-of–~~ meaningfulness-and-teleology -as-of-
~~‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>~~) while
 straddling inbetween the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
 conventioning-referencing and the prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of⁵⁶meaningfulness-and-teleology⁹⁹, as of social-
 stake-contention-or-confliction induced institutional-being-and-craft with possible denaturing¹⁶
 of such prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought organic
 knowledge, and by social-construct destructuring postures of significant-otherness.
 Fundamentally thus there de-mentative/structural/paradigmatic divergence imbued notional-
 discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-
~~aestheticised~preconverging/dementing~~⁹⁰–qualia-schema_and_prospective-profound-
~~supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking~~⁹¹–qualia-

schema> of their ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation from the prospective notional-contiguity/epistemic-contiguity⁶²—<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema> of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation, with ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation reflected in
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹—apriorising-
 psychologism> as of ontologically-veridical difference-conflatedness¹³-as-to-totalitative-
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² in ontological-
 contiguity⁶⁷ as from existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism, while ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation is reflected in unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing²⁰—apriorising-psychologism> as ontologically-
 flawed identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-
 <as-to-the-disjointedness/disentailment-of-⁷⁵presencing—absolutising-identitive-
 constitutedness¹⁴>²⁹-as-flawed-epistemicity-relativism-determinism¹⁹ of notional-
 discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema>; and so with regards to the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplituding/formative—

epistemicity>totalising~purview-of-construal'. This divergence implies lack of mutual-intelligibility as of lack of common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for common/mutual aposteriorising/logicising/deriving/intelligising/measuring, beyond just contending differences as of aposteriorising/logicising/deriving/intelligising/measuring which do not imply the divergence of common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness /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-teleology⁹⁹ common

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-

measuring-<as-to-preconverging-or-dementing³⁰—apriorising-psychologism> devaluing their ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ conventioning-referencing as of

sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness⁸⁸ or as with budding-positivists Being-

development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ common

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-

assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing²¹-apriorising-psychologism> devaluing their
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ conventioning-referencing in medieval-
 scholasticism notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸) 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-teleology⁹⁹ as of social enlightenment common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing²¹-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-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-
 prospective-apriorising-implications>> conventioning-referencing <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴,
 and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions
 as of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation.

With the very blurry nature of the social, even with the best of intentions as when continental philosophers try to engage the analytic tradition, the experience has often turned out poorly given the failure to explicitly grasp/appreciate the conflicting implications of their differing knowledge commitments as of supposedly coherent ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ implied ecstatic-totalising-entailing/nested-congruence with the former and logical-commitment implied atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-patterning-~~<as-devoid-of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity⁴⁰ ‘s—reifying-or-elucidating-of-‘prospective-relative-ontological-completeness⁸’;-so-rather-enabled-<by-a-⁶¹ nonpresencing-divulging-of-momentous-⁴¹ historicity/ontological-eventfulness⁸ /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~, 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-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ that are in need of knowledge-reification-gesturing-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in {preconverging-disentailment by} postconverging-entailment>~~ as of

~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁹⁷,~~ 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 -
~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-~~
~~mentating/structuring/paradigming⁷⁰ –as-being-as-of-existential-reality>~~, and all the physics that
 is relevant is their further knowledge-reification-gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ -in {preconverging-disentailment by} postconverging-entailment>~~ as physics
 knowledge as of its ontological-veridical⁵⁶ meaningfulness-and-teleology⁹⁹ as can be validated
 and is falsifiable by ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-~~
~~totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-~~
~~contiguity~~ . Even mathematics it is often underestimated works rather on supposedly coherent
 ontological-commitment⁶⁶ -~~<implied—self-assuredness-of-ontological-good-~~
~~faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰ –as-being-as-of-~~
~~existential-reality>~~ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-
 world/conditions’, as of the knowledge-reification-gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ -in {preconverging-disentailment by} postconverging-entailment>~~ 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 falsifiability⁴² 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-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality> ‘concurrent formatting as formalisation’ being the ‘inner working
 coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-
 world/conditions’ towards that purpose. Such reflecting-and-constraining to ‘axiomatic-
 construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ can difficultly be
 said with regards to the overall atomising/taking-to-pieces formalisation approach as of its
 <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> 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 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁵ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> in producing knowledge as ⁵⁶meaningfulness-and-teleology⁹⁹; such that critically, appropriate philosophical phenomenal insight with regards to ‘the general and normal day to day experience about living itself’ as of observational and articulated ontological-pertinence sufficiency, and as supplemented with the grasp and engagement with other philosophical works, speaks of veridical scientific insight and validity subject to <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷, and so because such well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’ in the philosophical domain-of-study is generally more ontologically profound and comprehensive as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ ~~in {preconverging disentanglement by} postconverging entailment~~ than any
 contrasted ad-hoc and focussed domain study, even though such domain studies may be
 insightfully relevant in specific ways but still as of the more profound background of well-
 inspired experience-and-interpretation from ‘general and normal day to day experience about
 living itself’. The point here is to highlight that by its very given domain-of-study with respect
 to overall existence, philosophical knowledge more profoundly makes a totalising-entailing
 apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }~~ conflatedness¹³ ~~in {preconverging-
 disentanglement by} postconverging entailment~~ demand on human living experience for the
 inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-
 interpretation of that ecstatic manifestation of existence’ than other more specific domains-of-
 study for which ad-hoc and focussed domain study methods are pervasively decisive for
 ontological pertinence. But then this is more a question of ‘expanded onticising construal of
 existence as of ~~<amplituding/formative-epistemicity>~~totalising~devolved purviews of
 existence so-construed as subject-matters/domains-of-study’. The ontological-veracity and
 epistemic-veracity of all such ~~<amplituding/formative-epistemicity>~~totalising~devolved~
 purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality are effectively as of
 the very same underlying congruent philosophical domain-of-study construal of ecstatic
 manifestation of existence but for their ‘onticising specifisms of existence’s ecstatic
 manifestation’; as so-implied as of overall existence metaphoricity⁵⁷/ecstasy reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³ ~~{imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein specifically-
 relevant human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
 re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation}~~ as of
 supervening-conflatedness¹³. Knowledge as ⁵⁶meaningfulness-and-teleology⁹⁹, whether of

underlying ontological-construal or ontical-construal, is epistemically validated as of supposedly coherent ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as reflected by <amplituding/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing, -for-explicating-ontological-contiguity⁶⁷. Inherently, because human-subpotency supposedly coherent ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> is very much intimately linked with the ontological-performance⁷²-<including-virtue-as-ontology> of human as of prospective relative-ontological-completeness⁸⁷ appraisal, it is always ever the case that as of human <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁵ the validation of knowledge as⁵⁶ meaningfulness-and-teleology⁹⁹ as of supposedly coherent ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> 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 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’ or <amplituding/formative—epistemicity>totalising~devolved—purviews-as-domains-of-construal-as-intrinsic-reality-or-

ontological-veridicality and relative-ontological-completeness⁸⁷ as of human limited-mentation-
capacity-deepening⁵³, thus invalidating the epistemic-veracity of
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
entailment of knowledge. The implication here is that the epistemic-veracity of knowledge as
⁵⁶meaningfulness-and-teleology⁹⁹ is rather as of the ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating construal as of existence’ with
<amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality rather ‘narrowing-construals of their specifically-
implied human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility⁷³-{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
relevant_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
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
entailment conception of the notion of cause-and-effect so-implied herein as
<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ is actually epistemically-
impertinent and flawed; as this traditional conception tends beyond-the-consciousness-
awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁵
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-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰. This apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-entailment nature of the notion of cause-and-effect so-implied veridically as <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰. Rather any such science approaches and methodologies striving to validate knowledge as ⁵⁶meaningfulness-and-teleology⁹⁹ by the supposedly coherent ontological-commitment⁶⁶—<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> reflected by <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as to existence-potency³⁹~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 ~~amplifying/formative–epistemicity~~>causality⁹ ~~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity~~⁹ as to existence-potency³⁹ ~~~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 specificisms 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 attendant–ontological-contiguity⁶⁷ ~~~educed–existentialising/contextualising/textualising-contiguity~~⁴⁰ as of ~~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }–~~ conflatedness¹³ ~~in {preconverging–~~

~~disentailment by} postconverging entailment~~; so-~~implied~~ as of their supposedly coherent ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ reflected by ~~<amplituding/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing, -for-explicating-ontological-contiguity⁶⁷~~ as to existence-potency³⁹~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 specificisms of existence’s ecstatic manifestation’ as of the ~~<amplituding/formative—epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality~~ of natural sciences; with the implication that the philosophical depth of contemplation has to be undertaken, notwithstanding the fact that the implicated nature in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidation outcomes as of ~~<amplituding/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing, -for-explicating-ontological-contiguity⁶⁷~~ will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-theorisation and/or ‘poor coherence of theorisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a tendency to ~~<amplituding/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing, -for-explicating-ontological-contiguity⁶⁷~~ as to existence-potency³⁹~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 attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰ 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-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications, beyond their conventioning-referencing <preconverging~'motif-and-apriorising/axiomatising/referencing'-imbuing>-existentialising—enframing/imprintedness- <as-to-⁴ historicity-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'⁸³ reference-of-thought-⁸⁴ devolving ⁴⁵ foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-ontological-contiguity'⁵⁷;-as-operative-notional~deprocrypticism)' that are actually actively sought in the natural sciences; and this author portends that the suprastructuralism/postmodernism as of notional~deprocrypticism ontology as 'true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹' holds the promise for such effective grand singularised/immanent social conceptualisation that doesn't dodge/ignore/disregard outstanding questions about the human existential reality including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶

as of human emotional-involvement and sophistic/pedantic distortion of perception of reality so-implied in our present positivism–procrysticism ‘attendant-ontology—as-of-conventioning-referencing’ and just as well when ‘science-ideology’ seem to subvert and undermine science-in-practice. Worst still while in effect the idea of specialisation in many a natural science domain is often the natural progression of a ‘comprehensively elucidated/reified

⁴⁵ foregrounding__ entailment-⟨postconverging–narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ⁹⁶’-in-
reflecting-‘immanent-ontological-contiguity ⁶⁷’;-as-operative-notional~deprocrysticism⟩ of the
given natural science domain-of-study’ with specialism more of a furtherance of such a

⁴⁵ foregrounding__ entailment-⟨postconverging–narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ⁹⁶’-in-
reflecting-‘immanent-ontological-contiguity ⁶⁷’;-as-operative-notional~deprocrysticism⟩

scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in many such social domain-of-study of disparateness-of-conceptualisation-⟨unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ⁶⁷’⟩ (including some science domains as well which naively tend to draw comprehensive social and human implications of their studies) the drawback to such specialisms is often associated with ‘major interpretative loopholes at the general-theoretical-level of the subject-matter’ with regards to the knowledge-reification–gesturing-⟨in-prospective__psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness ¹³ in {preconverging disentailment by} postconverging-
entailment⟩ implications of supposedly specialisation domains and their studies since such an approach fails to effectively validate its methodological and conclusive implications with respect to the subject-matter general-theoretical-level implied ontology as of the subject-matter specific epistemic-conception phenomenal/manifest~subpotency-⟨in-transitive-conflatedness ¹³—

reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence) as to overall reifying-
 and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically-
 relevant_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-
 potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression knowledge-
 reification~gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant_ontological-contiguity ~educed~existentialising/contextualising/textualising-
 contiguity }—conflatedness³-in-{preconverging disentanglement by} postconverging-
 entailment> 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 underlying⁴⁵ foregrounding__entailment-(postconverging-
 narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁰'-in-reflecting-'immanent-ontological-contiguity⁶⁷;-as-operative-
 notional~deprocrpticism) 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-reification-

gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-
ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
conflatedness⁸³ -in {preconverging-disentailment-by} postconverging-entailment> herein
implied arises as of the very same underlying ‘objectifying cogent unifying process and
gesturing’ as from ‘prospective⁶¹ nonpresencing-<perspective-ontological-
normalcy/postconvergence> reflection of <amplituding/formative-epistemicity>causality⁹ ~as-
to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing, -for-explicating-
ontological-contiguity⁶⁷ of relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷ -{sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness⁸³ /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-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
conflatedness⁸³ -in {preconverging-disentailment-by} postconverging-entailment>
process/gesturing for its derivation’ as ‘cogent-unifying-operant-dynamics’ such that these turn
out to be poorly operant or non-operant with the conceptual-patterning-<as-devoid-of-attendant-
ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity⁴¹ ‘s-
reifying-or-elucidating-of-‘prospective-relative-ontological-completeness⁸⁷?’;-so-rather-enabled-

~~<by-a-⁶¹ nonpresencing-divulging-of-momentous-⁴ historicity/ontological-~~
~~eventfulness /ontological-aesthetic-tracing-<perspective-ontological-~~
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ gesturing of
 mere-referring-confused-with-explicating, mere-mentioning-confused-with-deriving and mere-
 conceptual-synonymising-confused-for-prospective-knowledge-reification-gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ -in- {preconverging-disentailment by} -postconverging-entailment>~~, such that
 the underlying ‘cogent-unifying-operant-dynamics’ of the flawed prior_knowledge-reification-
 gesturing-<in-prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant-
~~ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~constitutedness⁴ -in- preconverging-entailment>~~ is hardly operantly existent or is operantly
 non-existent. Bizarrely, the blurriness⁷ of the social seem to be misconstrued as implying
 knowledge-reification-gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ -in- {preconverging-disentailment by} -postconverging-entailment>~~ in the social
 should reflect such blurriness⁷-as-of-disparateness rather than the ultimate objectifying
⁴⁵ foregrounding__entailment-<postconverging-narrowing-down~sublimation-as-to-
~~‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-~~
~~reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism}~~, and so
 by conjugating ‘relative-ontological-completeness⁸⁷ <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ together with ‘subject-matter breadth
 and depth’ to achieve such an overall subject-matter knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging-disentailment-by} postconverging-entailment> as of
 objectifying⁴⁵ foregrounding__entailment- {postconverging-narrowing-down~sublimation-as-
 to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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
⁴⁵ foregrounding__entailment- {postconverging-narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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/throwness-disposition,-as-reproducibility-of-
 aestheticisation)’ in a naïve substitution of the idea that ⁴⁵ foregrounding__entailment-
 {postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-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 <amplifying/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as to
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in {preconverging-

~~disentailment by}~~ ~~postconverging entailment~~' 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 ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging- disentailment by}~~ ~~postconverging entailment~~; and further, such an insight of underlying 'cogent-unifying-operant-dynamics' as herein implied is often misconstrued as being monotonous (whereas such 'supposedly monotonous process/gesturing of knowledge-reification-gesturing-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness³ in {preconverging- disentailment by}~~ ~~postconverging- entailment>~~' reflecting inherent domains-of-study as of their given epistemic-conceptions ~~phenomenal/manifest~subpotency-(in-transitive-conflatedness³-reflexivity,-in-the-full- potency-of-existence's~sublimating-nascence)~~ as to overall reifying-and-empowering- ~~reflexivity-of-ecstatic-existence-as-painintelligibility⁷³-(imbued-and- {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically- relevant-human-subpotency'-epistemic-perspective-of-projective/reprojective—aestheticising- re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation)~~ takes the form of the process/gesturing of knowledge-reification-gesturing-~~<in- prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological- contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness³ in {preconverging- disentailment by}~~ ~~postconverging entailment>~~ in say physics with the 'supposed monotony' of differential equations on physical variables, in chemistry with the 'supposed monotony' of valence bonding explaining chemical reactions or

in biology with the ‘supposed monotony’ of gene regulation rather ultimately central to all biological processes), with the false implication of construing that disparateness-of-conceptualisation-~~<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’>~~ is inherently convenient as of a mental-reflex oriented towards ordinary ~~<amplituding/formative>~~ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~ human-subpotency ways-of-looking-at-things rather than adopting-the-intellectual-hat for reifying the former in a mental-reflex oriented towards existence-potency³⁹ ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression ~~<amplituding/formative-epistemicity>~~ causality⁹ ~as-to-projective-totalitative—implications-of-prospective-~~nonpresencing,-for-explicating-ontological-contiguity~~ ways-of-looking-at-things. Critically, lost to many naïve ‘science ideologues’ preaching about modelling the social domains-of-study along the natural sciences, is the fact that more than mere adoption-and-mimicking of scientific methods and approaches, the truly pertinent and decisively scientific notion of the natural sciences lies with their ‘coherent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting-and-mimicking such methods without precedingly construing of the ‘coherent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively un insightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘coherent-unifying-operant-dynamics’ as of ~~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educated—existentialising/contextualising/textualising-
contiguity }—conflatedness¹³ in-~~{preconverging-disentailment-by}—postconverging-~~~~ entailment that points to the specific scientific methodology of relevance or irrelevance, given that in certain cases the qualitative nature of things will for instance render statistical and

mathematical methods irrelevant. This further explains why Derridean deconstruction and Foucauldian discourse analysis have been found in many social domains-of-study, including domains like medical and healthcare practice for instance, to provide a ‘cogent-unifying-operant-dynamics’ that ‘fully-address-in-depth social issues’; in the sense that Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative address the displacement/decentering-of-the-human-subject in reflecting the need to undermine human destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~~~of-ontological-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-completeness⁸⁷ and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness⁸⁷ as of the <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment. 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 flawed prior_knowledge-reification-gesturing-<in-prior-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-entailment> tend to be most heavily dependent on ‘peering to a fault’ of the attendant-ontology—as-of-conventioning-referencing of

institutional-being-and-craft that is poorly constrained to existential-reality, rather than a peering process that is heavily constrained to existential-reality as of underlying supposedly coherent ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as validatable and falsifiable by <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as to existence-potency³⁹~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-teleology⁹⁹’ as of ontologically-flawed identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴>²⁹-as-flawed-epistemicity-relativism-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—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> which as of its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ is rather ‘predisposed to a mental-reflex of construing concepts and conceptualisations in absolute terms of conceptual-patterning-(as-devoid-of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity⁴⁰ ‘s—reifying-or-elucidating-of-‘prospective-relative-ontological-completeness⁸’;-so-rather-enabled-<by-a-⁶¹ nonpresencing-divulging-of-momentous-⁴⁰ historicity/ontological-eventfulness⁸ /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) by mere referring, mentioning and synonymisation of concepts and conceptualisations as of a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ inclination in

<amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ that poorly or doesn't recognise the
 transforming nature of concepts and conceptualisations as from prospective⁶¹ nonpresencing-
 <perspective-ontological-normalcy/postconvergence> reflection of <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹ /formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence> } involving the displacement/decentering-of-the-human-subject for
 the right supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for-
 conceptualisation <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-
 totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷ for prospective⁵⁶ meaningfulness-and-teleology⁹⁹ as knowledge-reification-
 gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity } —
 conflatedness³ -in {preconverging-disentailment-by} postconverging-entailment> as
 associated with the suprastructuralism/postmodernism perspective in relative-ontological-
 completeness⁸⁷. This contrast with suprastructuralism/postmodernism 'difference conception of
⁵⁶ meaningfulness-and-teleology⁹⁹' as of ontologically-veridical difference-conflatedness¹³-as-
 to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶ nonpresencing> ²-as-veridical-epistemicity-relativism-determinism²⁷ in its re-
 originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-

postconverging/dialectical-thinking²¹ - 'projective-insights'/'epistemic-projection-in-
 conflatedness¹³ -of-notional~deprocrypticism-prospective-sublimation)⁹⁰ opened-construct-of-
⁵⁶meaningfulness-and-teleology⁹⁹ so-implied with respect to 'the transcendental-signifier that is
 ecstatic-existence', as so-reflected as of apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment for
 elucidating, deriving and knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment> of concepts
 and conceptualisations as from prospective ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> reflection of <amplituding/formative-epistemicity>causality ~as-
 to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ of relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-<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>}. 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-teleology⁹⁹ of postmodern-thought only arise rather in the
 reification process/gesturing involving the displacement/decentering-of-the-human-subject
 implied as from prospective ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> reflection of its <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of relative-ontological-

incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |

~~<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>}~~ for elucidating, deriving and knowledge-reification~gesturing-

~~<in-prospective~psychologismic~apriorising/axiomatising/referencing- {of-attendant-~~

~~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—~~

~~conflatedness¹³ -in {preconverging-disentailment-by}~postconverging-entailment>~~ of its

concepts and conceptualisations; as naïve identitive positivistic modern thought in its

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

syncretising/circularity/interiorising/akrasiatic-drag³⁴ very often and systematically rather

construes of such postmodern concepts and conceptualisations substitutively in its

predisposition of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ by its mere referring,

mentioning and synonymising of postmodern concepts and conceptualisations thus

undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-

reification~gesturing-<in-prospective~psychologismic~apriorising/axiomatising/referencing-

~~{of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-~~

~~contiguity }—conflatedness¹³ -in {preconverging-disentailment-by}~postconverging-~~

~~entailment>~~ of concepts and conceptualisations, and as such identitive positivistic modern

thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought

knowledge-reification~gesturing-<in-

~~prospective~psychologismic~apriorising/axiomatising/referencing- {of-attendant~ontological-~~

~~contiguity ~educed~existentialising/contextualising/textualising-contiguity }—~~

~~conflatedness¹³ -in {preconverging-disentailment-by}~postconverging-entailment>~~

process/gesturing as from prospective ⁶¹nonpresencing-<perspective~ontological-

normalcy/postconvergence> reflection of ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-~~
~~to-projective-totalitative-implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating-~~
~~ontological-contiguity~~⁶⁷ of relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷ ~~<sublimating~referencing/registering/decisioning,-as-self-becoming/self-~~
~~conflatedness~~⁷ /formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence>}. Such a recurrent ontologically-flawed predisposition is
 tantamount to say construing Newtonian physics in the absolute terms-as-of-axiomatic-
 construct of its concepts and conceptualisations of say space, time, force, etc. to then project
 this predisposition by mere referring, mentioning and synonymisation of these Newtonian
 physics concepts and conceptualisations as if of Einsteinian physics in the hope that this will
 enable the elucidation, derivation and knowledge-reification-gesturing-<in-
~~prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~⁸ ~~-in- {preconverging-disentailment by} postconverging-entailment>~~ of
 Einsteinian physics, whereas the latter implies an utterly different reification process/gesturing
 for its specific physics elucidation, derivation and knowledge-reification-gesturing-<in-
~~prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~⁸ ~~-in- {preconverging-disentailment by} postconverging-entailment>~~ as from
 prospective⁶¹ nonpresencing-<perspective-ontological-normalcy/postconvergence> reflection
 of its ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-~~
~~implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷ of
 relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ ~~-~~
~~<sublimating~referencing/registering/decisioning,-as-self-becoming/self-~~

conflatedness⁸⁷ /formative–supererogating-<projective/reprojective—aestheticising-re-motif-
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>}. It is rather the suprastructuralism/postmodernism reification
 process/gesturing as from prospective⁶¹nonpresencing-<perspective–ontological-
 normalcy/postconvergence> reflection of <amplituding/formative–epistemicity>causality⁹–as-
 to-projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ of relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness⁸⁷ /formative–supererogating-<projective/reprojective—aestheticising-re-motif-
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>} that supersedingly induces postmodern-thought implied concepts
 and conceptualisations elucidation, derivation and knowledge-reification–gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
 contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸⁷ -in-{preconverging-disentailment by} postconverging-entailment>, just as the
 same can be said of Einsteinian physics reification process/gesturing as from prospective
⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of
 <amplituding/formative–epistemicity>causality⁹–as-to-projective-totalitative–implications-of-
 prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness⁸⁷ /formative–supererogating-<projective/reprojective—aestheticising-re-motif-
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>} in supersedingly inducing its specific implied concepts and
 conceptualisations elucidation, derivation and knowledge-reification–gesturing-<in-

~~prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~

~~conflatedness¹³-in- {preconverging-disentailment-by}—postconverging-entailment~~ of say space-time, force, etc. In both instances, when interpreted from the relative-ontological-incompleteness⁸⁸ perspective in ontologically-flawed⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ 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 a⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ with concepts like truth, space, time, force, etc. and the latter rather perceive these as ontologically-flawed elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ as from the relative-ontological-completeness⁸⁷ perspective which emphasises construing existential-reality as it manifests itself as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ in ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging-entailment~~; and likewise, the fact that attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ in ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging-entailment~~ ‘epistemically implies human limited-mentation-capacity-deepening⁵³ for construing ontological-veracity’, thus ‘putting-in-question/deflating by difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-

relativism-determinism²²’ all ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ traditional conceptions beyond their simplistic conceptual-patterning-⟨as-devoid-of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity⁴⁰ ‘s-reifying-or-elucidating-of-‘prospective-relative-ontological-completeness⁸’;-so-rather-enabled-⟨by-a-⁶nonpresencing-divulging-of-momentous-⁴⁶historiality/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness⁸⁸ perspective in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as nominalistic rather than as of ‘⁴⁵foregrounding__entailment-⟨postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism⟩ supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation’ as from the relative-ontological-completeness⁸⁷ perspective. In other words, the concepts and conceptualisations of postmodern-thought are meaningless without their relevant and underlying theoretical background framework gesturing, and there is no point in construing them as of simplistic conceptual-patterning-⟨as-devoid-of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity⁴⁰ ‘s-reifying-or-elucidating-of-‘prospective-relative-ontological-completeness⁸’;-so-rather-enabled-⟨by-a-⁶nonpresencing-divulging-of-momentous-⁴⁶historiality/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ by mere referring, mentioning and synonymisation as if these are of positivistic modern thought theoretical background framework gesturing just as the same can be said of striving for the elucidation, derivation and knowledge-reification—gesturing-⟨in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸⁷ -in {preconverging-disentailment-by} -postconverging-entailment> of
 Einsteinian physics concepts and conceptualisations as if of Newtonian physics concepts and
 conceptualisations by mere referring, mentioning and synonymisation as if of the latter. In both
 cases, the as from prospective⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> reflection of <amplituding/formative-epistemicity>causality⁶ ~as-
 to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁹⁷ of relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness⁸⁷ /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-teleology⁹⁹ between the
 relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ such that the
 former is rather in pseudo-edginess/pseudo-incisiveness implying the need for its
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing³⁰-
 apriorising-psychologism> and cannot simply be projected as the latter which is what is rather
 truly and effectively of supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-
 conceptualisation <amplituding/formative-epistemicity>causality⁶ ~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁷ implying the need for its true and effective
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-

validating-measuring-~~<as-to-postconverging-or-dialectical-thinking²¹-apriorising-
 psychologism>~~. A further naivety is the appreciation of postmodern knowledge-reification-
 gesturing-~~<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging-disentailment-by} postconverging-entailment>~~
 process/gesturing arises as of a general misunderstanding of what is generally implied with
 regards to any given knowledge-reification-gesturing-~~<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging-disentailment-by} postconverging-entailment>~~
 process/gesturing. As indicated before all subject-matters/domains-of-study effectively reflect
 existence's overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³-(imbued-and-
~~{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant_human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
 re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation}~~ as of
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in {preconverging-
 disentailment-by} postconverging-entailment with regards to as from prospective
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> reflection of
~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 {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>)/relative-ontological-incompleteness⁸⁸, such that for instance even a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment is shown to be veridically rather as of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}~~-postconverging-entailment going by the successive relative-ontological-completeness⁸⁷ physics conception of such notions as space, time, etc. in <amplituding/formative-epistemicity>totalising/circumscribing/delineating development of successive theories say Cartesian, Newtonian, Einsteinian, String theory, etc. using the very same notions and derived-notions but with different implications. This <amplituding/formative-epistemicity>totalising/circumscribing/delineating nature of all domains-of-study apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}~~-postconverging-entailment as of <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity⁹, speaks of the epistemic-veracity of the fact that ‘all knowledge is truly developed as of a hermeneutic/reprojecting/supererogating/zeroing circle for relative-ontological-completeness⁸⁷’ that involves human limited-mentation-capacity-deepening⁵³. This hermeneutic/reprojecting/supererogating/zeroing circle knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

~~conflatedness~~ ~~in {preconverging disentanglement by} postconverging entailment~~

process/gesturing is furthermore reflected in both human scholarly-and-pedagogic exercise wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and deeper hermeneutic/reprojecting/supererogating/zeroing insight as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. The

implication here is that postmodern knowledge-reification-gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

~~conflatedness~~ ~~in {preconverging disentanglement by} postconverging entailment~~

process/gesturing simply integrates this notion in the sense that top-level postmodern scholars articulate their knowledge-reification-gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

~~conflatedness~~ ~~in {preconverging disentanglement by} postconverging entailment~~

process/gesturing at its ‘appropriate hermeneutic/reprojecting/supererogating/zeroing circle level of postmodern knowledge-reification-gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

~~conflatedness~~ ~~in {preconverging disentanglement by} postconverging entailment~~’ no

different from say top-level physicists and natural scientists articulating their knowledge-reification-gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~conflatedness~~ ~~in {preconverging disentanglement by} postconverging-~~

~~entailment~~ process/gesturing at their ‘appropriate

hermeneutic/reprojecting/supererogating/zeroing circle level of top-level physics/natural-

science knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment>’. In both
 instances, the knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment>
 process/gesturing implies that the scholar or student striving to engage at that top-level
 understanding, needs to grasp the ‘preceding formative/pedagogic
 hermeneutic/reprojecting/supererogating/zeroing circle levels of knowledge-reification-
 gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment>’. Such a
 supposed scholar or student cannot depart from ordinary/banal
 <amplituding/formative>⁴ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> level of
 knowledge conception to then claim that the top-level physics/natural-science/postmodern-
 thought hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification-
 gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment>
 process/gesturing should be directly and fully graspable to it as of a
 <amplituding/formative>⁴ wooden-language-<imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}

predisposition to ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
conceptualisation. The fact is the various pedagogic
hermeneutic/reprojecting/supererogating/zeroing circle levels of any subject-matter/domain-of-
study as of successive ⁵⁵maximalising-recomposuring-for-relative-ontological-
completeness⁸⁷—unenframed-conceptualisation are meant to transmit a
‘<amplituding/formative-epistemicity>totalising/comprehensive organic-attitude-to-knowledge
which is much more than just its technical knowledge veracity’ and that
‘<amplituding/formative-epistemicity>totalising/comprehensive organic-attitude-to-
knowledge’ is needed together with the induced technical dispensation of the lower
hermeneutic/reprojecting/supererogating/zeroing circle of pedagogic knowledge-acquisition to
then be able to engage with the higher/top-level scholarly/pedagogic
hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification-gesturing-<in-
prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness -in- {preconverging-disentailment-by} -postconverging-entailment> in its
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation. It is important to understand here that the top-level physics/natural-
science/postmodern-thought hermeneutic/reprojecting/supererogating/zeroing circle of
knowledge-reification-gesturing-<in-
prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness -in- {preconverging-disentailment-by} -postconverging-entailment>

process/gesturing cannot strive to engage the supposed scholar or student at any such

ordinariness/banal ~~<amplifying/formative>~~ wooden-language-~~{imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-
 of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}~~ level
 of knowledge conception, and implicated in its knowledge-reification—gesturing-~~<in-
 prospective _psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~duced—existentialising/contextualising/textualising-contiguity }—~~
 conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~/process is
 the notion that the prior/all-the-prior hermeneutic/reprojecting/supererogating/zeroing circle
 level(s) of the subject-matter/domain-of-study need to be grasped beforehand; and this is
 basically because such a top-level is imbued with fundamental and new knowledge-reification—
 gesturing-~~<in-prospective _psychologismic~apriorising/axiomatising/referencing- {of-attendant—
 ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—~~
 conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ priorities.
 While in many ways the unblurred /sharply-delineated nature of the natural sciences renders
 such a ‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ more
 or less very transparent, with regards to the blurriness⁷ of the social such a postmodern-thought
 ‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ rather
 requires increasing familiarisation, habituation and contemplation with regards to such critical
 texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of
 philosophy that is behind the engendering/parrhesiastic-aestheticisation of underlying
⁸³reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as
 from the underlying ⁸³reference-of-thought reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation’, and one’s intemporal solipsistic level of
 parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-

understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge mathesis/motif/throwness-disposition). More critically, social and philosophical knowledge are no different from any other type of knowledge subject to ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~⁵¹ ~~nonpresencing, -for-explicating-ontological-contiguity~~⁷ as of inherent existence/ontological implications, as fundamentally requiring contemplative reification 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-contiguity~~⁶⁷?> but rather implying a furtherance of the overall hermeneutic/reprojecting/supererogating/zeroing exercise involved in the advancement of all human knowledge as of ~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought, wherein all such knowledge-reification-gesturing-~~<in-~~

~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~

~~conflatedness~~ ~~-in- {preconverging-disentailment by} -postconverging-entailment>~~ is a hermeneutic/reprojecting/supererogating/zeroing circle involving: the analyst’s/philosopher’s baseline ~~re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-~~~~(imbued-postconverging/dialectical-thinking~~²¹ - ‘projective-insights’/‘epistemic-projection-in-conflatedness⁹⁰ -of-notional~deprocrypticism-prospective-sublimation)>⁹⁰ up-to-date knowledge-reification-gesturing-~~<in-~~

~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~

conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~

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-~~

~~unframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-~~

thinking²¹ - 'projective-insights'/'epistemic-projection-in-conflatedness¹³'-of-

~~notional~deprocrypticism-prospective-sublimation)~~⁹⁰ up-to-date knowledge-reification-

~~gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-~~

~~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—~~

conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~

process/gesturing of the specific knowledge area as of inherent existence/ontological implications as to what it brings and reflects about current knowledge-reification-gesturing-

~~<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-~~

~~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—~~

conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~; 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 falsifiability⁴² as of

inherent existence/ontological implications thus amenable to ⁴⁵foregrounding__entailment-

~~{postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-~~

~~eliciting-of-prospective-supererogation⁹⁶'-in-reflecting-'immanent-ontological-contiguity⁶⁷';-~~

as-operative-notional~deprocrysticism) with other so-constructed knowledge-reification-
 gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging disentanglement by} -postconverging entailment>, that are
 well beyond a disparateness-of-conceptualisation-<unforegrounding disentanglement, -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-
 reification-gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ -in- {preconverging disentanglement by} -postconverging-
 entailment> epistemic-veracity but rather ‘the knowledge-reification-gesturing-<in-
 prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging disentanglement by} -postconverging entailment> epistemic-
 veracity of such critics who often pride themselves on not understanding postmodern-thought
 then by a strange paradox have the knowledge to produce a profound criticism of postmodern-
 thought which they supposedly do not understand’. Even more critically, the question can be
 raised whether such critics profoundly appreciate the overall human knowledge-reification-
 gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging disentanglement by} -postconverging entailment>
 process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-

reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-{preconverging-disentailment-by} postconverging-
 entailment> 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-reification-
 gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-{preconverging-disentailment-by} postconverging-entailment> passivity
 with regards to many a social issue ‘but for adventures into social commentary divorced from
 genuine operant knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-{preconverging-disentailment-by} postconverging-entailment>
 implications’; and in this regards could it be that the true ‘unsaid issue with
 suprastructuralism/postmodern-thought’ lies with its parrhesiastic emphasis on the
 displacement/decentering-of-the-human-subject for the right mindset-as-of-prospective-
 relative-ontological-completeness³⁷ and thereof the knowledge for that given right mindset-as-
 of-prospective-relative-ontological-completeness³⁷ as of projected attendant-ontological-
 contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰ in
 apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-
 disentailment-by} postconverging-entailment, 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 ~~<amplifying/formative-epistemicity>~~causality⁹ ~~as-to-projective-totalitative-implications-of-prospective-~~⁵¹ ~~nonpresencing, -for-explicating-ontological-contiguity~~⁷ involved in knowledge-reification-gesturing-~~in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness³ ~~in {preconverging-disentailment-by} postconverging-entailment~~, and is reflected in a lack of parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing insight that 'poorly grasp the philosophical analysis implications of the existential background/development of becoming-as-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective-ontological-normalcy/postconvergence-reflected- 'epistemicity-relativism-determinism'>~~, 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>~~⁸ wooden-language-~~{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void ' -with-regards-to-prospective-apriorising-implications>}~~ in its given ⁸³reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ in ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~conflatedness³ ~~in {preconverging-disentailment-by} postconverging-entailment~~'; and so when it generally comes to analysing

philosophical texts requiring a sense of parrhesia and hermeneutic/reprojecting/supererogating/zeroing insight. This lack is quite often reflected in such misconstrued analyses of traditional philosophical figures by a failure to understand the overall coherent narrative of such figures as of an atomising/taking-to-pieces predisposition to identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹¹ >²⁹-as-flawed-epistemicity-relativism-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/reprojecting/supererogating/zeroing conceptualisation to then develop the capacity to grasp first of all such traditional philosophical figures underlying knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment> process/gesturing and thus be able to understand how such knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment> 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/reprojecting/supererogating/zeroing analytical insight actually converges with the epochal philosophical implications of attendant-

ontological-contiguity⁶⁷ ~educated-existentialising/contextualising/textualising-contiguity⁴⁰ in
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-~~
~~existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-~~
~~disentailment-by} postconverging-entailment~~ 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 falsifiability⁴² and validation in determining ontological-veracity as
 of a critical exercise of ~~<amplituding/formative-epistemicity>~~totalising~renewing-
 realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding-oneness-of-
 ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-
 enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. In this regards,
 such hermeneutic/reprojecting/supererogating/zeroing and parrhesiastic depth of analysis is
 more profoundly driven beyond the specific accuracy of narrative accounts about traditional
 philosophical figures but goes on to analyse the de-mentative/structural/paradigmatic
 possibilities of overall human social transformation reflected in the narrative accounts of such
 traditional philosophical figures. For instance, the ontological-veracity of Socratic philosophy is
 rather more strongly based on the overall social implications and underlying narrative of its
 novel ¹⁰³universalising-idealisation that ‘runs-through/is-deflating’ by its eventual³⁸-instigation
 traditional philosophical figures and schools, and as pursued by their successors including the
 stoics, cynics, etc. and as to its induced ¹⁰³universalising-idealisation transformative
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure impact with respect to societies of the
 Mediterranean including the Roman empire and subsequent religio-political developments. In
 another respect, it is often touted from a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 orientation that Socratic-philosophers were institutionally ‘anti-democratic’, going particularly
 by the Platonic emphasis on philosopher kings, by the naivety and mere token that the

prevailing ancient Athens ‘mob-rule democracy’ is of the same conceptual-patterning-(as- devoid-of-attendant-ontological-contiguity ~educated- existentialising/contextualising/textualising-contiguity⁴⁰ ‘s-reifying-or-elucidating-of- ‘prospective-relative-ontological-completeness⁸⁷’;-so-rather-enabled-<by-a-⁶¹ nonpresencing- divulging-of-momentous-⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing- <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism- determinism’>) 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 human⁵⁶ meaningfulness-and-teleology⁹⁹ 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-sublimating²⁵ - <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation} that then feeds into prospective originariness-parrhesia,—as-
 spontaneity-of-aestheticisation; emphasising as of any given registry-worldview’s/dimension’s
 specific limited-mentation-capacity that knowledge ‘more profoundly lies with the knowledge-
 reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness ³-in-{preconverging-disentailment-by}-postconverging-
 entailment> and organic implications’, just as we cannot simplistically interpret the importance
 of Aristotelian science in terms of its constitutive elements as earth, water, air, fire and aether
 on a naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ basis from the vantage
 perspective of our modern positivism (as being at the receiving backend of the institutional-
 cumulation/institutional-recomposure-<as-to-⁸historiality/ontological-
 eventfulness⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}) 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 ¹⁰³universalising-classificatory knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness ³-in-{preconverging-disentailment-by}-postconverging-entailment> 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-teleology⁹⁹ 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/reprojecting/supererogating/zeroing development is in of itself a pure science that is epistemically-derivable as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, and so beyond the specific accuracy of narrative accounts of traditional philosophical figures and besides such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and hermeneutic/reprojecting/supererogating/zeroing insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity such that a prevailing notion has developed within as to imply philosophy doesn’t necessarily involve a transcendental-and-sublimity promise as of a nombrilistic institutional-being-and-craft predisposition; and as such a merely reproducibility—mathesis/motif/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-

reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant_ontological-contiguity ~educed–existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-{preconverging-disentailment-by} postconverging-
 entailment> for prospective human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity’. In this regards, the transcendental-and-
 sublimity possibilities of 7.5 billion humans today and human posterity cannot be construed as
 hanging on such terms of institutional-being-and-craft dispositions prevailing in many a social
 domain-of-study and even some of the natural sciences as of naïve science-ideology, and so
 because beyond the temporal human disposition to contemplate of existence as of a-lifespan-of-
 existence-implications there need to be ‘human intemporal contemplation that abstractly
 lives/exists beyond a-lifespan-of-existence-implications to fetch for prospective possibilities of
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure’, something which a ‘human lifespan
 extricatory punctuality/immediacy of depth-of-thought’ as of a
 <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> is not
 postconvergingly–de-mentated/structured/paradigmed to do! But then the phenomenological
 question arising with respect to the fact that many a social domain-of-study ‘tend to assume a
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 immanent-ontological-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-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant_ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-{preconverging-disentailment-by} postconverging-entailment> potentiality

of domains-of-study as of their supposedly coherent ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-~~
~~mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ as reflected by
~~<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-~~
~~prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ as of existence-
potency³⁹ ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression?

Insightfully, this fundamentally has to do with the contrastive implications in construing
~~<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ as of good-
practice/epistemic-veracity and bad-practice/epistemic-impertinence for knowledge-reification-
gesturing-~~<in-prospective _psychologismic~apriorising/axiomatising/referencing- {of-attendant-~~
~~ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ -in {preconverging disentanglement by} postconverging entailment>~~; wherein
objectifying ⁴⁵ foregrounding__ entailment-~~{postconverging—narrowing-down~sublimation-as-~~
~~to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-~~
~~reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism}~~ as
good-practice/epistemic-veracity of knowledge-reification-gesturing-~~<in-~~
~~prospective _psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-~~
~~contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ -in {preconverging disentanglement by} postconverging entailment>~~ involves the
construal of ~~<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—~~
~~implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ as of
‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically as
‘~~<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-~~
~~prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ as of

apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-
 disentanglement-by}—postconverging-entailment’, whereas disparateness-of-conceptualisation-
 <unforegrounding-disentanglement,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> as
 bad-practice/epistemic-impertinence of knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentanglement-by}—postconverging-entailment> involves the
 construal of <amplituding/formativ-epistemicity>causality⁹ ~as-to-projective-totalitative-
 implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as
 ‘disjointing/disparateness/disentailing of primemovers’ so-construed wrongly as
 ‘<amplituding/formativ-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ in
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in- preconverging-
 entailment outside attendant-ontological-contiguity⁶⁷ ~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰’. Thus
 ‘disjointing/disparateness/disentailing of primemovers as disparateness-of-conceptualisation-
 <unforegrounding-disentanglement,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’>’
 basically undermines the veridical underlying ‘ontological-totalitative-framework as of
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-
 disentanglement-by}—postconverging-entailment’, and thus undermines
 aetiologisation/ontological-escalation predicative-effectivity-sublimation-(as-to-underlying,-
 ontological-commitment⁶⁶ -<implied-self-assuredness-of-ontological-good-

faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigm⁷⁰ –as-being-as-of-
 existential-reality>}. ‘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 apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by}—postconverging-entailment, such that the
 supposed exercise of knowledge-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by}—postconverging-entailment> ends up
 ‘losing the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
 conceptualisation 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 apriorising/axiomatising/referencing- {of-
 attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ -in- {preconverging-disentailment-by}—postconverging-
 entailment’, and so due to ‘human-subpotency⁷⁹ presencing—absolutising-identitive-
 constitutedness¹⁴ <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ as well as lack of prospective intemporal
 parrhesiastic aestheticisation for prospectively renewed reproducibility—
 mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation’ thus

undermining existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as from prospective⁶¹nonpresencing-<perspective~ontological-normalcy/postconvergence> reflection of ~~<amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹/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 falsifiability⁴² and validation as of ~~<amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶¹nonpresencing,-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 ~~apriorising/axiomatising/referencing-
{of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }~conflatedness¹³-in-~~{preconverging disentanglement by}~postconverging-entailment,~~~~ ‘the blurriness⁷ and remoteness of falsifiability⁴² and validation as of ~~<amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶¹nonpresencing,-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 ~~apriorising/axiomatising/referencing-
{of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }~conflatedness¹³-in-~~{preconverging-disentanglement by}~postconverging-entailment,~~~~ as the latter is inclined to an institutional-

disposition that construes of the unification of disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’>⁶⁷>
 substitutively as merely ‘human-subpotency institutional-practice driven unification as of vague
 contrasting-and-comparison’ rather than as of ‘existence-potency³⁹~sublimating–nascence,-
 disclosed-from-prospective-epistemic-digression driven ⁴⁵foregrounding__entailment-
 <postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity’>⁶⁷?;-
 as-operative-notional~deprocrypticism)’. This equally explains this author emphasis that
 ontological-veridicality cannot be construed as the mutual-agreement as of human-subpotency
 but rather as of the constraining sublimating-over-desublimating implications of existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression on human-
 subpotency. Human ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ as from: human ‘perceptive motif-manifest aestheticisation as
 of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation
 as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-
 manifest aestheticisation as of human conscious-able intermediating ascriptivity’. Basically,
 human ⁵⁶meaningfulness-and-teleology⁹⁹ refers to human-subpotency conscious-able
 aestheticisation of ecstatic-existence as of varying human ontological-performance⁷²-
 <including-virtue-as-ontology> in veridically reflecting existence-potency³⁹~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-teleology⁹⁹, as-of-their-inversely-varying-emphasis; and more specifically ‘as institutive of underlying ⁸³reference-of-thought’, their implied spontaneity and reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation conjointly drive ‘human existence ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> creative aestheticisation of ⁵⁶meaningfulness-and-teleology⁹⁹’. In this regards, originariness-parrhesia,—as—spontaneity-of-aestheticisation is marked by its greater taxing of human limited-mentation-capacity and specifically so as it ‘re-stakes/put-back-at-stake the capacity of human ontological-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 attendant—ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ ⁴⁵foregrounding__entailment-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷?’;-as-operative-notional~deprocrypticism) in elucidating ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-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-teleology⁹⁹ 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/measuringinstrument —for—conceptualisation for ⁵⁶meaningfulness-and-teleology⁹⁹ aposteriorising/logicising/deriving/intelligising/measuring, human-subpotency is ever always unduly prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining in its ontological-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-potency³⁹~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-teleology⁹⁹ 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- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—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-<implied—self-

assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging–de-
 mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> reflected by
 <amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-
 prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as to existence-
 potency³⁹~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 <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions ⁸³reference-of-thought-level
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
 conceptualisation for devolving ⁵⁶meaningfulness-and-teleology⁹⁹
 aposteriorising/logicising/deriving/intelligising/measuring’ as both
 <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-⟨as-to-
 leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}, and as
 the originariness-parrhesia,—as–spontaneity-of-aestheticisation enabling the institutional-
 cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-
 eventfulness⁸/ontological-aesthetic-tracing-⟨perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ 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/throwness-disposition,—as—reproducibility-of-aestheticisation for the <cumulating/recomposing—attendant-ontological-contiguity >-succession of registry-worldviews/dimensions ⁸³reference-of-thought. Obviously given human emotional-involvement, such intemporal parrhesiastic instigation of prospective reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is ascetic as it emphasises that the ontological-performance⁷²-<including-virtue-as-ontology> of human ⁵⁶meaningfulness-and-teleology⁹⁹ as to existence-potency³⁹~sublimating–nascence,—disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidating implications is not compromisable, and so over temporal nihilistic dispositions of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation susceptible to compromising ontological-performance⁷²-<including-virtue-as-ontology> of human ⁵⁶meaningfulness-and-teleology⁹⁹ as of human-subpotency <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>> and sophistic/pedantic dispositions. Ultimately, human ⁵⁶meaningfulness-and-teleology⁹⁹ as of ‘human-subpotency conscious-able aestheticisation of ecstatic-existence as to existence-potency³⁹~sublimating–nascence,—disclosed-from-prospective-epistemic-digression is ever always a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ which is patternly developed-and-anchored as from its driven originariness-parrhesia,—as—spontaneity-

of-aestheticisation; and so at the thresholds of prior reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining unduly
 ontological-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/throwness-disposition,—as—reproducibility-of-aestheticisation
⁵⁶meaningfulness-and-teleology⁹⁹ as to existence-potency³⁹~sublimating—nascence,—disclosed-
 from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation
 implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—
 construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,—so-
 reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology⁹⁹
 aestheticisation (as of human ‘perceptive motif-manifest aestheticisation as of human
 conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of
 human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-
 manifest aestheticisation as of human conscious-able intermediating ascriptivity’), is reflective
 of underlying ‘hermeneutic/reprojecting/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-teleology⁹⁹, institutional-development—as-to-social-
 function-development ⁵⁶meaningfulness-and-teleology⁹⁹ and Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—

⁵⁶meaningfulness-and-teleology⁹⁹ ⁵⁶meaningfulness-and-teleology⁹⁹, 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 taxingness-of-originariness. This human aestheticisation process involves
 inversely-varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 (so-construed as of ‘high/low parrhesiastic-pressure-of-aestheticisation’ with respect to
 ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant
⁵⁶meaningfulness-and-teleology⁹⁹’), 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-teleology⁹⁹, human aestheticisation is reflected in childhood
 to adulthood social development wherein a child’s development as of its ‘existentially
 developing/becoming-as-of-social-integration-and-evolving relevant ⁵⁶meaningfulness-and-
 teleology⁹⁹’ involves initially a more direct focus on instant-sensations-and-carefreeness with
 the child aspiring for social-integration-and-evolving at successive stages as it grows up with an
 increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ in a ‘high parrhesiastic-pressure-of-aestheticisation for
 social-integration-and-evolving’ as of its ‘more and more profound enlarging-framework of
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’
 that ultimately involves major stages like language acquisition achievement, schooling

achievement, greater social autonomy and responsibility achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ 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-teleology⁹⁹ ('high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' as of a 'more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation') in ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment~~ involving 'hermeneutic/reprojecting/supererogating/zeroing reactualising as ~~<amplituding/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-thought' always entails the three human aestheticisation manifest elements: 'perceptive motif-manifest aestheticisation as of human conscious-able imagery', 'mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry', and 'signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity'. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' already speaks of the 'hermeneutic/reprojecting/supererogating/zeroing reactualising as ~~<amplituding/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-thought' long before a child's language acquisition achievement recognition, schooling achievement recognition, greater social autonomy and responsibility achievement recognition, etc. More

specifically we can thus factor in that language as formally defined, and so specifically as this reflects a particular phonetic/written signification construct, is rather in reality the ‘teleological outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of a rather ‘complex sense of ⁵⁶meaningfulness-and-teleology⁹⁹ aestheticisation’ induced from a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as ~~amplituding/formative-epistemicity~~>totalising~renewing-realisation/re-perception/re-thought’ that starts long before a child’s ‘recognised’ acquisition of any such ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’, as the child already has a ‘complex sense of ⁵⁶meaningfulness-and-teleology⁹⁹ aestheticisation’ before its ‘recognised’ acquisition of ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’, and that acquisition of a specific ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ in due course (though annunciative) is rather secondary-and-prolongative of the child’s evolving underlying human ‘complex sense of ⁵⁶meaningfulness-and-teleology⁹⁹ aestheticisation’ as of its ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’. It is this underlying ‘complex sense of ⁵⁶meaningfulness-and-teleology⁹⁹ aestheticisation’ that is truly of ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant ⁵⁶meaningfulness-and-teleology⁹⁹’ ontological analysis as of ~~apriorising/axiomatising/referencing-}of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³ in ~~{preconverging-disentailment-by}~~ postconverging-entailment (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-teleology⁹⁹ aestheticisation’ (as implied above with living-development-as-to-personality-development aestheticisation of underlying becoming ‘complex sense of ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ aestheticisation’ as of any given conventioned human ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’, such an insight about ‘high/low parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as to the implications of ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/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-teleology⁹⁹’ in reflection of ‘institutional-development-as-to-social-function-development ⁵⁶meaningfulness-and-teleology⁹⁹ aestheticisation’ of any given conventioned human ‘language-as-phonetic/written-signification-construct

outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’. It is important thus to grasp that ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ is rather established institutionally as of the collective social human ‘complex sense of ⁵⁶meaningfulness-and-teleology⁹⁹ aestheticisation’ that drives human social institutions, and that while ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ does reflect this collective social human ‘complex sense of ⁵⁶meaningfulness-and-teleology⁹⁹ aestheticisation’ rather as an ‘institutional-development—as-to-social-function-development ⁵⁶meaningfulness-and-teleology⁹⁹ outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹³ conceptions’ as of **apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}~~ postconverging-entailment**, it is ontologically-flawed for ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ to be construed in **apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-~~preconverging-entailment~~** as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ (even as on occasion such an ontologically-flawed construal in identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-**<as-to-the-**

disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹ >²⁹ -as-flawed-epistemicity-relativism-determinism⁹ 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 of⁵⁶ meaningfulness-and-teleology⁹⁹ aestheticisation’ as of the ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ of language, as of the implied ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought’ in difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹² -as-veridical-epistemicity-relativism-determinism²). This is so because ‘human <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ purposefulness-reflexivity for prospective relative-ontological-completeness⁸⁷ orientation’ supersedes any such human ‘institutional-development-as-to-social-function-development⁵⁶ meaningfulness-and-teleology⁹⁹ outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹³ conceptions like language’, as of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment (even as the latter had been precedently contributive to that purposefulness-reflexivity) such that such a human ‘institutional-development-as-to-social-function-development⁵⁶ meaningfulness-and-

teleology⁹⁹ outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-
 incrusting/plating/coating-as-institutional-manifestation/conflatedness¹³ conceptions like
 language’ is more critically a passive ready-at-hand conception that is epistemically/notionally
 ever always critical only as of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in {preconverging-disentailment-by}—postconverging-entailment~~ as it is
 adapted to ‘human ~~<amplituding/formativ-epistemicity>causality~~ ~~~as-to-projective-
 totalitative-implications-of-prospective-~~⁶¹ nonpresencing, -for-explicating-ontological-
 contiguity⁷ purposefulness-reflexivity for prospective relative-ontological-completeness⁸⁷
 orientation’. This basically explains the constantly developing nature of human ‘institutional-
 development-as-to-social-function-development ⁵⁶meaningfulness-and-teleology⁹⁹
 outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-
 incrusting/plating/coating-as-institutional-manifestation/conflatedness¹³ conceptions like
 language’ which are not truly absolutely of present-at-hand as to wrongly imply ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ -of-⁵⁶ meaningfulness-and-teleology⁹⁹ (even as the
 privileged social conceptualisation of say language is as of ‘language as the complete
 possibilities of language as of an absolute present conception usually of a privileged end-
 institution purpose’). Insightfully, we can garner that it is ‘human ~~<amplituding/formativ-
 epistemicity>causality~~ ~~~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity~~⁶² purposefulness-reflexivity for
 prospective relative-ontological-completeness⁸⁷ orientation’ implied as of ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that
 fundamentally renders/makes human institutional-development-as-to-social-function-
 development ⁵⁶meaningfulness-and-teleology⁹⁹ outcome/outfit/shell—construed-historially-as-
 of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-

manifestation/conflatedness¹³ conceptions' to be necessarily as of attendant—ontological-
 contiguity⁶⁷ ~educed—existentialising/contextualising/textualising-contiguity⁴⁰ in
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment and not in apriorising/axiomatising/referencing-
 {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—constitutedness¹⁴ in preconverging-entailment as of elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
 ontological-contiguity⁶⁷ ~educed—existentialising/contextualising/textualising-contiguity⁴⁰. In
 another respect, 'living-development—as-to-personality-development ⁵⁶meaningfulness-and-
 teleology⁹⁹ aestheticisation' is of 'high parrhesiastic-pressure-of-aestheticisation for social-
 integration-and-evolving' with regards to human childhood to adulthood personality
 development as of the forming individual need to assimilate/integrate human progressive
 cultural cumulation, and this is very much in contrast to 'institutional-development—as-to-
 social-function-development ⁵⁶meaningfulness-and-teleology⁹⁹ aestheticisation' that rather
 cumulatively holds-on-to and complexifies the culturally cumulated outcomes/outfits/shells—
 construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-
 reflected-as-institutional-manifestations from historically accrued 'high parrhesiastic-pressure-
 of-aestheticisation for social-integration-and-evolving' construed as of human institutional-
 cumulation/institutional-recomposure-⟨as-to- ¹⁶historiality/ontological-
 eventfulness ⁸/ontological-aesthetic-tracing-⟨perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ 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-development⁵⁶ meaningfulness-and-teleology⁹⁹ 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/throwness-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/throwness-disposition,—as—reproducibility-of-aestheticisation epistemic-ricochettingly/transepistemically elicits ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’. This is so because given the taxingness-of-originariness any such ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ has to resolve considerably unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-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-teleology⁹⁹ aestheticisation’ underlying ‘hermeneutic/reprojecting/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-development

⁵⁶meaningfulness-and-teleology⁹⁹ aestheticisation’ with regards to language development hasn’t warranted any ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with respect to new language creation but this has rather been directed towards language complexification as of advancing human knowledge and construction-of-the-Self. In the bigger picture, the above human ⁵⁶meaningfulness-and-teleology⁹⁹ aestheticisation analysis (and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-{imbued-and-
~~{hermeneutically/reprojectively/supererogatingly/zeroingly}~~educing-‘herein-specifically-relevant-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-<implied—self-assuredness-of-ontological-good-faith/authenticity⁵⁹~postconverging-de-
mentating/structuring/paradigming⁰-as-being-as-of-existential-reality>, 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-event³⁸ reasoning-through/messianic-reasoning’. This instigation of human aestheticisation of ⁵⁶meaningfulness-and-teleology⁹⁹ so-reflected in ‘human existence ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> creative aestheticisation of ⁵⁶meaningfulness-and-teleology⁹⁹’ driven as of originariness-parrhesia,—as-spontaneity-of-aestheticisation in renewing reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation involves an ‘overall flux of human ⁵⁶meaningfulness-and-teleology⁹⁹ of varying temporal-to-intemporal ontological-

performance⁷²-<including-virtue-as-ontology>’ wherein such a flux construed as human aporeticism overcoming/unovercoming dissemination²⁸ is confronted to ‘existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression validative/invalidative selectivity/deselectivity’ enabling living-development~as-to-personality-development ⁵⁶meaningfulness-and-teleology⁹⁹, institutional-development~as-to-social-function-development ⁵⁶meaningfulness-and-teleology⁹⁹ and Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ ⁵⁶meaningfulness-and-teleology⁹⁹; and thereof reflected in the secondnatured institutionalisation framework of the given registry-worldview underpinning~suprasocial-construct and its <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable~void ’-with-regards-to-prospective-apriorising-implications>> as uninstitutionalised-threshold¹⁰². It is important here to grasp that despite any human registry-worldview/dimension <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ ontologically-flawed inclination to think otherwise, its given underpinning~suprasocial-construct and its given <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable~void ’-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/throwness-disposition,—as-reproducibility-of-aestheticisation, for the prospective aestheticisation of human intemporal-as-ontological ⁵⁶meaningfulness-and-teleology⁹⁹ given that such underpinning~suprasocial-construct and <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-

‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>> are effectively rather secondnatured institutionalisation outcome of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. In this regards, the more profound basis for prospective generation of human intemporal-as-ontological ⁵⁶meaningfulness-and-teleology⁹⁹ arises as of transepistemic/epistemic-ricochetting originariness-parrhesia,—as—spontaneity-of-aestheticisation that renews reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of prospective existence-potency³⁹~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 from prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> reflection of <amplituding/formative—epistemicity>causality’~as—to-projective-totalitative—implications-of-prospective-⁶¹nonpresencing,—for-explicating-ontological-contiguity⁶⁷ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness⁸⁷ /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-sublimating²⁵-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁸⁷ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) of the registry-worldview/dimension ⁵⁶meaningfulness-and-teleology⁹⁹ beyond just its mechanical reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in contrast to the essentially mechanical/mere-form of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of secondnatureddness. This fundamental originariness and secondnatureddness conundrum in reflecting holographically-<conjugatively-and-transfusively> the ontological-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-Self⁹¹ as of ‘human-subpotency subpar disposition to fail to construe the full existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression at its uninstitutionalised-threshold¹⁰²’ its prior secondnaturedd reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation; and so in obfuscation and notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }~~. The possibility for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity has ever always been able to arise at such uninstitutionalised-threshold¹⁰² of registry-worldviews/dimensions not by a ‘false pretence’ that the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-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 ¹⁰³universalising-idealisation relative to the Ancient-sophists non-universalising
 inclination, budding-positivists/rational-empiricists advancing of positivism/rational-
 empiricism relative to the medieval-scholastics pedantic dogmatism and equally as of our
 positivism–procrypticism this author construes practices of disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> not
 constrained to existence-potency³⁹~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 ¹⁸deprocrypticism–or–preempting—
 disjointedness-as-of-⁸³reference-of-thought ⁴⁵foregrounding__entailment-(postconverging–
 narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁵⁷’;-as-operative-
 notional~deprocrypticism)
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation. In other words, the uninstitutionalised-threshold¹⁰² of all registry-
 worldviews/dimensions as of their shiftiness-of-the-Self⁹¹ are the aporeticism
 overcoming/unovercoming 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-sublimating²⁵ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) of the registry-worldview/dimension⁵⁶ meaningfulness-and-teleology⁹⁹ beyond just its mechanical reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-sublimating²⁵ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) renders possible as prospective ontological-veracity is only then epistemic-ricochettingly/transepistemically salvageable as to existence-potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications as of <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷. That is, between reasoning-as-reasoning-from-results/afterthought and reasoning-as-reasoning-through/messianic-reasoning is ‘aporeticism overcoming/unovercoming underdetermined madness’ that renders a pretence of

hanging unto prior reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation more like ‘a pretence of already grasping the complete
 implications of ecstatic-existence while ignoring/not-referencing/registering/decisioning the
 epistemic-ricochetting/transepistemicity implications of prospective relative-ontological-
 completeness⁸⁷’ and rather speaks in effect of a nihilistic ~~amplifying/formative~~⁸ wooden-
 language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>);~~ and this temporal nihilism at uninstitutionalised-
 threshold¹⁰² has ever always been associated with a corresponding intemporal asceticism⁴ for
 opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ (not partaking as of transversality-~~for-
 sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹~~ 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 emancipating 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-

sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation), however its recurrent re-originary-as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²¹ -‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰ 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 ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ construed as ‘its-
 given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-
 surpassing—existentialism-form-factor,—in-overcoming-‘notionally—collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency³⁹~sublimating—nascence,—disclosed-from-prospective-epistemic-digression to
 supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>))’, and likewise between base-institutionalisation and
¹⁰³universalisation, 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-
 sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness⁸ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) element of ⁵⁶meaningfulness-and-teleology⁹⁹ instigating the
 successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity-and-
 sublimity', as the very renewing of reproducibility—mathesis/motif/throwness-disposition,—
 as-reproducibility-of-aestheticisation seems to induce a 'deferment of human instinctual
 responsibility' as to temporally imply 'human ontological-performance⁷²-<including-virtue-as-
 ontology> strategies are valid by their mechanical/mere-form alignment to any such
 reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation'
 inducing human naïve untransvaluated-temporal-intemporality⁵² as of the shiftiness-of-the-
 Self⁹¹ of the corresponding registry-worldview/dimension wherein the eliciting of a mutual
 sense of temporality⁹⁸/shortness within such a framework as of <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 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-threshold¹⁰² and the same does
 applies in our own respect from a prospective perspective). In this regards the prospective
 notional~deprocrypticism registry-worldview/dimension, as of its notional~deprocrypticism
 reflexivity of this human limited-mentation-capacity instigating 'aporeticism
 overcoming/unovercoming 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 ⁴⁵foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-
 'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'-in-

reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism) supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for- conceptualisation’, it is not receptive to a human dephasing shiftiness-of-the-Self⁹¹ as of ‘deferment of human instinctual responsibility’ that dehistorialises humankind into Being/Existential homelessness as a vague temporal-to-intemporal nihilism wherein we wrongly deify our ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative~epistemicity>totalising~self-referencing- syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective- ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of human recurrent destructuring-threshold-<uninstitutionalised-threshold¹⁰²/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-³³reference-of-thought (in successive relative-ontological- completeness⁸⁷ as of increasing notional~deprocrypticism or increasing <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought)

but it is prospective notional~deprocrpticism ontological-faith-notional~or-ontological-fideism dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) specific originariness-parrhesia,–as–spontaneity-of-aestheticisation that converges with its reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self⁹¹ undermining ‘deferment of human instinctual responsibility’ in perpetuating the human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity narrative; and so construed as implying that notional~deprocrpticism 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-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism² <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity⁶⁷ successiveness of registry-worldviews/dimensions involving underlying successive construction-of-the-Self enabling successive human knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-disentailment by} postconverging-entailment> 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-impediments¹⁰⁵ at destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology> as inherently defined de-mentatively/structurally/paradigmatically by ‘the <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶ nonpresencing,-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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’-⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹ /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–psychologism⁸⁹ induced/spawned/hatched/emerged difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-⟨as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>¹²-as-veridical-epistemicity-relativism-determinism³² as instigating both human constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and human destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality⟩~of-ontological-

performance⁷²-<including-virtue-as-ontology> across the <cumulating/recomposing-
 attendant-ontological-contiguity >-successive registry-worldviews/dimensions; thus eliciting
 the construal of aetiologisation/ontological-escalation as of a reflection of human-subpotency as
 to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-
 <imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-
 specifically-relevant-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-
 impediments¹⁰⁵ at destructuring-threshold-<uninstitutionalised-threshold¹⁰²/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-
 impediments¹⁰⁵ at destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>
 overrides/supersedes the naïve/ontologically-flawed traditional orientation as of ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴/identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-
 dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁵presencing—
 absolutising-identitive-constitutedness¹⁴>³⁹-as-flawed-epistemicity-relativism-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-incompleteness³⁸/relative-ontological-completeness³⁷’-
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹/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-ing-psychologism⁸⁹ that then reflects the manifestation of human virtue at constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and human vices-and-impediments¹⁰⁵ at destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology>’. The bigger point here is that it is at the the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-conceptualisation of ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought as ‘point of <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, that one can reflect upon the ‘notional~procrypticism/notional~disjointedness as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-⟨as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁷²-as-veridical-epistemicity-relativism-determinism²²’ of our procrypticism-positivism ⁵⁶meaningfulness-and-teleology⁹⁹ in order to construe its induced virtue at constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and vices-and-impediments¹⁰⁵ at destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology> as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development. We can thus appreciate that just as a ⁷⁰presencing—absolutising-

identitive-constitutedness¹⁴/identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-
 in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-
 identitive-constitutedness¹⁴>³⁹ -as-flawed-epistemicity-relativism-determinism⁴⁹ assessment of
 the virtue and vices-and-impediments¹⁰⁵ of individuals in any of the preceding registry-
 worldviews/dimensions will find them relatively wanting/deficient with regards to our
 positivism, this ‘is not decisively/critically the case on the basis that we are inherently better
 individuals than any of the prior registry-worldviews/dimensions individuals’ but rather a
 question of us being at the vantage backend of the institutional-cumulation/institutional-
 recomposure-<as-to-⁴⁶ historicity/ontological-eventfulness /ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>> in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness /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—psychologism⁸⁹ of limited-
 mentation-capacity-deepening⁵³, pointing out that what is decisive/critical for inducing human
 virtue over vices-and-impediments¹⁰⁵ rather lies with the assessment of any such registry-
 worldview/dimension prospective ‘point of <amplifying/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-
⁶¹ nonpresencing,—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/measuringinstrument ~for-
 conceptualisation as it reflects upon the preceding registry-worldview/dimension
 ‘notional~procrypticism/notional~disjointedness as of difference-conflatedness¹³-as-to-
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶ nonpresencing>⁹² -as-veridical-epistemicity-relativism-determinism²²’ in order to
 construe/assess/supersede by its induced virtue at the prospective constructiveness-of-
 ontological-performance⁷²-<including-virtue-as-ontology> over vices-and-impediments¹⁰⁵ at
 the destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-
 decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology> as of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
 function-development and living-development-as-to-personality-development. 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 postlogism⁷⁷-as-psychopathy-as-of-‘attendant-intradimensional’-
 preconverging/dementing²⁰—apriorising-psychologism-<‘<decontextualising/de-
 existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-
 disontologising’,-as-so-undermining-the-‘attendant-intradimensional—ontologising’-<as-to-
 attendant-intradimensional—apriorising/axiomatising/referencing—imbued-
 <contextualising/existentialising—attendant-ontological-contiguity⁶⁷>-educing—self-
 referencing-syncretising—forward-facing~postconverging/dialectical-thinking¹—apriorising-
 psychologism>} manifestation of any given registry-worldview/dimension is just a difference-
 in-kind/difference-in-aposteriorising-or-logicising²³ on the basis of the same
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ construed as of

the ‘underlying apriorising/axiomatising/referencing–psychologism/mental-schema’ of the given registry-worldview’s/dimension’s ⁸³reference-of-thought-⁸⁴devolving ⁵⁶meaningfulness-and-teleology⁹⁹. Thus a registry-worldview’s/dimension’s postlogism⁷⁷-as-psychotherapy-as-of-‘attendant-intradimensional’-preconverging/dementing³⁰–apriorising-psychologism–

{‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking²¹–apriorising-psychologism>} manifestation is rather as of an ‘inordinarily/unexpectedly/anormally <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for living-development–as-to-personality-development’ that contrasts with the registry-worldview’s/dimension’s ‘ordinary/expected/assumed-normal attendant-intradimensional–ontologising-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷> higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for living-development–as-to-personality-development’ considered as prelogism⁷⁸-(as-of-the-‘intradimensional’-postconverging/dialectical-thinking²¹–apriorising-psychologism,-of-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>-educing—self-referencing-syncretising–forward-

facing~postconverging/dialectical-thinking²¹–apriorising-psychologism>} manifestation; so-reflecting ‘a difference-in-kind/difference-in-aposteriorising-or-logicising²³ with regards to the difference between postlogism⁷⁷ <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising and prelogism⁷⁸ attendant-intradimensional–ontologising-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷> as respectively decontextualising/de-existentialising and contextualising/existentialising on the basis of the very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of the given registry-worldview/dimension’. The implication here is that ‘postlogism⁷⁷-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing²⁰–apriorising-psychologism-

{‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>-educing—self-referencing-syncretising–forward-

facing~postconverging/dialectical-thinking²¹–apriorising-psychologism>}’ disposition rather ‘manifests as ontologically-flawed inordinary/unexpected/anormal catching-up-by-decontextualising/de-existentialising–extrinsic-attribution for social-functioning-and-accordance’ in contrast to ontologically-veridical prelogism⁷⁸-(as-of-the-‘intradimensional’-

postconverging/dialectical-thinking²¹–apriorising-psychologism,-of-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>-educing—self-referencing-syncretising–forward-

facing~postconverging/dialectical-thinking²¹–apriorising-psychologism>} disposition ‘manifest

ontologically-veridical ordinary/expected/assumed-normal contextualising/existentialising–
 intrinsic-attribution for social-functioning-and-accordance’. Postlogism⁷⁷-as-psychopathy-as-
 of-‘attendant-intradimensional’-preconverging/dementing²⁰-apriorising-psychologism-
 {‘<decontextualising/de-existentialising~of-attendant-intradimensional–
 apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-
 ‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–
 apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>-educing—self-referencing-syncretising–forward-
 facing~postconverging/dialectical-thinking²¹–apriorising-psychologism>} manifestation is as
 from ‘childhood postlogism⁷⁷/psychopathy overt manifestation of <decontextualising/de-
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
 disontologising’ to ‘adulthood postlogism⁷⁷/psychopathy covert manifestation of
 <decontextualising/de-existentialising~of-attendant-intradimensional–
 apriorising/axiomatising/referencing>-induced-disontologising’. This insight reflects a contrast
 as of difference-in-kind/difference-in-aposteriorising-or-logicising²³ implied between
 ‘postlogism⁷⁷-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing²⁰-
 apriorising-psychologism-({‘<decontextualising/de-existentialising~of-attendant-
 intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-
 undermining-the-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–
 apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>-educing—self-referencing-syncretising–forward-
 facing~postconverging/dialectical-thinking²¹–apriorising-psychologism>} disposition’ and
 ‘prelogism⁷⁸-{as-of-the-‘intradimensional’-postconverging/dialectical-thinking²¹–apriorising-
 psychologism,-of-‘attendant-intradimensional–ontologising’-<as-to-attendant-
 intradimensional–apriorising/axiomatising/referencing–imbued-

<contextualising/existentialising–attendant–ontological–contiguity⁶⁷>–educing—self-
 referencing–syncretising—forward-facing~postconverging/dialectical-thinking²¹–apriorising-
 psychologism>) disposition’ within a given registry-worldview/dimension⁸³ reference-of-
 thought-⁸⁴ devolving⁵⁶ meaningfulness-and-teleology⁹⁹; as respectively decontextualising and
 contextualising on the basis of the very same
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of the given
 registry-worldview/dimension. When it comes to the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ differences
 between two registry-worldviews/dimensions (as of relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷—
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹ /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>)), it is the case that the same registry-worldview/dimension and
 priorly considered as being of relative-ontological-completeness⁸⁷ (and as supposedly of
 prelogism⁷⁸–<as-of-the-‘intradimensional’-postconverging/dialectical-thinking²¹–apriorising-
 psychologism,-of-‘attendant-intradimensional–ontologising’-<as-to-attendant-
 intradimensional–apriorising/axiomatising/referencing–imbued-
 <contextualising/existentialising–attendant–ontological–contiguity⁶⁷>–educing—self-
 referencing–syncretising—forward-facing~postconverging/dialectical-thinking²¹–apriorising-
 psychologism>) manifestation as of apriorising/axiomatising/referencing- {of-attendant–
 ontological–contiguity ~educed–existentialising/contextualising/textualising–contiguity }—
 conflatedness¹³ in {preconverging–disentailment by} postconverging–entailment and so-
 reflecting its ‘ordinary/expected/assumed-normal attendant-intradimensional–ontologising-<as-
 to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-

<contextualising/existentialising–attendant-ontological-contiguity⁶⁷> higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for living-development-as-to-personality-development') is now rather turning out (when construed rather as from the relative-ontological-completeness⁸⁷ ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of the prospective registry-worldview/dimension) to be veridically of 'relative-ontological-incompleteness⁸⁸ or prior-registry-worldview/dimension manifest preconverging/dementing²⁰–apriorising-psychologism-<'<decontextualising/de-existentialising~of-prospective-apriorising/axiomatising/referencing>-inducing-prospective-disontologising'-as-so-undermining-the-'attendant-prospective-registry-worldview/dimension–ontologising'-<as-to-attendant-prospective–apriorising/axiomatising/referencing-'more-profoundly-sublimating-over-desublimating'-imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking²¹–apriorising-psychologism>)' (so-reflected as to its overall <amplituding/formativ⁸> wooden-language-<imbued—temporal–mere-form/virtualities/dereification/akrasiatric-drag/denatured/preconverging-or-dementing²⁰–narratives—of-the-⁸ reference-of-thought–categorical-imperatives/axioms/registry-teleology⁹¹>); and so just as its postlogism⁷⁷-as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing²⁰–apriorising-psychologism-<'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising',-as-so-undermining-the-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking²¹–apriorising-psychologism>)} behaviourally

prompted <decontextualising/de-existentialising~of-attendant-intradimensional-
apriorising/axiomatising/referencing>-induced-disontologising (but with the contrast that the
relative-ontological-incompleteness⁸⁸ or prior-registry-worldview/dimension manifest
‘<decontextualising/de-existentialising~of-prospective-apriorising/axiomatising/referencing>-
inducing-prospective-disontologising’ is rather so-prompted on the basis of the prospective
registry-worldview/dimension change of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as to its inherent
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> implications of
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity). This explains why
the prospective registry-worldview/dimension is rather a difference-in-nature/difference-in-
apriorising-or-axiomatising-or-referencing²⁴ as of its
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-
conceptualisation from the prior registry-worldview’s/dimension’s given
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-
conceptualisation, and equally explaining why a postlogism⁷⁷-as-psychoopathy-as-of-‘attendant-
intradimensional’-preconverging/dementing²⁰-apriorising-psychologism-
{<decontextualising/de-existentialising~of-attendant-intradimensional-
apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-
‘attendant-intradimensional-ontologising’-<as-to-attendant-intradimensional-
apriorising/axiomatising/referencing-imbued-<contextualising/existentialising-attendant-
ontological-contiguity⁶⁷>-educing—self-referencing-syncretising-forward-
facing~postconverging/dialectical-thinking²¹-apriorising-psychologism>} manifestation on the
basis of a prior relative-ontological-incompleteness⁸⁸ registry-worldview/dimension doesn’t-

work/is-inoperant with respect to a prospective relative-ontological-completeness⁸⁷ registry-worldview/dimension (say for instance a postlogism⁷⁷-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing²⁰-apriorising-psychologism-
 {‘<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-
 ‘attendant-intradimensional-ontologising’-<as-to-attendant-intradimensional-
 apriorising/axiomatising/referencing-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>-educing—self-referencing-syncretising-forward-
 facing~postconverging/dialectical-thinking²¹-apriorising-psychologism>} manifestation on the
 basis of non-positivism/medievalism superstition/positivistically-unenlightened-insight
 wouldn’t be effective with respect to a positivism/rational-empiricism registry-worldview’s/dimension’s supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-
 of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³-for-
 conceptualisation due to the difference-in-nature/difference-in-apriorising-or-axiomatising-or-
 referencing²⁴ between the two registry-worldviews/dimensions (as to the fact that the
 prospective positivism/rational-empiricism registry-worldview/dimension isn’t
 responsive/receptive to non-positivising
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³-for-
 conceptualisation whether of ‘non-positivising prelogism⁷⁸-as-of-conviction,-in-profound-
 supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at>’ or ‘non-positivising postlogism⁷⁷-as-of-¹¹compulsing-
 nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising~of-attendant-
 intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-

‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>’). Contrastively, postlogism⁷⁷-as-
 psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing²⁰–apriorising-
 psychologism-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–
 apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-
 ‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–
 apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>-educing—self-referencing-syncretising–forward-
 facing~postconverging/dialectical-thinking²¹–apriorising-psychologism>⟩ manifestation going
 by its ‘inordinarily/unexpectedly/anormally <decontextualising/de-existentialising~of-
 attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising
 lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-
 for-relative-ontological-completeness³⁷-by-reification/contemplative-distension²⁷ for living-
 development–as-to-personality-development’ (and so as from ‘childhood
 postlogism⁷⁷/psychopathy overt manifestation of <decontextualising/de-existentialising~of-
 attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’ to
 ‘adulthood postlogism⁷⁷/psychopathy covert manifestation of <decontextualising/de-
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
 disontologising’) when effective/successful elicits in others corresponding manifestations as of
 difference-in-kind/difference-in-aposteriorising-or-logicising²³ (on the basis of the
 <decontextualising/de-existentialising~of-attendant-intradimensional–
 apriorising/axiomatising/referencing>-induced-disontologising of the very same registry-
 worldview’s/dimension’s

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for
 aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
⁵⁶meaningfulness-and-teleology⁹⁹) eliciting adhoc conjugated-postlogism⁷⁷ social dynamics as
 of conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-
 exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-
 aggregation/conjugated-temporal-enculturation-or-temporal-endemisation. Likewise, the same
 registry-worldview/dimension construed rather as of its ‘relative-ontological-incompleteness⁸⁸
 or prior-registry-worldview/dimension manifest preconverging/dementing²⁰-apriorising-
 psychologism-(<decontextualising/de-existentialising~of-prospective-
 apriorising/axiomatising/referencing>-inducing-prospective-disontologising’-as-so-
 undermining-the-‘attendant-prospective-registry-worldview/dimension-ontologising’-<as-to-
 attendant-prospective-apriorising/axiomatising/referencing-‘more-profoundly-sublimating-
 over-desublimating’-imbued-<contextualising/existentialising-attendant-ontological-
 contiguity⁶⁷>-educing—self-referencing-syncretising-forward-
 facing~postconverging/dialectical-thinking²¹-apriorising-psychologism>’ implied
 ‘inordinary/unexpected/anormal catching-up-by-decontextualising/de-existentialising-extrinsic-
 attribution for social-functioning-and-accordance’ (as so-reflected as from the
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-
 conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-
 integrative social ⁵⁶meaningfulness-and-teleology⁹⁹ of the prospective registry-
 worldview/dimension) speaks of the de-mentative/structural/paradigmatic manifestation of its
 given corresponding notional~procrypticism/notional~disjointedness/notional~disjointedness-
 as-of-⁸³reference-of-thought ‘as to its threshold of failing to reflect attendant-ontological-
 contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ (as so-underlied

with its ~~<amplifying/formative>~~⁸ wooden-language-~~(imbued—temporal—mere-~~
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing~~²⁰—
~~narratives—of-the-~~⁸³ ~~reference-of-thought—~~⁸ ~~categorical-imperatives/axioms/registry-teleology~~⁹⁹)
and associated dominance/~~vested-interest-subontologising-skewed-influence-as-to-social-~~
~~vestedness/normativity~~-~~<discretely-implied-functionalism>~~ and
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation) in reflecting the ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸ (so-referenced in ratiocontiguity/ratiocination-as-referentialism—
implicated_attendant—ontological-contiguity⁶⁷~educated—
existentialising/contextualising/textualising-contiguity⁴⁰ as from ¹⁸deprocrpticism—or-
preempting—disjointedness-as-of-⁸³ reference-of-thought
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~~ —for-
~~conceptualisation~~): whether such a corresponding
notional~procrpticism/notional~disjointedness, starting as from the basis of ‘fundamental
animality failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷’ is recurrent-utter-uninstitutionalisation’s trepidatious-
self-consciousness specific notional~procrpticism/notional~disjointedness of ‘failing
prospective rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
given dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷’ so-construed from base-institutionalisation perspective;
base-institutionalisation—ununiversalisation’s warped—self-consciousness specific
notional~procrpticism/notional~disjointedness of ‘failing prospective ¹⁰³universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism given
dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-

reification/contemplative-distension²⁷ so-construed from ¹⁰³universalisation perspective;
 universalisation–non-positivism/medievalism’s preclusive–self-consciousness specific
 notional~procrypticism/notional~disjointedness of ‘failing prospective positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism given dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ so-construed
 from positivism/rational-empiricism perspective; or prospectively ⁸⁰positivism–procrypticism
 occlusive–self-consciousness specific notional~procrypticism/notional~disjointedness of
 ‘failing prospective preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-
 ‘³²<amplifying/formative–epistemicity>growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism given dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
 so-construed from ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-
 thought protensive–self-consciousness perspective. And this in underlining the epistemic-
 ricochetting/transepistemicity ⁴⁵foregrounding__entailment-(postconverging–narrowing-
 down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁰’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-
 notional~deprocrypticism) ⁵⁶meaningfulness-and-teleology⁹⁹ as of human limited-mentation-
 capacity-deepening⁵³, and so-construed as the given prior registry-worldview’s/dimension’s
 susceptibility to its corresponding ‘postlogism⁷⁷-as-psychopathy-as-of-‘attendant-
 intradimensional’-preconverging/dementing²⁰–apriorising-psychologism-
 <‘<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-

‘attendant-intradimensional-ontologising’-<as-to-attendant-intradimensional-
 apriorising/axiomatising/referencing-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>-educing—self-referencing-syncretising-forward-
 facing~postconverging/dialectical-thinking²¹-apriorising-psychologism>} manifestation; as so-
 respectively susceptible to any such ‘postlogism⁷⁷-as-psychopathy-as-of-‘attendant-
 intradimensional’-preconverging/dementing²⁰-apriorising-psychologism-
 {‘<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-
 ‘attendant-intradimensional-ontologising’-<as-to-attendant-intradimensional-
 apriorising/axiomatising/referencing-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>-educing—self-referencing-syncretising-forward-
 facing~postconverging/dialectical-thinking²¹-apriorising-psychologism>} manifestation upon
 ‘the given registry-worldview/dimension mere defining basis/rules (of ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in want for prospective intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation) which are so-prospectively
 failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷’. Thusly, reflected as of: ‘non-rules—
 apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition-or-failing-prospective-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism’ with recurrent-utter-uninstitutionalisation;
 ‘failing-prospective-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism’ with base-institutionalisation-
 ununiversalisation, ‘failing-prospective-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism’ with ¹⁰³universalisation-non-positivism/medievalism, ‘failing-prospective-

preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ with positivism–procrypticism, and prospectively ‘preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ with deprocrypticism. Wherein at the destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality⟩-of-ontological-performance⁷²-⟨including-virtue-as-ontology⟩, the given registry-worldview’s/dimension’s ⁸³reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation is rather related to as of <amplituding/formative>⁸ wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³reference-of-thought–categorical-imperatives/axioms/registry-teleology¹⁹⟩ (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/measuringinstrument –for–conceptualisation as renewed ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure induced difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴). What is central

and critical in this contrastive construal of difference-in-kind/difference-in-aposteriorising-or-logicising²³ and difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴ so-reflected in the implications of ‘inordinarily/unexpectedly/anormally <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for living-development–as-to-personality-development’ associated with postlogism⁷⁷-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing²⁰–apriorising-psychologism-(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking²¹–apriorising-psychologism>) and ‘ordinary/expected/assumed-normal attendant-intradimensional–ontologising-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷> higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for living-development–as-to-personality-development’ associated with prelogism⁷⁸-(<as-of-the-‘intradimensional’-postconverging/dialectical-thinking²¹–apriorising-psychologism,-of-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking²¹–apriorising-psychologism>) (as so-construed

from within the very same registry-worldview/dimension
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~for-
 conceptualisation perspective), is the fact that ‘all that humankind has got for conceptualising
 ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-
 construal’, is effectively our human limited-mentation-capacity of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by which we
 then assume/adopt a ⁷⁹presencing—absolutising-identitive-constitutedness⁴ disposition for
 aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹.
 But by so doing wrongly implicating as to in-effect absolution-<as-to-
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—constitutedness⁴ in-preconverging-
 entailment> that humankind has ever always been as of the given prelogism⁷⁸ -<as-of-the-
 ‘intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism,-of-
 ‘attendant-intradimensional-ontologising’-<as-to-attendant-intradimensional-
 apriorising/axiomatising/referencing—imbued-<contextualising/existentialising—attendant-
 ontological-contiguity⁶⁷>-educing—self-referencing-syncretising—forward-
 facing~postconverging/dialectical-thinking²¹—apriorising-psychologism>} disposition without
 drawing the implications arising as to ‘relative-ontological-incompleteness⁸⁸ or prior-registry-
 worldview/dimension manifest preconverging/dementing²⁰—apriorising-psychologism-
 (<<decontextualising/de-existentialising~of-prospective-apriorising/axiomatising/referencing>-
 inducing-prospective-disontologising’-as-so-undermining-the-‘attendant-prospective-registry-
 worldview/dimension-ontologising’-<as-to-attendant-prospective-
 apriorising/axiomatising/referencing-‘more-profoundly-sublimating-over-desublimating’-

imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>-educing—self-
 referencing-syncretising—forward-facing~postconverging/dialectical-thinking²¹—apriorising-
 psychologism>’ in factoring in <amplituding/formative-epistemicity>causality⁹~as-to-
 projective-totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ as of relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹/formative—supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence>)); and so in the sense that the
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹—for-
 conceptualisation of recurrent-utter-uninstitutionalisation, base-institutionalisation-
 ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism and our positivism-
 procrypticism respectively reflexive of their relative-ontological-incompleteness⁸⁸ prelogism⁷⁸-
 <as-of-the-‘intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism,-
 of-‘attendant-intradimensional—ontologising’-<as-to-attendant-intradimensional-
 apriorising/axiomatising/referencing—imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>-educing—self-referencing-syncretising—forward-
 facing~postconverging/dialectical-thinking²¹—apriorising-psychologism>} disposition as of their
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, do not factor in respectively the
 transcendental/⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>
 prospective base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and
 deprocrypticism in relative-ontological-completeness⁸⁷ prelogism⁷⁸-<as-of-the-
 ‘intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism,-of-
 ‘attendant-intradimensional—ontologising’-<as-to-attendant-intradimensional-

apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>-educing—self-referencing-syncretising–forward-
 facing~postconverging/dialectical-thinking²¹–apriorising-psychologism> disposition as
 implying respectively that the prior recurrent-utter-uninstitutionalisation, ununiversalisation,
 non-positivism/medievalism and procrpticism are then effectively of ‘relative-ontological-
 incompleteness⁸⁸ or prior–registry-worldview/dimension manifest preconverging/dementing²⁰–
 apriorising-psychologism-(‘<decontextualising/de-existentialising~of-prospective-
 apriorising/axiomatising/referencing>-inducing-prospective-disontologising’-as-so-
 undermining-the-‘attendant-prospective-registry-worldview/dimension–ontologising’-<as-to-
 attendant-prospective–apriorising/axiomatising/referencing-‘more-profoundly-sublimating-
 over-desublimating’–imbued-<contextualising/existentialising–attendant-ontological-
 contiguity⁶⁷>-educing—self-referencing-syncretising–forward-
 facing~postconverging/dialectical-thinking²¹–apriorising-psychologism>’. The point here is
 that ‘ecstatic-existence doesn’t have any inherent/supposed limit of manifestation tied-
 down/bogged-down to human limited-mentation-capacity as of its relative-ontological-
 incompleteness⁸⁸ with respect to the possibilities of ⁶¹nonpresencing-<perspective–ontological-
 normalcy/postconvergence> epistemic-projection’ (so-successively unlimited by recurrent-
 utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰³universalisation–
 non-positivism/medievalism and our positivism–procrpticism), such that the implied
 difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² 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 <amplituding/formative-epistemicity> totalising~purview-of-
 construal', so-implied from the prospective registry-worldview/dimension transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity constructiveness-of-ontological-
 performance⁷²-<including-virtue-as-ontology> exposes the prior registry-
 worldview's/dimension's destructuring-threshold-<uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-performance⁷²-
 <including-virtue-as-ontology> veridically as being of 'relative-ontological-incompleteness⁸⁸ or
 prior-registry-worldview/dimension manifest preconverging/dementing²⁰-apriorising-
 psychologism-<'<decontextualising/de-existentialising~of-prospective-
 apriorising/axiomatising/referencing>-inducing-prospective-disontologising'-as-so-
 undermining-the-'attendant-prospective-registry-worldview/dimension-ontologising'-<as-to-
 attendant-prospective-apriorising/axiomatising/referencing-'more-profoundly-sublimating-
 over-desublimating'-imbued-<contextualising/existentialising-attendant-ontological-
 contiguity⁶⁷>-educing—self-referencing-syncretising-forward-
 facing~postconverging/dialectical-thinking²¹-apriorising-psychologism>)' in 'manifest
 ontologically-flawed inordinary/unexpected/anormal catching-up-by-decontextualising/de-
 existentialising-extrinsic-attribution for social-functioning-and-accordance' (as so-underlied
 with <amplituding/formative> wooden-language-<imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰-
 narratives—of-the-⁸³ reference-of-thought- categorical-imperatives/axioms/registry-teleology¹⁹>
 and associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implied-functionalism> and
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation) as so-reflected as from the
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-
 integrative social ⁵⁶meaningfulness-and-teleology⁹⁹ of the prospective registry-
 worldview/dimension; and thus so-construed as difference-in-nature/difference-in-apriorising-
 or-axiomatising-or-referencing²⁴ of respectively prior and prospective registry-
 worldviews/dimensions. Hence, ‘all the human home that exists’ is as of the full implications of
 the perpetuation in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-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-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and
 secondnature institutionalisation dispositions with respect to the fact that the human
 <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>
 disposition of all registry-worldviews/dimensions is very much capable of countenancing
 however fragile prospective ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷ -<sublimating~referencing/registering/decisioning, –as-self-becoming/self-
 conflatedness /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–psychologism⁸⁹; that is, until
 when that fragility is exploited by temporal sophistic/pedantic dispositions in wrongly and

cynically implying the equivalence of prospective intemporal-projection and prior temporal-projection as to when Ancient-sophists elicit the contemplation of Socratic-philosophers intemporal ¹⁰³universalising-idealisation narrative in terms of their epochal <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> non-universalising narrative, as to when medieval-scholasticism fail to engage prospective budding-positivism/rational-empiricism ⁵⁶meaningfulness-and-teleology⁹⁹ and harkening rather to its dogmatic notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness }, and as to when modern-day notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness } seems to be blinded to the implication of ‘prospective event³⁸/aporeticism overcoming/unovercoming thinking implied ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought’ and take the route of eliciting disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷> unconstrained to existential-reality as of <amplituding/formative—epistemicity>causality’~as-to-projective-totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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/measuringinstrument —for—
conceptualisation; 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 ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 specificness. In this regards, the social-setup in its furtherance of human
 aestheticisation towards human ontologising of ⁵⁶meaningfulness-and-teleology⁹⁹ is ever
 always drawn between ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ finitism of
 aestheticisation’ rather in **apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—**
 constitutedness¹⁴-in-preconverging-entailment as of its reproducibility—
 mathesis/motif/throwness-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
**apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-
 disentanglement by}—postconverging-entailment** as of instigative originariness-parrhesia,—as–
 spontaneity-of-aestheticisation; explaining the de-mentative/structural/paradigmatic nature of
 human **Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
 development-as-infrastructure-of– meaningfulness-and-teleology , institutional-development–
 as-to-social-function-development and living-development–as-to-personality-development** as to
 the respective possibility bound by either a non-transcendental

<amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>) and a
 transcendental opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ with regards to
⁸³reference-of-thought-level
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for-
 conceptualisation. 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-
 thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰ to any given social-setup by the mere
 token that it more critically construes of ontologisation/ontological-veracity/aestheticisation-
 towards-ontology as being within the framework of its value-construct ‘⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ 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-potency³⁹~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-incompleteness⁸⁸—
 enframed-conceptualisation of ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ finitism
 of aestheticisation’ but rather as ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—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-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness³⁷ 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 '79presencing—absolutising-identitive-constitutedness¹⁴ finitism of aestheticisation' implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity is that however a seemingly ¹⁰³universal disposition for ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a disposition is not open-ended as reflected at any destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-

<including-virtue-as-ontology> as of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, in the sense that the human investment as of '79presencing—absolutising-identitive-constitutedness¹⁴ finitism of aestheticisation' in prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation implies that it can be rather inclined to reject/ignore prospective 'human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint

⁶¹nonpresencing-<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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~blurring/undermining-of-prospective-totalising-entailing,- as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸)). In this regards, the value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness⁸⁷ human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-rede-mentating/restructuring/reparadigmimg—psychologism-<as-from-perspective—ontological-normalcy/postconvergence> of a social-setup epistemic-ricochetting/transepistemicity hierarchisation-of-values (rather in ~~amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴) is what provides the prospect for deflating/undermining its given vices-and-impediments¹⁰⁵ as from prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. The fact that all registry-worldviews/dimensions are sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating-nascence> as of their ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ finitism of aestheticisation' with respect to prospective 'human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' (so-reflected in the transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ¹⁰³universalising-idealisation rather as from re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-~~imbued-postconverging/dialectical-thinking²~~ - 'projective-insights'/'epistemic-projection-in-conflatedness¹³'-of-notional~deprocrypticism-prospective-sublimation)⁷⁰ 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-unframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹ - 'projective-insights'/'epistemic-projection-in-conflatedness¹³'-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ budding-positivists over medieval-scholasticism notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplifying/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸ ⟩ notwithstanding its medieval institutional hegemony, likewise modern-day disjointedness-as-of-⁸³reference-of-thought notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplifying/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸ ⟩ involving institutional-being-and-craft speaks of our uninstitutionalised-threshold¹⁰² requiring prospective notional~deprocrypticism transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology as of 'apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment of originariness-parrhesia,—as-spontaneity-of-aestheticisation and reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation in organic coherence, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-⟨imbued-and-⟨hermeneutically/reprojectively/supererogatingly/zeroingly⟩educing- 'herein-specifically-relevant-human-subpotency'-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation) knowledge-reification-gesturing-⟨in-prospective-psychologismic~apriorising/axiomatising/referencing-

{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness³ -in-{preconverging-disentailment-by} postconverging-
 entailment> maximalising) points out that all registry-worldviews/dimensions tend to assume a
 sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-
 reflexivity-of-the-full-potency-of-existence's~sublimating-nascence> equilibrium at their
 prospective destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality>-of-ontological-performance⁷²-<including-virtue-as-ontology>
 with regards to their given reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation; with the underpinning-suprasocial-construct,
 <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>} and
 sophistry in their '79presencing—absolutising-identitive-constitutedness¹⁴ 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/constraint⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities'. The
 prospective⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> reflection
 of <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-
 of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶¹ of relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness³⁷ |
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹ /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-reification—gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging disentanglement by} postconverging entailment> and sophistry as the latter is facilitated by underlying social <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>’ 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 <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁹¹ nonpresencing, -for-explicating-ontological-contiguity⁹ in reflection of the-transcendental-signifier as existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) parrhesiastic seeding-promise of prospective knowledge-reification—gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ -in {preconverging-disentailment-by} -postconverging-entailment>

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-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ -in {preconverging-disentailment-by} -postconverging-entailment>

reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’ as of reasoning-from-results/afterthought induced destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-

<including-virtue-as-ontology>. This de-mentatively/structurally/paradigmatically defined existential framework of knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ -in {preconverging-disentailment-by} -postconverging-entailment>

of any given registry-worldview/dimension is known as its ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ and is intimately associated with its given shiftiness-of-the-Self⁹¹. The ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ speaks of ‘a-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-

ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-
 surpassing—existentialism-form-factor,~~in-overcoming-‘notionally-collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency~~¹⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to
 supersede human temporality⁹⁸/shortness <amplituding/formativ>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>))’ that then allows for the corresponding
 ‘reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation
⁸³reference-of-thought-level
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-
 conceptualisation for ⁵⁶meaningfulness-and-teleology⁹⁹
 aposteriorising/logicising/deriving/intelligising/measuring’. This is fundamentally what
 explains why the state of recurrent-utter-uninstitutionalisation cannot all of a sudden start
 reasoning as of base-institutionalisation, and the latter as of ¹⁰³universalisation, the latter as of
 positivism/rational-empiricism and prospectively the latter as of deprocrypticism. The overall
 point here is that it is the ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰ as of parrhesiastic-aestheticisation that ‘invents/creates’
 the prospective registry-worldview’s/dimension’s reproducibility—mathesis/motif/throwness-
 disposition,-as-reproducibility-of-aestheticisation, and carries the ‘intemporal parrhesiastic
 seeding-promise dimensionality-of-sublimating²⁵ -(<amplituding/formativ>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) of the
 registry-worldview/dimension ⁵⁶meaningfulness-and-teleology⁹⁹ beyond just its mechanical

reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 for the possibility of further prospective parrhesiastic instigation as from ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’. But then human
 temporality⁹⁸/shortness loses sight of this ‘parrhesiastic instigative intemporal ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-
 promise of prospective knowledge-reification—gesturing—~~in-~~
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment by}—postconverging-entailment>’ and
 assumes at the given registry-worldview/dimension destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/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-sublimating²⁵-<amplituding/formativ>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) of the
 registry-worldview/dimension⁵⁶meaningfulness-and-teleology⁹⁹ beyond just its
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’
 (that is, as the shiftiness-of-the-Self⁹¹ loses sight of ‘Will/Spirit/Drive parrhesiastic instigative

dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷). 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-threshold¹⁰²/presublimating—desublimating-decisionality)~~~of-ontological-performance⁷²-
<including-virtue-as-ontology> ‘wherein normativities, conventions, practices, etc. as secondnature institutionalised constructs assume absolute determinism that flawfully override any parrhesiastic ~~<amplituding/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-thought of ontological-veracity’, and explains the Sophists—ideal-type-or-individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of ⁵⁶meaningfulness-and-teleology⁹⁹ and the medieval-scholasticism-pedants—ideal-type-or-individuation non-positivising/medievalism dogma on the basis that that social practice is absolutely deterministic of ⁵⁶meaningfulness-and-teleology⁹⁹, as well as modern-day overall notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplituding/formative—epistemicity>~~totalising~in-relative-ontological-completeness⁸)~~ as of institutional-being-and-craft normativities, conventions, practices, etc. in ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of its lack of prospective ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought ⁴⁵foregrounding__entailment-~~(postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism)~~

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for-
 conceptualisation' on the basis that such social practices are absolutely deterministic of
 56 meaningfulness-and-teleology⁹⁹. In other words, adherence to prospective knowledge-
 reification~gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-
 contiguity }~conflatedness³ -in-{preconverging-disentailment by} postconverging-
 entailment> as of human temporality⁹⁸/shortness arises as of the existentially constraining
 untenability of positive-opportunism~of-social-functioning-and-accordance⁷⁵ induced
 reproducibility~mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation
 but doesn't necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of-
 sublimating²⁵ -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation} for prospective knowledge-reification~gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant~ontological-
 contiguity ~educed~existentialising/contextualising/textualising-contiguity }~
 conflatedness³ -in-{preconverging-disentailment by} postconverging-entailment> as of 'a
 weak social mental-reflex that any parrhesiastic <amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought of ontological-veracity
 will put in question prior reproducibility~mathesis/motif/throwness-disposition,-as-
 reproducibility-of-aestheticisation as can be reflected in normativities, conventions, practices,
 etc.', and this is what explains the prevalence of disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁷'> at
 uninstitutionalised-threshold¹⁰² as 'mere-form of reproducibility~mathesis/motif/throwness-
 disposition,-as-reproducibility-of-aestheticisation' temporally takes pride-of-place and so

unconstrained to prospective existence-potency³⁹~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression sublimating-validation/desublimating-invalidation
 implications ‘as of parrhesiastic <amplifying/formative-epistemicity>totalising~renewing-
 realisation/re-perception/re-thought of ontological-veracity’ thus providing the framework for
 ontological-bad-faith/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 ontological-good-faith/authenticity⁶⁹~postconverging~de-
 mentating/structuring/paradigming⁷⁰’ that as of its reasoning-through/messianic-reasoning can
 overcome such a <amplifying/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-
 <as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>⟩, and so
 counterintuitively to any given registry-worldview/dimension notion/sense of transcendence-
 and-sublimity/sublimation/supererogatory~de-mentativity as rather 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 <cumulating/recomposuring—attendant-ontological-contiguity >-
 successive registry-worldviews/dimensions are successive parrhesiastic instigation of renewed
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation.
 Further the ‘renewed ontological-good-faith/authenticity⁶⁹~postconverging~de-
 mentating/structuring/paradigming⁷⁰’ in undermining prior ‘⁸³reference-of-thought-level and
 thus ⁸³reference-of-thought-⁸⁴devolving-level of disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’>’
 implies ‘⁴⁵foregrounding__entailment-⟨postconverging~narrowing-down~sublimation-as-to-

~~‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrpticism}~~ as to existence-potency³⁹~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-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-~~{preconverging-disentailment by} postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>~~ that ‘allows the mortals that we are to average our thoughts’ rather than existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression imposing ontological-veracity as of prospective <amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷. This explains why the ¹⁰³universalising-idealisation of Socratic-philosophers, budding-positivists thought and herein as well suprastructuralism/postmodern-thought are all characterised in their knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-~~{preconverging-disentailment by} postconverging-entailment>~~ not by an articulation along the prior established reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation but rather prospective existence-potency³⁹~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 ⁴⁵foregrounding__entailment-⟨postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrpticism⟩ 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-completeness⁸⁷ the prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation ‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon parrhesiastically as the Socratic-philosophers go out of their way to highlight the intellectual discredit of the sophists, as budding-positivists go out of their way to highlight medieval-scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our positivism—procrpticism reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⟩ as of positivism—procrpticism ‘disjointedness-as-of-⁸³reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of its lack of prospective ¹⁸deprocrpticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought ⁴⁵foregrounding__entailment-⟨postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrpticism⟩

~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~~ ~for-
~~conceptualisation~~; as all that is as of knowledge-reification~gesturing~<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing~~-{of-attendant~ontological-
~~contiguity~~ ~educed~existentialising/contextualising/textualising-contiguity }~
~~conflatedness~~ ³ in {~~preconverging-disentailment~~ by} ~~postconverging-entailment~~> at
uninstitutionalised-threshold¹⁰² is necessarily as of prospective parrhesiastic instigation beyond
the priorly parrhesiastic instigated reproducibility—mathesis/motif/throwness-disposition,—as-
reproducibility-of-aestheticisation. In all these three instances of parrhesiastic instigation for
human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, it is important
to grasp that their validation lies in their ‘parrhesiastic ~~<amplituding/formative-~~
~~epistemicity>~~totalising~renewing-realisation/re-perception/re-thought of ⁸³reference-of-
thought-level reproducibility—mathesis/motif/throwness-disposition,—as~reproducibility-of-
aestheticisation’ construed as from ⁶¹nonpresencing-<perspective~ontological-
normalcy/postconvergence> reflection of ~~<amplituding/formative-epistemicity>~~causality⁹ ~as-
~~to-projective-totalitative~implications-of-prospective-~~⁶¹ nonpresencing,-for-explicating-
~~ontological-contiguity~~⁶⁷ of relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷ -<sublimating~referencing/registering/decisioning,—as-self-becoming/self-
~~conflatedness~~¹ /formative~supererogating-<projective/reprojective—aestheticising-re-motif-
and~re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-
normalcy/postconvergence>} as of ‘existence-potency³⁹~sublimating~nascence,-disclosed-
from-prospective-epistemic-digression induced ⁴⁵foregrounding__entailment-<postconverging-
narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁰’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;~as-operative-
notional~deprocrypticism) at registry-worldview/dimension ⁸³reference-of-thought-level for

devolving ⁵⁶meaningfulness-and-teleology⁹⁹ as validated by ~~<amplifying/formative-~~
~~epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-~~
~~nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ reflecting a
⁴⁵foregrounding__entailment-~~{postconverging-narrowing-down~sublimation-as-to-~~
~~‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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 ~~<cumulating/recomposuring-~~
~~attendant-ontological-contiguity >-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/measuringinstrument –for-~~
~~conceptualisation~~ for ⁵⁶meaningfulness-and-teleology⁹⁹
 aposteriorising/logicising/deriving/intelligising/measuring, and so ‘over human-subpotency
 dialogical-equivalence-~~<as-to-psychologismic~apriorising/axiomatising/referencing- {of-~~
~~attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-~~
~~contiguity }—conflatedness¹³ -in-{preconverging-disentailment by} posteconverging-~~
~~entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>~~ 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 ⁴⁵foregrounding__entailment-
~~{postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-~~
~~eliciting-of-prospective-supererogation⁹⁶’-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-potency³⁹~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-sublimating²⁵—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation) for prospective knowledge-reification-gesturing-<in-
prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness -in {preconverging-disentailment by} postconverging-entailment>, with
respect to human limited-mentation-capacity-deepening⁵³) can only arise as to existence-
potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression implied
prospective relative-ontological-completeness⁸⁷ parrhesiastic instigation implications of
¹⁰³universalising-idealisation as the ⁴⁵foregrounding__entailment-(postconverging-narrowing-
down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁰’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-
notional~deprocrypticism) at ⁸³reference-of-thought-level for devolving ⁵⁶meaningfulness-and-
teleology⁹⁹’, and ‘not contrasting-and-comparison disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> in
human-subpotency dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness -in {preconverging-disentailment by} postconverging-entailment,-in-self-
becoming/self-conflatedness /formative-supererogating> as of non-universalising sophistry
reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation

secondnatured normativities, conventions, practices, etc. as of its lack of prospective Socratic-philosophers ¹⁰³universalising-idealisation ⁴⁵foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ⁹⁰’-in-reflecting-‘immanent-ontological-contiguity ⁶⁷’;-as-operative-notional~deprocrpticism)

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation’; likewise the budding-positivists are not obstinate as all the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity that can-exist-as-of-existence-potency ³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression (as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-sublimating ²⁵-<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) for prospective knowledge-reification—gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness ³ -in- {preconverging-disentailment by}—postconverging-entailment>, with respect to human limited-mentation-capacity-deepening ⁵³) can only arise as to existence-potency ³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-ontological-completeness ³⁷ parrhesiastic instigation implications of ‘positivism/rational-empiricism’ as the ⁴⁵foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ⁹⁰’-in-reflecting-‘immanent-ontological-contiguity ⁶⁷’;-as-operative-

notional~deprocrpticism) at ⁸³reference-of-thought-level for devolving ⁵⁶meaningfulness-and-teleology⁹⁹, and 'not contrasting-and-comparison disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁷> in human-subpotency dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness ³-in {preconverging-disentailment by}—postconverging-entailment,-in-self-becoming/self-conflatedness ¹/formative-supererogating> 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 ⁴⁵foregrounding__entailment-(postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁰?-in-reflecting-'immanent-ontological-contiguity⁶⁷?;-as-operative-notional~deprocrpticism) supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for-conceptualisation'; 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-potency³⁹~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-sublimating²⁵-<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation) for prospective knowledge-reification–gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in- {preconverging disentanglement by}—postconverging entailment>, with
respect to human limited-mentation-capacity-deepening⁵³) can only arise as to existence-
potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implied
prospective relative-ontological-completeness⁸⁷ parrhesiastic instigation implications of
‘¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought’ as the
⁴⁵foregrounding__ entailment- {postconverging–narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism} at
⁸³reference-of-thought-level for devolving ⁵⁶meaningfulness-and-teleology⁹⁹’, and ‘not
contrasting-and-comparison disparateness-of-conceptualisation-<unforegrounding-
disentanglement,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁷’> in human-subpotency
dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness¹³ -in- {preconverging disentanglement by}—postconverging-
entailment,-in-self-becoming/self-conflatedness¹³/formative–supererogating> of positivism–
procrypticism’s disjointedness-as-of-⁸³reference-of-thought reproducibility—
mathesis/motif/throwness-disposition,-as–reproducibility-of-aestheticisation secondnatured
normativities, conventions, practices, etc. as of its lack of prospective ¹⁸deprocrypticism–or–
preempting—disjointedness-as-of-⁸³reference-of-thought ⁴⁵foregrounding__ entailment-
{postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-
as-operative-notional~deprocrypticism}

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for-
conceptualisation'. In furtherance of this prospective epistemic-ricochetting/transepistemicity
indictment, this author laments a covert practice of an intellection that has been critical of
postmodern-thought but in latter years 'reformulates the implications of postmodern ideas' as
original thought even as such practices supposedly passes their institutional thresholds of
admissibility with the caveat though that much of such thought is poorly operant given its ad-
hoc depth of knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment>/process as
of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
'immanent-ontological-contiguity'⁶⁷> implications, and along the same parrhesiastic
prospective epistemic-ricochetting/transepistemicity line this author is very much befuddled of
a perverted exercise to undermine the originality of this work supposedly because of the
theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very much
confident fails as it overlooks the coherence and knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment>/process
articulated herein. Generally, such perversion of thought as it discreetly networks fails society
in the long-run when it seems to assume a foreshadowing posture with regards to what can be
thought or not thought as of a 'realpolitiking of thought' exercise. Such intellectual shadiness of
vague highmindedness is no more different from the gross inanity of Ancient-sophists or
medieval-scholastic pedants, as of naïve shallow-minded⁵¹ incrementalism-in-relative-

ontological-incompleteness⁸⁸—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
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
⁴⁵foregrounding__entailment-⟨postconverging–narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
 reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism)’,
 reflecting existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³-(imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant_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
⁴⁵foregrounding__entailment-⟨postconverging–narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
 reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism)’,
 theories for instance can ultimately imply the reconceptualisation of ⁵⁶meaningfulness-and-
 teleology⁹⁹ in order to supersede the fundamental approach of ‘finite categorising
 axiomatisation’ as of positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument towards
 hermeneutic/reprojecting/supererogating/zeroing attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ reifying <amplituding/formative-

epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of ¹⁸deprocrpticism-or-
preempting—disjointedness-as-of-⁸³reference-of-thought referentialism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in ontological-
normalcy/postconvergence involving ‘ontologically-projective-as-of-ontological-
normalcy/postconvergence aestheticising/designed axiomatisation insight’. Basically thus,
naïve mimicry of mere scientific approaches and methodologies isn’t inherently ontologically-
pertinent but for vague ‘science-ideology imprimatur’ as of institutional-being-and-craft, as
priorly any study as of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-‘human-<amplituding/formative-epistemicity>totalising~purview-of-
construal’ or any <amplituding/formative-epistemicity>totalising~devolved-purview-as-
domain-of-construal-as-intrinsic-reality/ontological-veridicality should necessarily be in nested-
congruence as of supposedly coherent ontological-commitment⁶⁶ -<implied—self-assuredness-
of-ontological-good-faith/authenticity⁹ ~postconverging-de-
mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality> reflected by
<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as to existence-
potency³⁹ ~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>⁸³ reference-of-
thought-⁸⁴ devolving ⁴⁵foregrounding__entailment-(postconverging-narrowing-
down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation⁹⁰ -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-completeness⁸⁷ as of <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ that underlies the <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² over ontologically-flawed identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁰ presencing—absolutising-identitive-constitutedness >⁹-as-flawed-epistemicity-relativism-determinism⁴⁹. In another respect this author’s re-elaboration of postmodern difference conception, as of ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² contends that this effectively captures-and-reflects the evolving reality of knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-disentailment by} postconverging-entailment> of human⁵⁶ meaningfulness-and-teleology⁹⁹, and so over analytic atomising/taking-to-pieces formalisation approach as of identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁰ presencing—absolutising-

identitive-constitutedness¹⁴ >²⁹ -as-flawed-epistemicity-relativism-determinism⁴⁹ that goes on to analyse as if all the analysis that has ever been is as of⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ while ignoring the <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of human underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ -{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>} with respect to temporal-to-intemporal ontological-performance⁷² -<including-virtue-as-ontology> as from past to present to future with regards to knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment>. Another criticism is the inclination for such atomising/taking-to-pieces formalisation predisposition to start out with ad-hoc disparate conceptualisations as of identitive-constitutedness¹⁴ -as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ >²⁹ -as-flawed-epistemicity-relativism-determinism⁴⁹ that often poorly reflect the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality rather than the contrary approach that delves directly in attendant-ontological-contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-contiguity⁴⁰ and then reifies-out conceptualisations as of difference-conflatedness¹³ -as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² -as-veridical-epistemicity-relativism-determinism²². The implication here is that quite often when required to explicate

social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed reification/elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very ~~<amplifying/formative>~~ wooden-language-~~(imbued—~~ ~~averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ ~~meaningfulness-and-~~ ~~teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-~~ ~~implications>}~~ that is supposed to be reified but now under the imprimatur of authority. This is very much unlike the case with proponents of ‘ecstatic totalising-entailing/nested-congruence’ whose social and existential analyses are just a natural reification/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 attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ 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 attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ 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-

teleology⁹⁹/knowledge as of knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment>’, as being
 rather all about elucidating the necessary-existential-states-and-conditions so-construed as
 ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and
 not presuming-and-skirting-around them, before further expanding on the
 elucidation/reification of their manifestations as validated or can be falsifiable by
 <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷; or otherwise this simply
 leads to a loss of the sense of ontologically-veridical reality. Ultimately, such abstract
 atomising/taking-to-pieces formalisation tendencies and further as of a frequently gestational
 knowledge state with respect to the possibility for prospective social transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity, induces a penchant for flawed
 intellectually supplementing rhetorisation rather than reification as well as naïve focussing on
 disparateness of conceptualisations-and-interpretations as of lack or poor constraining
 <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ disposition rather than an
 orientation towards the ‘transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’⁰¹ or transversal-analysis-towards-validatory-selectivity-
 for-⁴⁵ foregrounding__entailment-{postconverging-narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
 reflecting-‘immanent-ontological-contiguity⁶⁷’;~as-operative-notional~deprocrypticism} of
 conceptualisations-and-interpretations’ as constrained to <amplituding/formative-

epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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-determinism’> 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-conflatedness¹³-as-to-totalitative-reification-in-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-
veridical-epistemicity-relativism-determinism²², construable rather as a more precise
theoretical, conceptual and operant notion of truth by its attendant-ontological-
contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ knowledge-
reifying <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-
implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as of the
⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² 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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-
the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-
relativism-determinism²² <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-

totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁷ as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁰; and so when compared to the atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness⁴>-as-flawed-epistemicity-relativism-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ mental-dispositions as if all the world that has ever existed is as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’, and displaces/decenters the human subject as of its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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/formativ> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> populist interpretations rather than elevating human ontological construal of the social domain-of-study!

It is herein contended that existence—as-the-absolute-a-priori-of-

conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity actually
 points to appropriate attitude/mental-disposition/care-and-episteme⁵ as of ontologically-
 veridical difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² for knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in-{preconverging-disentailment by} postconverging-entailment> of every
 domain-of-study; as the fact remains that the domain-of-study of the social world is utterly
 different as of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ from the domain-of-study of the
 natural world, and not to mention that even within the natural world or social world there are
 equally subject-matters peculiarities that require their own specific approaches to
 elucidation/reification as of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ —and this said without undermining the
 idea of the ecstatic singularity of existence from which all such subject-matter-human-
 specialisms ecstatically arise as veridically implied by singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-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 attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ elucidation/reification rather than just

mere formalisation as of conceptual-patterning for its own sake. The fact is the natural sciences are already naturally constraint to knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment> by the implicated immediate-constraining <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁴¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 reification of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ 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 knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment>

~~amplifying/formative-epistemicity~~causality⁹ ~~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~. Actually, formalisation
in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicated
creative process of knowledge-reification-gesturing-~~in-~~
~~prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ -in- {preconverging-disentailment by} postconverging-entailment>~~. This
process is one of human limited-mentation-capacity-deepening⁵³ as of ‘repeating/repetition of
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation for knowledge-reification-gesturing-~~in-~~
~~prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ -in- {preconverging-disentailment by} postconverging-entailment>~~, inducing
successive differences of ontological-performance⁷²-~~including-virtue-as-ontology>~~ of
⁵⁶meaningfulness-and-teleology⁹⁹ as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human~~amplifying/formative-~~
~~epistemicity>~~totalising~purview-of-construal’ with increasing prospective relative-ontological-
completeness⁸⁷’ reflected as of difference-conflatedness¹³-as-to-totalitative-reification-in-
singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>~~⁷²-as-
~~veridical-epistemicity-relativism-determinism³~~, and not just a prior formalisation exercise as
mere conceptual-patterning as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰
reflected as of identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-
dissingularisation-~~as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-~~

identitive-constitutedness¹⁴ >²⁹ -as-flawed-epistemicity-relativism-determinism⁴⁹; with
 ‘repeating/repetition of ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation for knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by}—postconverging-entailment>, inducing
 successive differences of ontological-performance⁷²-<including-virtue-as-ontology> of
⁵⁶meaningfulness-and-teleology⁹⁹ as of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplituding/formative—
 epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-
 completeness⁸⁷’ rather reflected as of ontologically-veridical difference-conflatedness¹³-as-to-
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹nonpresencing>⁹² -as-veridical-epistemicity-relativism-determinism²² which
 implied singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-
 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 attendant—
 ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰
 guise’ as of the insight of their knowledge-reification—gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentailment-by}—postconverging-entailment> of the
 physics domain-of-study, with such mathematics ‘very often not well presented but essentially
 sublime’, and thereafter such attendant—ontological-contiguity⁶⁷~educed—

existentialising/contextualising/textualising-contiguity⁴⁰ initially reified mathematics is further reified as of mathematics more generalised-level of attendant-ontological-contiguity⁶⁷ ~educated-existentialising/contextualising/textualising-contiguity⁴⁰ insight while ‘exquisitely formalised in concurrence’. This reality of ‘repeating/repetition of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-disentailment-by}-postconverging-entailment>, inducing successive differences of ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology⁹⁹ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness⁸⁷ is very much obvious from the accounts of ‘successive partial contributions-and-failures’ that lead to major breakthroughs in the natural sciences as of the ‘very same <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’; with this ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² ‘repeating/repetition of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-disentailment-by}-postconverging-entailment>, inducing successive differences of ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology⁹⁹ as of the-very-same-immanent-existence/intrinsic-

reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness⁸⁷ construed as occurring within the very same scientist, across scientists of the same interest-of-study in a generation, and across scientists of the same developing interest-of-study crossgenerationally as of the ‘very same <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate that as of their differing ontological-performance⁷²-<including-virtue-as-ontology> the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness⁸⁷ is considered as postconverging-or-dialectical-thinking²¹—apriorising-psychologism, and striving to operate the classical-mechanics—axiomatic-constructs in its projected prior relative-ontological-incompleteness⁸⁸ is effectively preconverging-or-dementing²⁰—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-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹⁷>²⁹-as-flawed-epistemicity-relativism-determinism¹⁹ implied dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-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 knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ -in {preconverging-disentailment by} postconverging-entailment> 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

apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—

existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in {preconverging-disentailment by} postconverging-entailment 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-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~educed—

existentialising/contextualising/textualising-contiguity⁴⁰. Basically, the underlying implication

of apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—

existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in {preconverging-disentailment by} postconverging-entailment, and so over naïve

apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—

existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in preconverging-entailment, is that all ontologically-veridical conceptualisations can only be veridical by their

‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-

eliciting-of-prospective-supererogation⁹⁶ <as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as
 of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical
 conceptualisations as of singularisation <as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-
 relativism-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-drag³⁴ and logocentrism as of
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in-preconverging-
 entailment. Critically, no concepts have any veridical⁵⁶ meaningfulness-and-teleology⁹⁹ but
 only rather as of their apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in- {preconverging-disentailment-by} postconverging-entailment with
 existence, and cannot be construed as ‘existing in existence’ as implied by
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in-preconverging-
 entailment which just leads to ontologically-flawed dissingularisation-<as-to-the-
 disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-
 constitutedness⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
 implied identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-
 <as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-
 constitutedness⁴>²⁹-as-flawed-epistemicity-relativism-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 knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ -in-{preconverging-disentailment-by}-postconverging-
 entailment> end up transforming subject-matters into descriptive enunciations of weak
 existentially explanatory and predicative capacity. The entire project of human
⁵⁶meaningfulness-and-teleology⁹⁹ is nothing but one of creatively elucidating/reifying
 existence/existential-possibilities, ‘with no out of existence knowledge project’, which is
 merely delusional. Thus, what is critically missing here is the fundamental constraining reality
 for creative knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in-{preconverging-disentailment-by}-postconverging-entailment>, 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 attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰ 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-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰. This
 failure in fully appreciating the import of ontologically-veridical difference-conflatedness¹³-as-
 to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹nonpresencing>²-as-veridical-epistemicity-relativism-determinism²²
 ‘repeating/repetition of ⁵⁵maximalising-recomposuring-for-relative-ontological-

completeness⁸⁷—unenframed-conceptualisation for knowledge-reification—gesturing—~~in-~~
~~prospective Psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-~~
~~contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~
 conflatedness³ ~~in- {preconverging disentanglement by} postconverging entailment~~, inducing
 successive differences of ontological-performance⁷²-<including-virtue-as-ontology> of
⁵⁶meaningfulness-and-teleology⁹⁹ as of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality, -as-to-‘human<amplituding/formative—
 epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-
 completeness⁸⁷ as of implied singularisation—<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-
 relativism-determinism has fundamental <amplituding/formative—epistemicity>causality⁹—<as-
 to-projective-totalitative—implications-of-prospective-⁶¹nonpresencing, -for-explicating-
 ontological-contiguity⁶¹, as transcendence-and-sublimity/sublimation/supererogatory—de-
 mentativity only arise as of human expansion of its reifying grasp of attendant—ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰. Consider in this
 regard that the repeated ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation articulation by this author on the theme of
 conceptual-patterning here further complements as of further articulated reification of this very
 theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-
 reification—gesturing—<in-prospective Psychologismic~apriorising/axiomatising/referencing-
 {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—conflatedness³ ~~in- {preconverging disentanglement by} postconverging-
 entailment~~> insight often goes missing with many a subscriber to the formalisation credo, as of
 reification along the three frames indicated above (as of same scholar interest-of-study, scholars
 of the same generation interest-of-study and scholars 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 knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
contiguity }—conflatedness³ -in-{preconverging-disentailment by} postconverging-
entailment> construal perspective, this is no less silly as dismissing and belittling as unoriginal the ideas of later physicists since their contributions are just more evolved formalisation as of conceptual-patterning of concepts originally/as-of-event³⁸ 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 knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-{preconverging-disentailment by} postconverging-entailment>
<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
prospective-⁹ nonpresencing,-for-explicating-ontological-contiguity⁹ of the latter contributors in both instances. This further speaks of a poor grasp of the human knowledge project as being all about further reifying human grasp of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising~purview-of-construal’, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposing 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-or-elucidating the headway as of ‘repeating/repetition of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for knowledge-reification—gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness ⁸ in {preconverging-disentailment-by}—postconverging-entailment>, inducing successive differences of ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology⁹⁹ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness⁸⁷. 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 knowledge-reification—gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness ⁸ in {preconverging-disentailment-by}—postconverging-entailment>. Ultimately, and it is herein contended that 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-teleology⁹⁹ as of

prospective¹⁸ deprocrypticism—or—preempting—disjointedness-as-of-³³reference-of-thought
 ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-
 veridical-epistemicity-relativism-determinism². 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
¹⁰³universalis conceptualisation central’ reflected by Descartes ‘I think therefore I am’, and as
 followed and adopted to resolve various human knowledge issues by subsequent thinkers in
 successive generations as of human ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-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 <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as the veritable transcendental-

signifier/transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to ‘continually select’ postmodern—notional~deprocrpticism disseminative orientations for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of prospective positivism/rational-empiricism thought. On the other hand, recurrent conceptual-patterning predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective~ontological-normalcy/postconvergence-implied-~~prospective-aporeticism-overcoming/unovercoming~~>’. Such institutional nombrilistic inclinations operate on the naivety that institutional processes are inherently reifying by their mere infrastructure and deferential-formalisation-transference, and set up enframed constraints that are in many ways self-defeating for the purpose of profound knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness⁹⁷-in-{preconverging-disentailment by}~postconverging-entailment> 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 knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

~~conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment~~ here implies human displacement/decentering even though our temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental ⁵⁶meaningfulness-and-teleology⁹⁹. This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of ⁵⁶meaningfulness-and-teleology⁹⁹ of trite knowledge-reification-gesturing-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity } —~~ conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶, 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 ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~. Such ‘pure-ontology’ orientation grounded on creative knowledge-reification-gesturing-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity } —~~ conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment is ever always a ‘apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity } — conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment totalising-entailing/nested-congruence’ as it aspires to grasping and articulating ⁵⁶meaningfulness-and-teleology⁹⁹ 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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-determinism rather than dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷presencing—absolutising-identitive-constitutedness >⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism. It is thus not a surprise that many natural sciences in their ‘creative knowledge-reification-gesturing-<in-prospective-psychologistic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging entailment>’ 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 underlying¹⁸ deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging entailment totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of epistemic reflection of the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. Unlike the apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-

~~existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-entailment~~ rampant with human and social conceptualisations, it is important to grasp that conceptualisations in many a natural science domain tend to be naturally as of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-~~ ~~existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by} ~~postconverging-entailment~~ totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁹~~ with ‘the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal’ implied with regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across space and time’. We can consider in this regard the strongly nested-congruence/contiguity of seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstatically nested-congruence of such conceptualisations with the existential wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped all at once but rather that this existential cogency-and-fluidity speaking-of-and-reflecting wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the wholeness. That underlying dynamic theoretical-conceptual-operant interrelatedness speaking of singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²~~ projected epistemic-~~

immanence/veridical-epistemicity-relativism-determinism is often very much lacking in many a social domain-of-study which ad-hoc nature of conceptualisations can easily be misconstrued as of the same wholeness/nested-congruence nature with many natural science conceptualisations. This reality of comprehensive depth of knowledge is easily lost to ad-hoc and disparate social conceptualisations that by their ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in-preconverging-entailment~~ token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative knowledge-reification-gesturing-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in- {preconverging-disentailment-by} postconverging-entailment>~~’ of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ ~~<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>~~ in its ecstatic singularity. The naivety of implied ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in-preconverging-entailment~~ in the social is in the expectation that the unity of disparateness of conceptualisations as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal’ will take care of itself in reflecting the ecstatic singularity of existence without human self-conscious wholeness/nested-congruence conception as of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in- {preconverging-disentailment-by} postconverging-entailment~~ in this respect; but then such parsimony loses

more than just wholeness/nested-congruence in the sense that sound conceptualisations cannot be done without a sense of wholeness/nested-congruence in the first place, and more precisely as of ‘totalising-entailing/nested-congruence ~~apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising- contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging- entailment~~ with existence as of its ecstatic singularity’. While in many ways the natural sciences as immediately-and-directly constrained by ~~<amplituding/formativ- epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity⁹~~ are naturally and ad-hocly postconvergingly-de-mentated/structured/paradigmed to implicitly construe wholeness/nested-congruence of conception as of ‘totalising-entailing/nested-congruence ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging- disentailment-by}—postconverging-entailment~~ 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 ‘~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging- disentailment-by}—postconverging-entailment~~ with existence as of its ecstatic singularity’ given its inherent blurriness⁷, ~~<amplituding/formativ-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ and emotional-involvement, in order to then achieve parallel level of ~~<amplituding/formativ-epistemicity>causality⁹~as-to-projective- totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological- contiguity⁷~~ knowledge conception as of singularisation-~~<as-to-the- nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²~~ projected epistemic-

immanence/veridical-epistemicity-relativism-determinism. In effect this ontological difficulty fundamentally has to do with the inherent difficulty of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency¹⁹ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formativ>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩) construed as ‘dispensing-with-shallow-mathesis/motif/throwness-disposition’-for-relative-ontological-completeness⁸⁷-by-reification; with human self-consciousness rather prone to its given⁸³ reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for its knowledge construal. The insight for singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism being that as of its ‘dispensing-with-shallow-mathesis/motif/throwness-disposition’-for-relative-ontological-completeness⁸⁷-by-reification, as increasing prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-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 apriorising/axiomatising/referencing-⟨of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-

contiguity }—conflatedness¹³—in {preconverging disentanglement by}—postconverging-
 entailment of ‘prospective ontological-normalcy/postconvergence ontologically-
 uncompromised—referentialism notional~deprocrypticism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as implied by
 the suprastructuralism conception herein in fully reflecting the ecstatic singularity of
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶—<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 singularisation—<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶ nonpresencing>² projected epistemic-immanence/veridical-epistemicity-
 relativism-determinism is not just artificially prompted but is rather the de-
 mentative/structural/paradigmatic consequence of the prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care—and—episteme⁵, ultimately as of prospective ontological-
 normalcy/postconvergence ontologically-uncompromised—referentialism ¹⁸deprocrypticism-
 or—preempting—disjointedness-as-of-⁸³reference-of-thought. Our mental-disposition is caught
 up between its capacity to conceptualise as of singularisation—<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-determinism implied prospective relative-
 ontological-completeness⁸⁷ apriorising/axiomatising/referencing- {of-attendant—ontological-

contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in- {preconverging-disentailment-by} postconverging-entailment and
dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-
identitive-constitutedness⁴ > /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism implied prior relative-ontological-incompleteness⁸⁸
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in- preconverging-
entailment; and basically intemporal ontological-performance⁷² -<including-virtue-as-ontology>
arises by drawing out the full <amplituding/formative-epistemicity>causality⁹ ~as-to-
projective-totalitative-implications-of-prospective-⁶¹ nonpresencing, -for-explicating-
ontological-contiguity⁶⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹ exclusively as of singularisation-
<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected
epistemic-immanence/veridical-epistemicity-relativism-determinism implied
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-
disentailment-by} postconverging-entailment prospective relative-ontological-completeness⁸⁷
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-conflatedness¹³’. Thus the inherent ecstatic singularity of existence carries
intemporal ‘immanence-functions-conflatedness¹³ <amplituding/formative-
epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶¹ nonpresencing, -for-explicating-ontological-contiguity⁶⁷’ as of singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-
immanence/veridical-epistemicity-relativism-determinism apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-

contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging-entailment, while dissingularisation-<as-to-the-disjointedness/disentanglement-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹ >²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging entailment arises as of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ ontological-construal defect when naively failing to convey the ‘immanence-function-conflatedness¹³ implication’ of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-~~{hermeneutically/reprojectively/supererogatingly/zeroingly}~~educing-‘herein specifically-relevant human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation). Thus naturalistic methodologies are only as pertinent as of their explaining of underlying background of the social as of physical and biological reality, but not as substitutive explanations as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-~~{hermeneutically/reprojectively/supererogatingly/zeroingly}~~educing-‘herein specifically-relevant human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation) of social emanance as this is bound to induce apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging entailment. What is misjudged by many naturalistic methodologies with regards to the social is the fact that the very reality as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-~~{hermeneutically/reprojectively/supererogatingly/zeroingly}~~educing-‘herein specifically-

~~relevant_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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-
~~the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-~~
~~relativism-determinism²²~~ <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-
totalitative-implications-of-prospective-⁶¹nonpresencing,-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-panintelligibility⁷³-(imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
~~relevant_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
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-
tissue-of-social-emanance as to attendant-ontological-contiguity⁶⁷~educed-
existentialising/contextualising/textualising-contiguity⁴⁰’ as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
~~relevant_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-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality ~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷’ underlying the institutional-cumulation/institutional-recomposure-<as-to-
⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. In this regard,
 immanence-function-conflatedness¹³ rather reflects ‘the ontological-normalcy/postconvergence
 disposition as of ontological-completeness-of-⁸³reference-of-thought notional~deprocrypticism
 point-of-departure/perspective as of its protensive self-consciousness’ that fulfils-and-assumes
⁵⁶meaningfulness-and-teleology⁹⁹ as of singularisation-<as-to-the-nondisjointedness/entailment-
 of-prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-
 relativism-determinism going by its full comprehension of existence’s ecstatic singularity
 immanence <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷, hence
 overcoming our positivism-procrypticism <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 mental-reflex in apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment that induces dissingularisation-<as-to-the-
 disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-

constitutedness^{4 >29}/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism; and so, as of immanence-function-conflatedness¹³ insight as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation), and so-reflected the supervening-conflatedness¹³ of subject-matter epistemic-conceptions say chemistry immanence-function-conflatedness¹³ reifying-and-empowering-reflexivity-of-ecstatic-existence over physics, biology immanence-function-conflatedness¹³ reifying-and-empowering-reflexivity-of-ecstatic-existence over chemistry, neurology immanence-function-conflatedness¹³ reifying-and-empowering-reflexivity-of-ecstatic-existence over biology, mental/psychological immanence-function-conflatedness¹³ reifying-and-empowering-reflexivity-of-ecstatic-existence over neurology, social emanance-function-conflatedness¹³ reifying-and-empowering-reflexivity-of-ecstatic-existence over mental/psychological, and narrativity (hegemonising intemporal-as-ontological narrative metaphoricity⁵⁷ as of⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) immanence-function-conflatedness¹³ reifying-and-empowering-reflexivity-of-ecstatic-existence over social, and as of reasoning-through/messianic-reasoning immanence-function-conflatedness¹³ reifying-and-empowering-reflexivity-of-ecstatic-existence over reasoning-from-results/afterthought. Basically, immanence-function-conflatedness¹³ speaks of the counterintuitive mental-reflex for drawing out the full <amplituding/formative-epistemicity>causality⁶-as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁷ for ‘creative understanding’/insight as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-

immanence/veridical-epistemicity-relativism-determinism, going by existence's ecstatic singularity as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-
~~{hermeneutically/reprojectively/supererogatingly/zeroingly}~~educing-~~'herein specifically relevant human-subpotency'~~-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation). This
 immanence-function-conflatedness¹³ insight is effectively what marks prospective deprocyticism/preempting—disjointedness-as-of-⁸³reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism—procrypticism self-consciousness. Hence existence's ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence's ecstatic singularity
 immanence/internal-necessity ~~<amplifying/formative-epistemicity>~~causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism; the ontological implication here being that 'we are as potently transcendental as from our flawed apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment' or 'we are as potently immanent as of our virtuous apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment'. Immanence-function-conflatedness¹³ points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness⁸⁷ and prior relative-ontological-incompleteness⁸⁸ is fundamentally flawed as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-

~~existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-entailment~~, as all the objectifying discursivity that is ontologically-veridical is as of the ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-~~ ~~existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment of prospective relative-ontological-completeness⁸⁷ over prior relative-ontological-incompleteness⁸⁸ construed as immanence-function-conflatedness¹³. Thus metaphoricity⁵⁷ of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-conflatedness¹³ 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-conflatedness¹³ overriding the ⁵⁶meaningfulness-and-teleology⁹⁹ of ⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-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-⁸³reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ⁵⁶meaningfulness-and-teleology⁹⁹ aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-conflatedness¹³ implying that all the ⁵⁶meaningfulness-and-teleology⁹⁹ is necessarily as of the prospective relative-ontological-completeness⁸⁷ over the prior relative-ontological-incompleteness⁸⁸; 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-conflatedness¹³ 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-conflatedness¹³ as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our positivism~procrypticism mental-disposition with no pretence of such a positivism~procrypticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of-⁸³reference-of-thought inclination. In other words, immanence-function-conflatedness¹³ is all about reflecting the straightforwardness of <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁹⁷ as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism in arriving at ontological-veridicality over the human mindset flawed-and-naive predisposition to make of its objectifying/contending discursivity as de-mentatively/structurally/paradigmatically deterministic by mere mental-reflex of naively elevating prior relative-ontological-incompleteness⁸⁸ ⁵⁶meaningfulness-and-teleology⁹⁹ as if of prospective relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-function-conflatedness¹³ equally highlights knowledge as of its essential organic construct implications. As an apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-entailment predisposition tends to imagine that knowledge

is basically a cumulative exercise to an already soundly postconvergently–de-mentated/structured/paradigmed mindset, but nothing could be farther from the truth as knowledge is really an exercise of re-forming-or-reshaping-as-transforming the postconverging–de-mentating/structuring/paradigming of the mind. In other words, it is rather vague to ‘surreptitiously sneak in supposedly positivism knowledge’ into an unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a further complexification of the non-positivism mindset apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as with such a reflection as ‘God-of-plane’ in a non-positivism animistic social-setup, speaking of non-positivism complexification and not positivism knowledge acquisition. This is effectively what validates the notion of the ‘decentering of the human subject’ as central to the very notion of organic knowledge as it enables prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Such a ‘decentering of the human subject’ implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument are necessarily ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced curing eliciting psychoanalytic-unshackling with respect to the non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as its superstitious value-reference structure is shown to be inadequate given that it is the violation of that non-positivism value-reference that is what carries the potential for its prospective emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic knowledge as of its transcendental implications cannot imply that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of a prior

relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is an appropriate framework for prospectively implied ⁸³reference-of-thought knowledge acquisition. Likewise, it is herein contended that similarly a notional~deprocrypticism contortion reifying gesture necessarily questioning our positivism~procrypticism disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of psychoanalytic-unshackling implications as of the ‘decentering of the human subject’ is the necessary organic knowledge for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. The implication of organic knowledge conception is that the state of recurrent-utter-uninstitutionalisation by its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument fails the objectifying/contending discursivity as of prospective base-institutionalisation immanence-function-conflatedness¹³, likewise does base-institutionalisation–ununiversalisation fails as of prospective ¹⁰³universalisation immanence-function-conflatedness¹³, ¹⁰³universalisation–non-positivism/medievalism fails as of prospective positivism immanence-function-conflatedness¹³, and prospectively positivism~procrypticism fails in futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism immanence-function-conflatedness¹³; so-implied as of singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-~~⁶¹nonpresencing⁹² projected epistemic-immanence/veridical-epistemicity-relativism-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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-
 the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality⁹~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁷? implied organic knowledge is ever always as of the de-
 mentative/structural/paradigmatic internal-necessity/determinism of prospective relative-
 ontological-completeness⁸⁷⁻⁸³reference-of-thought as of immanence-function-conflatedness¹³,
 with the pretence of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought for
 objectifying/contending discursivity nothing more but flawed <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 temporal⁵⁶meaningfulness-and-teleology⁹⁹. The study of the social as of immanence-function-
 conflatedness¹³ insight grasp that the blurriness⁷, <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 and remoteness of cause-and-effect invoke a more refined conception of
 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as reflecting
 existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the
 pertinence of falsifiability⁴² 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 falsifiability⁴²-or-deferring-falsifiability⁴² 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 knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by} postconverging-entailment> 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 ramifications. This insight equally informs the supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism herein that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by} postconverging-entailment>, as well as of the disposition for advancing overall knowledge-notionalisation level reflecting the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as to transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative—

disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ in

⁴⁵foregrounding__entailment-⟨postconverging~narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-
reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrypticism⟩ of the
‘de-mentative/structural/paradigmatic disseminative implications of postmodern and other
human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-
to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence⁹⁵’ thought, that the ontological-pertinence
assumes <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷
unassailability; and so, not for the mere sake of research-programme extensiveness but as of its
internal constraining to falsifiability⁴²-or-deferred-falsifiability⁴² and validation-or-deferred-
validation as of knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in {preconverging-disentailment-by} postconverging-entailment> so-
underlied by ontological-good-faith/authenticity⁶⁹ herein as of reasoning-through/messianic-
reasoning attitude/mental-disposition/care-and-episteme⁵ ‘implication of
<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷’, on the basis that the
very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative
insight for knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in {preconverging-disentailment-by} postconverging-entailment>. Ultimately,

postmodern-thought has been unassailable to vague scepticism and ontological-bad-faith/inauthenticity⁶⁴ criticism exactly because of its strong scholarly research-programme attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness -in- {preconverging-disentailment by} postconverging-entailment>, and thus an immanence-function-conflatedness¹³ insight in the study of the social as of its inherent complex nature is certainly justified to adhere to a research-programme epistemic model as herein articulated. In another respect, while intellectualism as of organic knowledge implications in many ways commands massive social deference and adherence, it is equally important not to naively assume that at uninstitutionalised-threshold¹⁰², human existential-investment as of its temporality⁹⁸/shortness cannot be predisposed to anti-intellectualism, as this insight is pertinent in the sense that transcendental knowledge is articulated mostly as of its undermining of human temporal existential-investment. The bigger point here being that the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity lies in upholding-and-defending authentic intellectualism even as of metaphoricity⁵⁷ beyond <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> socially intelligible ⁵⁶ meaningfulness-and-teleology⁹⁹ conceptualisation in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴. Metaphoricity⁵⁷ as such ironises on social intellectual nihilism as it is bent on undermining any temporality⁹⁸/shortness as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality solipsistic intemporal⁵²/longness parrhesiastic askance, and as of immanence-function-conflatedness¹³ ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporal⁵² manifestations that usurp and undermine human transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity. Further, while ‘human projected conception of knowledge cumulation’ seems to be ever always ‘perceived absolutely as within an only same institutionalisation ⁸³reference-of-thought’, with their merits at least for expanding human mastery of its environment at their given level as well as their defects as of undermining the possibility for prospective knowledge, for instance as of the animistic social-setup to perceive its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of our positivism–procrypticism social-setup to perceive our positivism–procrypticism humanistic knowledge system as absolute; it is immanence-function-conflatedness¹³ 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-teleology⁹⁹ conception, recognising the underlying retrospective and prospective epistemic dynamics behind knowledge as of protracting self-consciousness over the cloistering self-consciousness of falsely absolutising specific registry-worldviews/dimensions ⁸³reference-of-thought. With such immanence-function-conflatedness¹³ insight, the epistemic and methodological pretences as of our humanistic positivism–procrypticism are evaluated on their true merits, and such an evaluation reveals that such epistemic and methodological pretences while ‘developed institutional practice’ are just that as-more-or-less-mechanically-institutionalised, and that critically from a deeper perspective the reality is that it is the research-programme as articulated above that underlies human knowledge

cumulation, and so as of the competitive evaluation of various epistemic and methodological commitments made in immediacy and their ultimate prospective evaluation as of their research-programmes productive outcomes. The research-programme as such can be reconstrued as the reevaluation of any propounded knowledge and epistemic postconverging-de-mentating/structuring/paradigming as of their ultimate knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment> 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 knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment> as knowledge construed as their research-programmes. This speaks of the fact that such a conception of epistemic commitment as of research-programme is effectively one of epistemic singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism so-implicit as of ontological-normalcy/postconvergence associated with ontologically-uncompromised—referentialism deprocrypticism; and very much overcoming the limiting effect of our present conception of epistemic commitment as rather dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as of ontologically-compromised—categorising positivism-procrypticism. Thus, if immanence-

function-conflatedness¹³ reveals that it is the ‘projected research-programme of any given knowledge construct as of its prospective relative knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-disentailment-by} postconverging-entailment>’ that is its preeminent epistemic and methodological validation, ‘pretences of pre-given epistemic predispositions’ that do not attend pertinently and similarly to prospective relative knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-disentailment-by} postconverging-entailment> are nothing more but <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, and institutionalised, such <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ predispositions may actually be de-mentatively/structurally/paradigmatically stifling for the possibility of prospective knowledge and transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, and more seriously so where the possibility of varied research-programme choices are difficultly entertainable without institutional backing for research needing major funding and/or resources. Finally, the research-programme epistemic model attends to the social as of the reality of human emotional-involvement by its extensiveness. Consider that many a transformative natural science idea have certainly been ‘supposedly gross conceptualisations’ but with varied social responses as of

their given social epoch sensitivities; consider in this regard Copernicus and Galileo heliocentric world argument eliciting social sensitivities then and equally stark physics ideas at the beginning of the last century with relativity and quantum mechanics hardly eliciting any social sensitivities, rather as of the disarming effect on conventioning simply on the basis of their matter-of-fact cause-and-effect. In many ways the prospect of prospective knowledge very much lies with a shakeup of the social 'sense of presence' and this is not contradictory in the sense that if the present was all that great then its very transcendence-and-sublimity/sublimation/supererogatory~de-mentativity wouldn't be occurring, and so existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-sublimity/sublimation/supererogatory~de-mentativity occurs as to conflict with the naïve social 'sense of presence' as absolute, and so because it is all about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising~purview-of-construal' but with contrastive underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ | <sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness | /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 knowledge-reification~gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment~~ 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 ¹⁸deprocrypticism~or~preempting~disjointedness-as-of-
⁸³reference-of-thought; and justified by the fact that if previous generations had to undergo their
 psychoanalytic-unshackling for prospective institutionalisation, we can only ever be pushed
 into the corner of our intellectual nihilism when we seem to pretend that we are beyond the
 prospect of our transcendence-and-sublimity/sublimation/supererogatory~de-mentativity.
 Immanence-function-conflatedness¹³ analytical implications equally arise as of the
 ‘countervailing transversality-~~for-sublimating-existential-eventuating/denouement~~~of-
 affirmative-and-unaffirmative~disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ relation induced as of ~~amplituding/formative-
 epistemicity>causality~~~as-to-projective-totalitative~implications-of-prospective-
⁶⁰nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ between ‘existence/existential-
 possibilities as the selecting transcendental-signifier/transcendental-
 enabling/sublimating/supererogatory~de-mentativity’ and ‘the ever developing human limited-
 mentation-capacity as of its deepening from relative uninstitutionalised-threshold¹⁰² to relative
 institutionalisation so-construed as prospective institutionalisation dissemination²⁸’, as this
 transversality-~~for-sublimating-existential-eventuating/denouement~~~of-affirmative-and-

unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ is exactly what validates epistemic-veracity as of prospective relative-ontological-completeness⁸⁷ as relevant for the protracted-consciousness of notional~deprocrypticism. Thus for such a notion of research-programme as articulated herein rather than just implying mere epistemic latitude/anarchy, it speaks instead of the construal/justification of epistemic-veracity as of precedence of prospective relative-ontological-completeness⁸⁷ <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷, and so as of the de-mentative/structural/paradigmatic implication of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism over dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism. Thus prospective relative-ontological-completeness⁸⁷ is inherently bound with its very own epistemic <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as of the ‘decentering of the human subject’ involved in knowledge-reification–gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-disentailment-by} postconverging-entailment>. This inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal disseminative human epistemic articulations at relative uninstitutionalised-threshold¹⁰²’ and ‘minimum select human epistemic articulations at prospective institutionalisations’, and so as of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory~de-mentativity transversally induced

~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ selective epistemic-
 veracity transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. In this
 regard and at the general epistemic level of ⁸³reference-of-thought-⁸⁴devolving, we can
 appreciate the massively shrunk epistemic-veracity possibilities available for our present
 positivism credible construal of ontological-veridicality over the epistemic-veracity possibilities
 previously available for non-positivistic social-setups credible construal of ontological-
 veridicality as of their full existential cognition of superstition, witchcraft, spiritualism, etc., and
 their social implications; and this reflects the very fact that ‘intemporal ontological-faith-
 notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ instigated
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~<as-to-the-~~
~~nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-~~
~~relativism-determinism²²~~ ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-~~
~~totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-~~
~~contiguity⁶⁷~~’ is one associated with increasing thinning out of epistemic-veracity as of
 prospective relative-ontological-completeness⁸⁷ ~~<amplituding/formative-~~
~~epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-~~
~~⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ induced from
~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~. 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 ~~<amplituding/formative-epistemicity>causality~~⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁷ and low emotional involvement like the natural sciences but weakly so inherently in many a social domain-of-study not readily amenable to strong ~~<amplituding/formative-epistemicity>causality~~⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷ and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient ~~<amplituding/formative>~~⁸ ~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology - as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)~~ epistemic impertinence. Prospective notional~deprocrpticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought associated ~~<amplituding/formative-epistemicity>causality~~⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷, with the implication that our positivism~procrypticism uninstitutionalised-threshold¹⁰² epistemic-veracity is in many ways construed as of epistemic impertinence at its disjointedness-as-of-⁸³reference-of-thought uninstitutionalised-threshold¹⁰² and superseded by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrpticism 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 ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-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 falsifiability⁴²-or-deferred-falsifiability⁴² and validation-or-deferred-validation as a constraint to the social domain-of-study meant to render it more thoroughly amenable <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-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 knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness³ -in {preconverging-disentailment-by}—postconverging-entailment> 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 <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-

intrinsic-reality/ontological-veridicality, the ‘thin epistemic-veracity line’ arrived at transversally as of concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena ‘discarding the demonstrably impertinent conceptions’, while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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 falsifiability⁴² 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 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-disentailment-by}—postconverging-entailment totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness⁸⁷ with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-

prospective-supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’>. Ultimately, the contrastive
epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their
knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness -in- {preconverging-disentailment by} postconverging-entailment> as of their
critical operant implications and unmuddled conceptions. Furthermore, the
notional~deprocrypticism epistemic-veracity implies a further extension of deferential-
formalisation-transference as of less predisposition to extended-informality
<amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>. With
the <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-
of-prospective-⁴ nonpresencing,-for-explicating-ontological-contiguity⁷ that the
¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought extended-
informality requires an organic-knowledge type of pedagogy based on eliciting an ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality solipsistic sense-of-
things, over the usual mechanical-knowledge type of pedagogy which is rather based on
eliciting positive-opportunism—of-social-functioning-and-accordance⁷⁵ sense-of-things. This is
critical because the notional~deprocrypticism ⁸³reference-of-thought warrants a more
originary/as-of-event³⁸ mental-disposition ‘beyond just responsiveness to secondnature
institutionalisation’ but equally the capacity to assume dimensionality-of-sublimating²⁵ |
(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness /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-
 immanenced-implications, and so as of a fundamental mental-disposition for perpetually
 preempting—disjointedness-as-of-⁸⁸reference-of-thought. With the foregoing immanence-
 function-conflatedness¹³ 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-teleology⁹⁹ as of prospective notional~deprocrypticism
⁵⁶meaningfulness-and-teleology⁹⁹ is the need for a notional~deprocrypticism reconceptualised
 conception of the human construction-of-the-Self. In this regard, we can appreciate critically
 that hitherto and as of a natural human predisposition to <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴,
 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-
 potency³⁹~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/preconvergence³¹, considering the necessarily decontorting human-subpotency psyche on the constraint of our ontologically-compromised reproducibility—mathesis/motif/throwness-disposition,—as reproducibility-of-aestheticisation as of our ~~<amplituding/formative-epistemicity>~~totalising~throwness-in-existence³⁵. 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-incompleteness³⁸ implied flawed prospective ontological-performance⁷²-<including-virtue-as-ontology>. Such a human-subpotency flawed absolutising epistemic reference for ⁵⁶meaningfulness-and-teleology⁹⁹ can be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’; as of ‘human-subpotency temporality⁹⁸/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance⁷²-<including-virtue-as-ontology> as by its ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ it ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance⁷²-<including-virtue-as-ontology> of existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality. It is this construction-of-the-Self human-subpotency deficiency element construed as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’ that raises-the-charge-that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is de-mentatively/structurally/paradigmatically bound to fail the ontological-performance⁷²-<including-virtue-as-ontology> of base-institutionalisation mental-disposition, that of base-

institutionalisation–ununiversalisation will likewise fail as of ¹⁰³universalisation mental-disposition, ¹⁰³universalisation–non-positivism/medievalism will likewise fail as of positivism mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of notional~deprocrypticism mental-disposition. This element of the dynamic evolution of the human psyche and the underlying instigative agency, herein articulated as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–procrypticism prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional~deprocrypticism perspective of analysis as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism. We can perceive the ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰–qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and so as of the latter’s difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²⁴ as from the ontological-congruity of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as it reflects-and-contemplates of the uninstitutionalised-threshold¹⁰² of the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness⁸⁸-⁸³reference-of-thought mental-disposition reflects its uninstitutionalised-threshold¹⁰² as a nondescript/ignorable–void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) of notional-

discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema> by ‘resetting its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed
 at its uninstitutionalised-threshold¹⁰²’ thus taking a flawed posture of identitive-
 constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-
 disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹>²⁹-as-
 flawed-epistemicity-relativism-determinism⁴⁹ of notional-discontiguity/epistemic-
 discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema>. Such akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰-qualia-schema’
 is reflected as of the ‘<amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ of the prior relative-ontological-
 incompleteness⁸⁸⁻⁸³ reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
 mathesis/motif/throwness-disposition-at-its-uninstitutionalised-threshold¹⁰²’. Consider the
 akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰-qualia-schema’
 from a prospective positivism/rational-empiricism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in this regards,
 with respect to ‘God-of-plane’ type of expression in an animistic/base-institutionalisation setup
 wherein their fundamental

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued/devolved in the animistic/base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought psychologism of ⁵⁶meaningfulness-and-teleology⁹⁹ in ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ with its uninstitutionalised-threshold¹⁰² as a nondescript/ignorable-void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) whereas such a representation as a nondescript/ignorable-void⁶⁰ wouldn't be recognised from the positivism/rational-empiricism perspective as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Likewise, as of prospective insight, the nondescript/ignorable-void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) we imply as of our positivism-procrypticism disjointedness-as-of-⁸³reference-of-thought is certainly prospectively contemplable in futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism reflection of our akrasia-susceptibility-or-akrasiatic-drag complex '~~amplituding/formative-epistemicity~~>totalising/circumscribing/delineating preconverging/dementing²⁰-qualia-schema' of positivism-procrypticism disjointedness-as-of-⁸³reference-of-thought in '~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing~~>⁹²-as-veridical-epistemicity-relativism-determinism²⁴ 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-constitutedness¹⁴-as-‘epistemic-
totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-
⁷presencing—absolutising-identitive-constitutedness > ²⁹-as-flawed-epistemicity-relativism-
determinism⁴⁹. This expansion of the traditional notion of akrasia, as akrasia-susceptibility-or-
akrasiatic-drag complex is rather as of the perspective of existence-potency³⁹~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-
uncompromised-ontological-normalcy/postconvergence/referentialism
<amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-
thought/notional~deprocrypticism and not as of ontologically-compromised human-subpotency
epistemic-or-notional~projective-perspective; and is articulated more completely to reflect
ontological-performance⁷²-<including-virtue-as-ontology> as of the the-
Good/understanding/notional~knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in {preconverging-disentailment-by} -postconverging-
entailment>/<amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-
implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷
construal/conceptualisation with respect to prospective relative-ontological-completeness⁸⁷
<amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-implications-of-
prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-
the-disjointedness/disentailment-of-⁷⁰presencing—absolutising-identitive-constitutedness¹ >²⁹-

as-flawed-epistemicity-relativism-determinism⁴⁹. Thus the notion of ‘human akrasia-
 susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁷¹/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-impediments¹⁰⁵’. Rather an ontologically-veridical construction-of-the-Self is
 necessarily in apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-~~{preconverging-disentailment-by}~~-postconverging-entailment as of the
 intemporal absolutising epistemic reference of existence-potency³⁹~sublimating-nascent,-
 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-conflatedness¹³-as-to-
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶ nonpresencing>⁸²-as-veridical-epistemicity-relativism-determinism²². Such an
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-
 disentailment-by}~~-postconverging-entailment construction-of-the-Self is one that is de-
 mentatively/structurally/paradigmatically enframed in grasping the ‘notional
 dissonance/consonance of human superego and existence-potency³⁹~sublimating-nascent,-
 disclosed-from-prospective-epistemic-digression, as it construes of human-subpotency
⁸³reference-of-thought given level of ontological-veridicality-
 commitment/aetiologisation/ontological-escalation/otherliness implications; and so as
 devolvingly thereof, construction-of-the-Self is the individual autonomous ecstatic/existential

referencing/registering/decisioning, contemplating, responding, conceptualising, articulating, effecting and acting-out of its social ⁵⁶meaningfulness-and-teleology⁹⁹ as of the ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development. Thus fundamentally the ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ and orientations underlying construction-of-the-Self as of a notional~deprocrpticism 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-eventfulness⁸ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ with ~~<cumulating/recomposuring-attendant-ontological-contiguity >-successive~~ registry-worldviews/dimensions human-subpotency ⁸³reference-of-thought induced recurrently from the instigative ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ of ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~. Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self¹¹/ontological-fracturing/desublimation/gimmickiness complex’. Interestingly, many a traditional take on the notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-

drag complex, like the Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in 100 B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ implies a displacement/decentering-of-the-human-subject with its emancipation arising as of its submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is falsifiable and can be validated by ~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶¹. Thus intemporal ontological-performance⁷²-<including-virtue-as-ontology> ever always warrants huma prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought for empowering and responsible ⁵⁶meaningfulness-and-teleology⁹⁹ for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness⁸⁸ as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments¹⁰⁵, 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-existence³⁵ 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
 emancipating possibilities, and then contend to make any given reasoning-from-
 results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a
 nihilistic <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)? In this
 regard, the anti-nihilist stance implies that the very first notion of human ontological-
 performance⁷²-<including-virtue-as-ontology> as of human <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁵ 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-completeness⁸⁷
 possibilities. It is this insight that validates the ontological-veracity of the conception of 'human

akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’, and it is inherently so-validated as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-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-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’ as it reflects the basic human psychological nature across all ages and times, so appraised as from the-Good/understanding/notional~knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-disentailment-by}—postconverging-entailment>/<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construal/conceptualisation with respect to prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-

contiguity in accounting for human differences of ontological-performance⁷²-<including-virtue-as-ontology> across the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions⁸³ reference-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's⁸³ reference-of-thought-⁸⁴ devolving-level, rather than flawed impression-driven/good-naturedness/wishfulness conceptualisation as of inherent identitive essences flawed accounting of human differences. This idea of 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/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-completeness⁸⁷-of-⁸³ reference-of-thought generate de-mentative/structural/paradigmatic existential implications as of 'successive specific less-and-less-degenerate human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex' with respect to the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions construction-of-the-Self, as of their ontological-performance⁷²-<including-virtue-as-ontology>-and-vices-and-impediments¹⁰⁵. 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-drag³⁴ metaphoricity⁵⁷, as of its evolving-and-devolving constraining⁸³ reference-of-thought pitting its preconverging/postconverging—de-mentating/structuring/paradigm

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument correspondingly with existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality, as so-entertainable/permisible by its given registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance', in construction-of-the-Self's existential narrative; involving existential reactive temporisation/bouncing-off of construction-of-the-Self elements (-akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex, - repression and releasement as subconsciousness, and - anxiety as of reconstitution/reparation involving dreaming/psychical-reshuffling as unconsciousness; as of a psychological analysis of direct mental-processing ontological-performance⁷²-<including-virtue-as-ontology> implications with respect to the constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> of the social epistemic-totality³⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹ 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-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex', is hinted at even by traditional psychology but rather indirectly as of its ontologically-flawed perspective as of human-subpotency <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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 preconverging/postconverging—de-mentating/structuring/paradigming ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-

potency³⁹~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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-ontological-incompleteness⁸⁸ <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ in the shiftiness-of-the-Self⁹¹ as of living, institutional and Being ontological-performance⁷²-<including-virtue-as-ontology> arising as of human temporality⁹⁸; wherein ‘human-subpotency temporality⁹⁸/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-drag³⁴ ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance⁷²-<including-virtue-as-ontology> of the existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality perspective. In this regard, traditional psychology fails a theoretical-conceptual-operant accounting for the changing construction-of-the-Self, as reflected by the fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigating recurrent shot for prospective relative-ontological-completeness³⁷ as reasoning-through/messianic-reasoning enabling in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-

relativism-determinism²² <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-
 totalitative-implications-of-prospective-⁶¹ nonpresencing, -for-explicating-ontological-
 contiguity⁶⁷ brings about successively weaker degenerative
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in-preconverging-
 entailment ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-
 fracturing/desublimation/gimmickiness complex’, with increasing ontological-performance⁷²-
 <including-virtue-as-ontology> as of the <cumulating/recomposuring-attendant-ontological-
 contiguity >-successive registry-worldviews/dimensions⁸³ reference-of-thought. The implied
 psychoanalysis is one that propounds that all the psychoanalysis that is ontologically-veridical
 is rather as of the ‘displacement/decentering of human-subpotency epistemic-or-
 notional~projective-perspective towards the realisation of the full existence-
 potency³⁹~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 Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology , institutional-development-as-to-social-function-
 development and living-development-as-to-personality-development in dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-
 distension³⁷/contemplative-distention; as of a prospective psychoanalysis rather constrained to
 existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 normalcy/postconvergence/referentialism as-to-ontologically-uncompromised-ontological-
 <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³ reference-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-veracity⁴⁵ foregrounding__entailment-~~(postconverging-narrowing-down~sublimation-as-to-~~
~~‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-in-~~
~~reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-notional~deprocrpticism)~~ with
the increasing existential ousting of superfluous notions like superstitions, etc., likewise ‘human
akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-
fracturing/desublimation/gimmickiness complex’ as of prospective relative-ontological-
completeness⁸⁷ epistemically shrinks with the ontological-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 ⁴⁵foregrounding__entailment-~~(postconverging-narrowing-~~
~~down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-~~
~~supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷’;-as-operative-~~
~~notional~deprocrpticism)~~ constraining, the ‘human akrasia-susceptibility-or-akrasiatic-
drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’ for
everyday existential occurrences as of ⁵⁶meaningfulness-and-teleology⁹⁹ ‘is of less-and-less-
degenerate epistemic-veracity prompting’, and so successively as from: - the trepidation-
consciousness shiftiness-of-the-Self⁹¹ complex (by its epistemic non-rules—
apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition relative ⁵⁸neuterising as of its random-as-uncircumscribing/undelineating-
as-‘epistemic-totality³⁷’ existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-
teleology⁹⁹), given its early hunter-gather recurrent-utter-uninstitutionalisation perceptivity-as-
of-bad-omen attendant-ontological-contiguity⁶⁷~educed-
existentialising/contextualising/textualising-contiguity⁴⁰-lowest-level-reification; - the warped-
consciousness shiftiness-of-the-Self⁹¹ complex (by its epistemic rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism relative ⁵⁸neuterising as of its tendentious–
 circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential–
 epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹), given its animistic base–
 institutionalisation–ununiversalisation perceptivity-as-of-a-specific-place-or-specific-evil-
 people-or-specific-evil-period attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰-second-level-reification; - the
 preclusive-consciousness shiftiness-of-the-Self⁹¹ complex (by its epistemic ¹⁰³universalisation–
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
 relative ⁵⁸neuterising as of its qualifying–circumscribing-as-‘epistemic-totality³⁷’-or-
 delineating-as-‘epistemic-totality³⁷’ existential–epistemic-totalisation-scheme-of-
⁵⁶meaningfulness-and-teleology⁹⁹), given its ¹⁰³universalisation–non-positivism/medievalism
 perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-
 mysticism-or-failure-to-pay-reverence-to-an-ancestor attendant–ontological-
 contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-third-level-
 reification; - the occlusive-consciousness shiftiness-of-the-Self⁹¹ complex (by its epistemic
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism relative ⁵⁸neuterising as of its categorising–
 circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential–
 epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹), given its positivism–
 procrypticism perceptivity-as-of-full-rational-account-as-exclusive-cause-and-effect-
 conceptualisation attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰-fourth-level-reification; and
 prospectively - the protensive-consciousness nonshiftiness-of-the-Self⁹¹ (by its epistemic
 preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative–
 epistemicity>growth-or-conflatedness¹³/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 deneuterising¹⁷—referentialism
as of referentialism—circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-
totality³⁷’ existential—epistemic-totalisation-scheme-of—⁵⁶meaningfulness-and-teleology⁹⁹),
given its notional~deprocrpticism perceptivity-as-of-full-preempting-of-preconverging-or-
dementing²⁰-disjointedness-of-thought-conceptualisation attendant—ontological-
contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-full-level-of-
reification. 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ terms ⁵⁶meaningfulness-
and-teleology⁹⁹ as of absolutising reproducibility—mathesis/motif/throwness-disposition,—as-
reproducibility-of-aestheticisation but rather ‘the anamnesis of ⁵⁶meaningfulness-and-
teleology⁹⁹ reflects prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation as of
recurrent transepistemic renewing of reproducibility—mathesis/motif/throwness-disposition,—
as—reproducibility-of-aestheticisation’ (and so, in reflecting holographically-<conjugatively-
and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as of
difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
relativism-determinism²² <amplituding/formative—epistemicity>causality⁹~as-to-projective-

totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity). This explains why Socrates construed knowledge as virtue, given that what approaches absolutising capacity in the human is rather the ‘sense-of-right-orientation with regards to human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint~~ of existentially-becoming-and-developing phronetic/practicality situations as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (with anamnesis so-construed as ‘dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) mental-disposition’) and not any ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ as reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis of the specific ¹⁰³universalising-idealisation phronetic/practicality situations as to its defining existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-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 ¹⁰³universalising-idealisation renewed reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation over non-universalising sophistry (even as their association of anamnesis with mythical recollection was caught up in the ¹⁰³universalising-idealisation apriorising/axiomatising/referencing-psychologism but by the practical demonstration is relevant in all registry-

worldviews/dimensions as of the example articulated as well herein by this author with regards to a child's solipsistic sense of meaning wherein after grasping the rules of additionality even a deliberately collective social misleading will not derail the child's true sense of meaning) as they factored that any such renewal is being undertaken phronetically/practically with human limited-mentation-capacity that is not of absolutising conceptualisation, speaking prospectively of ~~destructuring-threshold-¹⁰²/presublimating-desublimating-decisionality~~~of-ontological-performance⁷²-<including-virtue-as-ontology>, and thus what is more profoundly critical is knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness ~~in {preconverging-disentailment by} postconverging-entailment~~> 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 ¹⁰³universalising-idealisation⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is what induces attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ and thus allows prospective dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³/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 ~~<implied—self-~~
~~assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-~~
~~mentating/structuring/paradigming⁷⁰ —as-being-as-of-existential-reality>~~ as of
~~<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-~~
~~prospective-⁶¹ nonpresencing,—for-explicating-ontological-contiguity⁶⁷~~ and not any notion of
vague innateness besides the existentially inherent human-subpotency potential) leading to
further superseding/transcendence as of prospective reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. But the fact is
there is comprehensive coherence in the philosophical articulations of the three thinkers when
construed with this comprehensive philosophical knowledge-reification—gesturing—~~<in-~~
~~prospective _psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-~~
~~contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness⁸ -in- {preconverging disentanglement by} —postconverging entailment>~~ projection
insight. In other words, Socratic anamnesis anticipates the implications of knowledge as virtue
in the sense that human knowledge-reification—gesturing—~~<in-~~
~~prospective _psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-~~
~~contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness⁸ -in- {preconverging disentanglement by} —postconverging entailment>~~, and so in
all domains without exception, is one of a dynamic complementary relationship between
dimensionality-of-sublimating²⁵ —(~~<amplituding/formative>supererogatory~de-~~
~~mentativeness/epistemic-growth-or-conflatedness⁸ /transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)~~ and
phronesis attendant—ontological-contiguity⁶⁷ ~educed—
existentialising/contextualising/textualising-contiguity⁴⁰ in order to grasp ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications reflected as existence-

potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as so
 reflected with prospective orinariness-parrhesia,-as-spontaneity-of-aestheticisation for
 renewed reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-
 aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention
 recognises that the impression-driven/good-naturedness/wishfulness of any given
 reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation
 whether as of non-universalising sophistry or even prospective Socratic-philosophers
¹⁰³universalising-idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-
 transcendental-signifier—becoming-spontaneity-implications reflected as existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, and that
 such a possibility lies in perpetual knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in-{preconverging-disentailment-by}-postconverging-entailment> disposition
 as of the-Good/understanding/notional~knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in-{preconverging-disentailment-by}-postconverging-
 entailment>/<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷. Thus
 Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only supersedes prior
 non-universalising sophistry with ¹⁰³universalising-idealisation but it can equally be said that it
 anticipates prospective positivism/rational-empiricism phronesis attendant-ontological-
 contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ as it
 reconceptualises science, practical-virtue, rationality, etc. in superseding ¹⁰³universalising-

idealisation phronesis attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰ at the latter’s destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/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-conflatedness¹³-as-to-totalitative-
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 nonpresencing>²-as-veridical-epistemicity-relativism-determinism²²
 <amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–implications-of-
 prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of phronesis attendant–
 ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰. In
 concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatic-drag
 complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
 preconverging/dementing²⁰–qualia-schema’ existential desublimation manifestation of
⁵⁶meaningfulness-and-teleology⁹⁹ as of both a ¹⁰³universalisation–non-positivism/medievalism
 and our positivism–procrypticism registry-worldview/dimension with regards to ‘mental-
 dispositions of general social living, institutional and Being ontological-bad-
 faith/inauthenticity⁶⁴ geared to undermine ontological-veracity’; but then the positivism–
 procrypticism perspective as of its prospective relative-ontological-completeness⁸⁷ will be less
 complexed in identifying the mental flaw of the ¹⁰³universalisation–non-
 positivism/medievalism manifestation of akrasia-susceptibility-or-akrasiatic-drag complex
 ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
 preconverging/dementing²⁰–qualia-schema’ as of the former’s <amplituding/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 as it underlies non-positivism preconverging-or-dementing²⁰–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/dementing²⁰-qualia-schema' as of its <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
underlying nondescript/ignorable-void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing²⁰-narratives) of its preconverging-or-dementing²⁰-apriorising-
psychologism acts of disjointedness 'say like a plot to frame-up someone'; as the latter on
occasion as of a positivism-procrypticism <amplituding/formative>⁸ wooden-language-
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-
prospective-apriorising-implications>>
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation
may be construed as smart while it construes of the former as abhorrent, but then not factoring
in its own abhorrence from futural Being-development/ontological-framework-expansion-as-
to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ as
of prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation.
This point out the ontological-veracity for avoiding the absolutising/⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ referencing of psychology/psychoanalysis as of any
human-subpotency epistemic-or-notional~projective-perspective in prior relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought as of identitive-constitutedness¹⁴-as-'epistemic-
totality³⁷'-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-
⁷⁹presencing—absolutising-identitive-constitutedness ¹>²⁹-as-flawed-epistemicity-relativism-
determinism⁴⁹ of notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-
schema_and_prospective-profound-supererogation⁹⁶-of-mentally-

aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>, and the critical pertinence in this regard of the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’ as it reflects a more profound and fuller construct of the human psychological potency as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² in ontological-contiguity⁶⁷ as from existence-potency³⁹~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-⁸³ reference-of-thought as can be conveyed with an elucidative storied-construct/ontologically-valid-narration. In many ways, akrasia-susceptibility-or-akrasiatic-drag complex is simply a validation of the fundamental preconverging/postconverging—de-mentating/structuring/paradigming of the human psyche as it is caught up between dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁶ presencing—absolutising-identitive-constitutedness¹⁴>²⁵/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism <amplituding/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of prior relative-ontological-incompleteness⁸⁸ of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism <amplituding/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of prospective relative-

ontological-completeness⁸⁷ of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a
notional~deprocrpticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag
complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any given
registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its
uninstitutionalised-threshold¹⁰² construes that: as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising~purview-of-construal’, the affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-
postconverging-or-dialectical-thinking⁹¹-apriorising-psychologism> of prospective relative-
ontological-completeness⁸⁷ like base-institutionalisation with regards to Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as from its singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁹¹nonpresencing>⁹² projected epistemic-
immanence/veridical-epistemicity-relativism-determinism perspective, lent to the akrasiatic
judgment of prior relative-ontological-incompleteness⁸⁸ like recurrent-utter-
uninstitutionalisation as from its dissingularisation-<as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness⁹¹>⁹⁹/epistemic-nonimmanence/flawed-
epistemicity-relativism-determinism perspective, will be construed as of the latter’s
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-teleology⁹⁹ <amplituding/formative-
epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-

~~nonpresencing,-for-explicating-ontological-contiguity~~⁶¹, 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-teleology⁹⁹ of prospective base-
institutionalisation; as so reflected across the successive uninstitutionalised-threshold¹⁰² 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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-
unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ epistemic-
ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity⁵⁷, and not
incisively about dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness -in {preconverging-disentailment by} postconverging-entailment,-in-self-
becoming/self-conflatedness /formative-supererogating> 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-teleology⁹⁹ common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing²⁰-apriorising-psychologism> devaluing their
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ conventioning-referencing as of
sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior
relative-ontological-incompleteness⁸⁸ or as with budding-positivists Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing²⁰-apriorising-psychologism> devaluing their
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ conventioning-referencing in medieval-
scholasticism notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
completeness) 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-teleology⁹⁹ as of social enlightenment common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-

measuring-<as-to-preconverging-or-dementing²⁰—apriorising-psychologism> devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness⁸⁸s. Thus more critically prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is induced as of the displacement/decentering-of-the-human-subject in its prior relative-ontological-incompleteness⁸⁸ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity⁵⁷ that exploits the supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—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 ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ perspective is not actual ⁵⁶meaningfulness-and-teleology⁹⁹ but rather such is rather acting as a constrained metaphoricity⁵⁷ upon a social-setup supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> to which the social-setup cannot overtly turn around and wholly assume a contradictory nihilistic disposition; with metaphoricity⁵⁷ rather inducing prospective ⁵⁶meaningfulness-and-teleology⁹⁹ mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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 reification exercise exclusively as of the full existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression reflection of its ontological-veracity or ontological-impertinence, and so rather than subject to sophistry, as the latter instance will fundamentally undermine and ridicule the underlying intellectual a priori aspiration for reification. 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-
⁵⁶meaningfulness-and-teleology⁹⁹. Knowledge cannot and should not be forestalled because of
any supposed politico-economic penchant. The idea that liberal society can only be upheld by
artificial and anti-intellectual undermining of many a critical theory including postmodern-
thought as of the vital possibility of human social regeneration, is ridiculous and speaks of
intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such
inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up
to free intellectuals to affirm themselves as to what they think society and human intellectual
potential can be, beyond the institutional constraints geared to such naïve conventioning-
referencing which seem to imply that as of its anti-knowledge posture it will determine the
limits of what can be human knowledge. Human history has systematically shown that despite
human-subpotency-aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘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 <amplifying/formative> wooden-
language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
prospective-apriorising-implications>> 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-potency³⁹~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-drag³⁴ 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, ¹⁰³universalisation—non-positivism-medievalism ontological-fracturing, positivism—procrypticism ontological-fracturing towards futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism ontological-normalcy/postconvergence; as of the implications of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-

veridical-epistemicity-relativism-determinism²²

<amplituding/formative-

epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-

⁰nonpresencing,-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-teleology⁹⁹-<in-preconverging-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 denaturing¹⁶ 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-individuation-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 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of the underlying dimensionality-of-sublimating²⁵ -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /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-meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>> framework that 'invents' and accounts for prospective social transcendence-and-sublimity/sublimation/supererogatory~de-mentativity idealisation, in

the way that human idealisation is often wrongly construed and propounded. All the human idealisation that exists is as of effective individuals and institutional intemporal individuation projection for prospective ~~<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 ⁸³reference-of-thought and the subsequent secondnatured 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- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity idealisation. We can garner that it is intemporal individuations transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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>~~ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} absolutising epistemic reference in recurrent-utter-uninstitutionalisation, likewise for prospective ¹⁰³universalisation and not a suprasocial or ~~<amplituding/formative>~~ wooden-language-<imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}

absolutising epistemic reference of base-institutionalisation-universalisation, likewise for
 prospective positivism and not a suprasocial or <amplifying/formative>⁸ wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>} absolutising epistemic reference of ¹⁰³universalisation-
 non-positivism/medievalism; and so prospectively it is naivety as well to construe that we do
 have a suprasocial or <amplifying/formative>⁸ wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-
 of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}

absolutising epistemic reference for our prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity rather than as of prospective intemporal
 individuation transversality-<for-sublimating-existential-eventuating/denouement>~of-
 affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ 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-teleology⁹⁹ as of prospective notional~deprocrypticism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider in this
 regards for instance that while we generally tend to wrongly imply of a suprasocial absolutising
 epistemic reference that can de-mentatively/structurally/paradigmatically bring about human
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, it is inevitably the

case that the examination of any such representation with say for instance the physics
~~<amplifying/formative-epistemicity>~~totalising~devolved—purview/domain-of-construal-as-
 intrinsic-reality/ontological-veridicality/existential-reality since medievalism points that such
 transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ idealisation
 necessarily had to pass through the intemporal individuation transversality-~~<for-sublimating-
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-
 and-apriorising/axiomatising/referencing’¹⁰¹~~ 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 ~~<amplifying/formative>~~ wooden-language-
~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>~~ 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-~~<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹~~ 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- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)

absolutising epistemic reference about human nature transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity idealisation ‘doesn’t truly exist’, but for effective operant human intemporal individuation transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality reflected in effective remedy

as of ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-~~
~~implications-of-prospective-~~ nonpresencing, ~~-for-explicating-ontological-contiguity~~⁶⁷ over
imagined ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-~~
~~leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-
~~‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)~~
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-
sublimating²⁵ ~~-(~~<amplituding/formative>~~supererogatory—de-mentativeness/epistemic-growth-or-~~
~~conflatedness /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—~~ meaningfulness-and-teleology -as-of-
~~‘nondescript/ignorable—void ’-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 denaturing¹⁶
secondnatured institutionalised intemporal ontological-performance⁷²-<including-virtue-as-
ontology> at the uninstitutionalised-threshold¹⁰² as without the constraining prior
institutionalisation mechanical-knowledge the underlying ontological-faith-notion-or-

ontological-fideism—imbued-underdetermination-of-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-completeness⁸⁷ epistemic want of prospective reasoning-
 through/messianic-reasoning to overcome the prior relative-ontological-incompleteness⁸⁸
 <amplituding/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷. Interestingly, thus if
 there is no suprasocial or <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-
 of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩
 absolutising epistemic reference of ontological-veracity for prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity but for prospective dimensionality-of-
 sublimating²⁵ -⟨<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) transversality-⟨for-sublimating—existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ 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 intemporal⁵⁶ meaningfulness-and-teleology⁹⁹ for prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity that-exists-and-can-prospectively-exist-
 respectively effectively arises-and-lies in the ‘induced metaphoricity⁵⁷ of such prospective
 intemporal individuation transversality-⟨for-sublimating—existential-

eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’⁰¹ 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
 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of difference-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² over identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-
 dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—
 absolutising-identitive-constitutedness¹⁷>²⁹-as-flawed-epistemicity-relativism-determinism¹⁹,
 that there was no suprasocial or <amplituding/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
 implications>) absolutising epistemic reference for the transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity idealisation of say Plato’s idea concept
 nor say Descartes’s cogito concept but in both cases for their operant prospective intemporal
 individuation transversality-<for-sublimating—existential-eventuating/denouement>~of-

affirmative-and-unaffirmative–disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’⁷⁰¹ 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>. Likewise, it is herein
 contended that this difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-
 <as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-
 epistemicity-relativism-determinism² <amplifying/formative–epistemicity>causality⁹~as-to-
 projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ equally applies prospectively with respect to the ¹⁸deprocrypticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied
 transcendence-and-sublimity idealisation, and so as of operant prospective intemporal
 individuation transversality-<for-sublimating–existential-eventuating/denouement>~of-
 affirmative-and-unaffirmative–disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’⁷⁰¹ 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>, as herein implied;
 overriding pretences of suprasocial or <amplifying/formative>⁸ wooden-language-<imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
 implications>| absolutising epistemic reference, and as subject only to falsifiability⁴² and

validation as of ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ of the ‘superior party’ that is existence-potency³⁹~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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~, prospective⁸³ reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transcendence-and-sublimity/sublimation/supererogatory~de-mentativity idealisation as of their prospective reasoning-through/messianic-reasoning highlight that the traditional reasoning-from-results/afterthought construct is construed: - for the Platonic idea transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of sophistry, - for the Cartesian cogito transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of medieval-scholasticism notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁴>, and prospectively for notional~deprocrpticism 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~firstnatureddness—temporal-

to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor implies that metaphoricity⁵⁷ why tending ultimately towards intemporal⁵², is effectively of both intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ and temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ manifestations. But any given social-setup 'self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-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-teleology⁹⁹ as well as the fact that human perceived social-stake-contention-or-confliction interests drift within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities, implies that any such registry-worldview/dimension social-setup has 'a basic postconverging-de-mentating/structuring/paradigming supposedly coherent ontological-commitment⁵⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>' for its effective functioning which lays it prospectively exposed to metaphoricity⁵⁷ as of prospective <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁹ nonpresencing,-for-explicating-ontological-contiguity⁹⁷ as from prospective existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective; as such a registry-worldview/dimension would difficultly renege, as of contradictory and incoherent implications, on such critical prospective ontological-veracity implications of such prospective relative-ontological-completeness⁸⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹. It is this element that equally ultimately renders the study of the social, notwithstanding its strong underlying <amplituding/formative-

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, 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-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> 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-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as of its ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which is then enabling for the critical metaphoricity⁵⁷ of prospective⁵⁶ meaningfulness-and-teleology⁹⁹ ontological-veracity implications of <amplifying/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing, -for-explicating-ontological-contiguity⁶⁷ as of prospective relative-ontological-completeness⁹⁷. In other words, as of transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ of human metaphoricity⁵⁷ of temporal-to-intemporal—ontological-performance⁷²-<including-virtue-as-ontology>-of-narratives, we know that the <amplifying/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing, -for-explicating-ontological-contiguity⁶⁷ that underlies existence-potency³⁹~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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² <amplifying/formative-epistemicity>causality⁶-as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-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-threshold¹⁰² as reflecting both desublimating⁴⁷historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition and sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigm⁷⁰-as-being-as-of-existential-reality> 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 ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ of human societies conventioning as of their ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ render themselves exposed to the transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ of the prospective relative-ontological-completeness⁸⁷ as projected by the industrial revolution underlying technical and scientific knowledge manifesting as to existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression selection/skewing of ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative—implications-of-prospective-~~⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the ¹⁰³universal objectivity as to existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression of the underlying sciences and their applications. It is this insight as of ‘existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression selection/skewing of ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative—implications-of-prospective-~~⁶ nonpresencing,-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-or-notional~projective-perspective narratives; and so, as underlined by human limited-mentation-capacity-deepening⁵³ inducing prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-~~

implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹. 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-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴>²⁹ -as-flawed-epistemicity-relativism-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-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² as of the <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁷ of prospective relative-ontological-completeness⁸⁷, and so-construed as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² -as-veridical-epistemicity-relativism-determinism²² 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-deepening³³; 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-drag³⁴ identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴>²⁹ -as-flawed-epistemicity-relativism-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-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as of its <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²³ <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-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-teleology⁹⁹ transmission/spreading perspective, the supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigm⁷⁰—as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigm⁷⁰—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 preconverging–de-mentating/structuring/paradigmizing of societies. Such an overall prospective institutionalisation metaphoricity⁵⁷ constraining is very much unlike what we may naively imagine the prior human⁵⁶ meaningfulness-and-teleology⁹⁹ to be from an after the fact analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal⁵⁶ meaningfulness-and-teleology⁹⁹ for say a suprasocial or ~~<amplituding/formative>~~⁸ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> human mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology⁹⁹-~~<in-preconverging-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 ~~<amplituding/formative>~~⁸ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> comprehensive sense of prospective metaphoricity⁵⁷. This points to a more comprehensive reality of human epistemic-veracity arising as of our ~~<amplituding/formative—epistemicity>~~totalising~thrownness-in-existence³⁵ with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability⁴² implications as of ~~<amplituding/formative—epistemicity>~~causality⁹~as-to-projective-totalitative–implications-of-prospective-~~nonpresencing,-for-explicating-ontological-contiguity~~⁹, in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-

consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> ricochetting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness⁸⁷ appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or <amplifying/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> epistemic-veracity pretence, as expressed before with respect to Plato’s idea ¹⁰³universalisation involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the

undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⟩. Just as we can appreciate that in ‘the very same physics ⟨amplituding/formative-epistemicity⟩totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought, the epistemic-veracity as implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is mostly as of ricocheting 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-teleology⁹⁹ as knowledge, such that the fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the possibility 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 ⟨amplituding/formative-epistemicity⟩causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁹⁷ validation-and-falsifiability⁴². Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of prospective ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge on a vague notion of any ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ epistemic-veracity that at the

very least doesn't rise to projectively contemplate and appraise of such prospective
⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge prospectively implicated epistemic-veracity of
 research-programme and validation-and-falsifiability⁴². Thus metaphoricity⁵⁷ as such is a notion
 that is beyond just simplistic transmission/spreading of prospective ⁵⁶meaningfulness-and-
 teleology⁹⁹ as knowledge, even though this can be relevant as of a shared prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology⁹⁹ as say the commonality of such metaphoricity⁵⁷ inclined re-
originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking²¹- 'projective-insights'/'epistemic-projection-in-
conflatedness¹ -of-notional~deprocrpticism-prospective-sublimation}⁹⁰ thinkers sharing a
 common emancipating metaphoricity⁵⁷ mathesis/motif-thrownness-disposition like Socrates,
 Plato, Aristotle and their schools with their ¹⁰³universalisation 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-teleology⁹⁹ that is instigative, metaphoricity⁵⁷ is critically about the
 prospective ricocheting postconverging–de-mentating/structuring/paradigming implications for
 inducing such prospective ⁵⁶meaningfulness-and-teleology⁹⁹ implications on the fabric of the
 social as an epistemic-totality³⁷ framework (beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-preconverging-existential-extrication-as-of-existential-unthought>⁶), as the supposedly
 coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality> of 'self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ of temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>-of-narratives is rather as of <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity⁶⁷ selecting/skewing-towards intemporal⁵²/ontological-veracity as to existence-potency³⁹~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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹, when it comes to assessing the possibility of prospective ⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ like the cultivation of science over its conventioning-referencing as a cultural inclination or metaphysical predisposition or a creed; as we can appreciate the contrasting disposition towards the cultivation of science as in Europe and the Arabic world during the medieval period, or even disparity in ontological progressiveness within the very same societies at various epochs. Thus the assumption that any given society or period is absolutely turned/committed to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ including our modern

period, is a flawed appraisal; as in many ways, beyond our ~~amplituding/formative-~~
~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 perception, a closer look at institutional functioning easily points out the pre-eminence of
 spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-
 threshold¹⁰² as of the privileging of conventioning-referencing over purely prospective Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹, and in many ways this explains at the more
 socially visible spectrum that is politics, the perceived political impotence today. This insight is
 critical for appreciating the implication of the conception of futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ as of a privileging of conventioning-referencing disposition
 to adopt and assume intellectual nihilism at such an uninstitutionalised-threshold¹⁰²; it is herein
 contended that the reality is similar to that which scuppered Arabic medieval science or
 scuppered medieval China progressiveness. The ‘intemporal ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-
 through/messianic-reasoning instigated ontological-contiguity⁵⁷—of-the-human-
 institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>¹²-as-
 veridical-epistemicity-relativism-determinism²² ~~amplituding/formative-~~

epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-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-teleology⁹⁹ beyond just conventioning-
referencing; as the very possibility of the <cumulating/recomposuring-attendant-ontological-
contiguity >-successive registry-worldviews/dimensions as of prospective relative-ontological-
completeness⁸⁷ arises because such reasoning-through/messianic-reasoning can devalue their
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ conventioning-referencing to value
prospective possibility for Being-development/ontological-framework-expansion-as-to-depth-
of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as
explained above with Socrates/Plato/Aristotle with their schools Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ common ¹⁰³universalising-idealisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing²⁰-apriorising-psychologism> devaluing their
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ conventioning-referencing as of
sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior
relative-ontological-incompleteness⁸⁸ or as with budding-positivists Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ common positivism/rational-empiricism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-

measuring-<as-to-preconverging-or-dementing²⁰-apriorising-psychologism> devaluing their
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-teleology⁹⁹ as of social enlightenment common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing²⁰-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-teleology⁹⁹ responsibility in an preconverging-
 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-teleology⁹⁹ purviews in usurpation, and so together with generalised
 intellectual teleological-decadence-<-in-dimensionality-of-desublimating-lack-of²⁶-
 <<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) as of its populism and pecuniary value drive substituting for
 intellectual reification, and as so increasingly reflected mediatically. This human contrastive
 mental-disposition to prospective Being-development/ontological-framework-expansion-as-to-
 depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ and
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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/shiftness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness
 complex’; and thus that it has an ontological-veracity destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-
 performance⁷²-<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ it will relate
 to ontological-veracity as relatively impertinent on critical occasions as of its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴, and so-reflected socially as of the
 uninstitutionalised-threshold¹⁰². The underlying insight about such ontological-veracity
 destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-
 decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology> is that the state of
 human-subpotency is one where overall its capacity to reflect existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-
 uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited
 such that human ⁵⁶meaningfulness-and-teleology⁹⁹ construal ever always varies as of

‘individual whim/impulsion narratives ontological-performance⁷²-<including-virtue-as-ontology>’, ‘~~amplituding/formative~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)
 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-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality as of ~~amplituding/formative-epistemicity~~causality⁹ ~as-to-projective-totalitative–implications-of-prospective-
 ‘nonpresencing,-for-explicating-ontological-contiguity⁹’ 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-drag³⁴ 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-drag³⁴ drive for human ⁵⁶meaningfulness-and-teleology⁹⁹ underlying language development, wherein ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ as of its dispensing-with-immediacy-for-relative-ontological-completeness⁹⁷ profoundness is as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
 ‘nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-determinism and so over the temporal–ontological-performance⁷²-<including-virtue-as-ontology>-of-narratives as of dissingularisation-<as-to-the-disjointedness/disentailment-of-
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴>²⁹/epistemic-nonimmanence/flawed-

epistemicity-relativism-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-⁶⁶historiality/ontological-eventfulness⁶⁷/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>** 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-completeness⁸⁷-by-reification/contemplative-distension²⁷/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-dementing³⁰–apriorising-psychologism,-‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-**<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>**’ of akrasia-susceptibility-or-akrasiatic-drag complex in obviation of prospective ontological-veracity without the constraining untenability as of **<amplituding/formative–epistemicity>causality⁹-as-to-projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷** as to existence-potency³⁹~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-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> so-implied as of a social-setup 'self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—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-⁶historiality/ontological-eventfulness³⁵/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>>, critically and naturally makes of anthropology more of a ¹⁰³universally and operantly principled construction of human existence reification as of anthropopsychology, beyond more or less a traditional orientation categorising epistemic disposition with regards to human cultural life, the social and practices of specific societies, with respect to the coherence of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as of the de-mentative/structural/paradigmatic <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁷¹/ontological-fracturing/desublimation/gimmickiness complex'; as reflected as of

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²
projected epistemic-immanence/veridical-epistemicity-relativism-determinism over
dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-
identitive-constitutedness ⁴ > /epistemic-nonimmanence/flawed-epistemicity-relativism-
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-performance ⁷² -<including-virtue-as-ontology>} ontological-performance⁷²-
<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of the specific
destructuring-threshold-(uninstitutionalised-threshold ⁰²/presublimating—desublimating-
decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> of ‘human
akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-
fracturing/desublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-
narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>’ that is implicated with
respect to the supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-
ontological-good-faith/authenticity ⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—
as-being-as-of-existential-reality> so-implicated as of a social-setup ‘self-assuredness-of-
ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—
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 sublimating
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-potency³⁹~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression as of <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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. relegating 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-threshold¹⁰² involves a migration of the hegemony of social
⁵⁶ meaningfulness-and-teleology⁹⁹ away from ‘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- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-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 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, towards the hegemony of 'ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>' rather reflecting existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as validated or invalidated by <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶¹, 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-recomposeure-<as-to-⁴⁶historiality/ontological-eventfulness³/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>> in succession of mainly the 'ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>' as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, while all '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-meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-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-completeness⁸⁷ will necessarily imply a discarding of our present positivism-procrypticism '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—
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-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-teleology⁹⁹ as of prospective notional~deprocrpticism 'ontologically-hegemonising-
 narrative⁷¹ ontological-performance⁷²-<including-virtue-as-ontology>' as to existence-
 potency³⁹~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-completeness⁸⁷-by-
 reification/contemplative-distension³⁷ as enabling Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-
 and-teleology⁹⁹. This author further contends that as of our positivism—procrpticism
 uninstitutionalised-threshold¹⁰² in disjointedness-as-of-⁸³reference-of-thought, futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrpticism
 '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 ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, thus wrongly
 inducing ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴; 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-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation based on ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formativ-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/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising as the mechanism of prospective positivism institutionalisation rather than engaging in defective non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴. Besides and overlaid on this underlying human-subpotency background deficiency as of 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, is the reality that human ⁵⁶meaningfulness-and-teleology⁹⁹ fundamentally develops out of the constructive/institutionalising/nascent~sublimating-decisionality and destructuring-threshold-<uninstitutionalised-threshold¹⁰²/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-teleology⁹⁹, that goes into building the individual capacity to uphold ontological-veracity when the social-construct as its significant otherness is constructive/institutionalising/nascent-sublimating-decisionality of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge while by the same token can undermine the individual capacity to uphold ontological-veracity when the social-construct as significant otherness is as of destructuring-threshold-~~(uninstitutionalised-threshold⁰⁷/presublimating-desublimating-decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge; as social-construct settings are fundamentally the background of significant otherness for their inherent generalised purposefulness and their enlivening of the possibility for individual human purposefulness as well, such that beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ the notion of ontological-veracity is not necessarily of absolute pertinence to the individual as of pure-ontology implications of aetiologisation/ontological-escalation where individual possible construal of ontological-veracity is subject to its perception/engagement/endearament of specific and/or underpinning-suprasocial-construct settings significant otherness destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology> implications of its possible constructive/institutionalising/nascent-sublimating-decisionality construal of ontological-veracity. This destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-ontological-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-threshold¹⁰² cannot just articulate them as if the social-construct is ‘purely/absolutely receptive-as-constructive/institutionalising/nascent–sublimating-decisionality to ontological-veracity’ but need to implicitly recognise the social-construct predisposition to destructure such ⁵⁶meaningfulness-and-teleology⁹⁹ as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold¹⁰², and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷/contemplative-distension to strategically articulate such ⁵⁶meaningfulness-and-teleology⁹⁹ going by the possibility of the social-construct as of its potential constructive/institutionalising/nascent–sublimating-decisionality significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this uninstitutionalised-threshold¹⁰² as of its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–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-teleology⁹⁹ as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-

threshold¹⁰²; with any such superseding ontological-veracity at the social-setup
 uninstitutionalised-threshold¹⁰² rather beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 preconverging-existential-extrication-as-of-existential-unthought>⁶, as base-institutionalisation
 implied ⁵⁶meaningfulness-and-teleology⁹⁹ is beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-preconverging-existential-extrication-as-of-existential-unthought>⁶ of recurrent-utter-
 uninstitutionalisation, that of ¹⁰³universalisation is beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ of base-
 institutionalisation–ununiversalisation, that of positivism is beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶
 of ¹⁰³universalisation–non-positivism/medievalism, and prospectively that of deprocritycism is
 beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-
 of-existential-unthought>⁶ of positivism–procrypticism; and so because any given registry-
 worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-
 akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness
 complex’ defines the social-construct institutionalisation threshold perceived intemporal
⁵⁶meaningfulness-and-teleology⁹⁹ as of its reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation ⁸³reference-of-thought⁸-categorical-
 imperatives/axioms/registry-teleology⁹⁹ but then is equally amenable to
 <amplituding/formative> wooden-language-⟨imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought– categorical-imperatives/axioms/registry-teleology⁹⁹ }
 failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-
 entropy-or-contiguity–or–ontological-preservation manifesting at ⁸³reference-of-thought-
⁸⁴devolving-level as of postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-

discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 and so-disambiguated as of ‘⁸³reference-of-thought-⁸⁴devolving-level difference-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² reflected as the divergent temporal-to-intemporal ontological-
 performance⁷²-<including-virtue-as-ontology> of the ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’. This social-
 construct constructive/institutionalising/nascent-sublimating-decisionality and destructuring-
 threshold-<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-
 ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology⁹⁹
 reality is exactly what renders ‘prospective metaphoricity⁵⁷ as of ontological-veracity
 superseding of uninstitutionalised-threshold¹⁰²’ 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
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ epistemic grounding; with
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity over the
 uninstitutionalised-threshold¹⁰² de-mentative/structural/paradigmatic ‘human akrasia-
 susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-
 fracturing/desublimation/gimmickiness complex’ as of prospective superseding rede-
 mentating/restructuring/reparadigming
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for-
 conceptualisation <amplituding/formative~epistemicity>causality⁶ ~as-to-projective-
 totalitative~implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-
 contiguity⁷ for affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking¹ -
 apriorising-psychologism> of prospective registry-worldview/dimension. The ultimate point
 here being that critically the notion of human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity more often than not occur as ‘reasoning-
 through/messianic-reasoning projection-beyond-the-presencing-human-self-consciousness-as-
 reinventing-prospective-⁶¹ nonpresencing-<perspective~ontological-
 normalcy/postconvergence>-human-self-consciousness’ rather than as it can wrongly be
 implied with ‘reasoning-from-results/afterthought postures as of ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ self-consciousness mastery and direction’ which are rather
 ontologically-flawed <amplituding/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴. In this regards, ontological-veracity as of
 a perpetual predisposition for prospective relative-ontological-completeness⁸⁷ is ensured by
 supposedly coherent ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-
 good-faith/authenticity⁹ ~postconverging~de-mentating/structuring/paradigming⁷¹—as-being-as-
 of-existential-reality> to undermine the social-construct predisposition to destructure
⁵⁶meaningfulness-and-teleology⁹⁹ as of its conventioning-referencing for social-functioning-
 and-accordance at its uninstitutionalised-threshold¹⁰², and enable the construal of prospective
 ontological-veracity by ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-
 <including-virtue-as-ontology>’, as of ontologically-veridical difference-conflatedness¹³-as-to-
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-

prospective-⁶¹ nonpresencing⁹² -as-veridical-epistemicity-relativism-determinism²⁴, over
'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— meaningfulness-and-teleology -as-of-
'nondescript/ignorable—void '—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-constitutedness¹⁴-as-'epistemic-totality³⁷'-dereification-in-dissingularisation-<as-to-
the-disjointedness/disentailment-of-⁷¹ presencing—absolutising-identitive-constitutedness¹⁴ >²⁹-
as-flawed-epistemicity-relativism-determinism⁴⁹ postures. The social epistemic-totality³⁷ 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-
totality³⁷ of ⁵⁶ meaningfulness-and-teleology⁹⁹, 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 denaturing¹⁶ as of uninstitutionalised-
 threshold¹⁰² implications. Ultimately, it is herein contended that conceptualising ontological-
 veracity reflecting existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective
⁵⁶meaningfulness-and-teleology⁹⁹ rather boils down to grasping prospective relative-
 ontological-completeness³⁷ <amplituding/formative–epistemicity>causality¹~<as-to-projective-
 totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁷ as of notional~deprocrypticism. Effectively prospective ⁵⁶meaningfulness-and-
 teleology⁹⁹, as articulated from ‘ontologically-hegemonising-narrative⁷¹ ontological-
 performance⁷²-<including-virtue-as-ontology>’ reflecting existence-potency³⁹~sublimating–
 nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-
 uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can be

construed as: prospective relative-ontological-completeness⁸⁷ rede-
 mentating/restructuring/reparadigming in superseding/undermining/deflating the ‘relative-
 ontological-incompleteness⁸⁸ perception of prospective relative-ontological-completeness⁸⁷
 postconverging–de-mentating/structuring/paradigming’; wherein the relative-ontological-
 completeness⁸⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
 of its rede-mentating/restructuring/reparadigming substitutes for the relative-ontological-
 incompleteness⁸⁸ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,
 and so as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. This
 knowledge notion, construed as organic-knowledge, involving articulating prospective
⁵⁶meaningfulness-and-teleology⁹⁹ as of its postconverging–de-
 mentating/structuring/paradigming
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument substituting of
 prior ⁵⁶meaningfulness-and-teleology⁹⁹ preconverging–de-mentating/structuring/paradigming
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument can be referred to
 as ~~supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-~~
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–~~
~~conceptualisation~~ 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/throwness-
 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 ⁸³reference-of-thought-level induces the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² in ontological-contiguity⁶⁷ from notional~deprocrpticism. In other words, ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ as organic-knowledge is more critically overtly walking into the evil forest and finding a root or leaf cure as emancipating to such animistic social-setup beyond just the immediate remedy as mechanic knowledge but more profoundly as of the prospective worldview possibility of undermining the flawed ontological implications of the animistic social-setup mythology in prior relative-ontological-incompleteness⁸⁸ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as its 'identitive-constitutedness¹⁴-as-'epistemic-totality³⁷'-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴>²⁹-as-flawed-epistemicity-relativism-determinism⁴⁹ of ⁵⁶meaningfulness-and-teleology⁹⁹', rather than surreptitiously sneaking around and getting the root or leaf cure from the evil forest as remedy but then failing as of the prospective relative-ontological-completeness³⁷ possibility for superseding/undermining/deflating-the-evil-forest-notion to enable the animistic social-setup to put into question and supersede the existential implications of its prior ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ preconverging~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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-
 to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹²-as-veridical-
 epistemicity-relativism-determinism² of ⁵⁶meaningfulness-and-teleology⁹⁹’; in both cases, as of
 the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ but with
 differing ontological-performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-
 teleology⁹⁹ as it is such ‘difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>²-as-
 veridical-epistemicity-relativism-determinism² of ⁵⁶meaningfulness-and-teleology⁹⁹’ construed
 as ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-
 conceptualisation that induces the animistic social-setup ⁸³reference-of-thought-level
 prospective society-wide transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
 mentativity into positivism/rational-empiricism. Thus, the prospect of all human
⁵⁶meaningfulness-and-teleology⁹⁹ 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-threshold¹⁰², 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-completeness⁸⁷ inducing the sublimating ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of

~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ ~~of-~~
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~~ ~~-for-~~
~~conceptualisation~~. We can appreciate in this regards that the ~~<cumulating/recomposing-~~
~~attendant-ontological-contiguity >~~-successive registry-worldviews/dimensions ⁸³reference-of-
thought are actually in a ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~
~~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~~ ~~-for-~~
~~conceptualisation~~ relation with each other as of prospective relative-ontological-completeness⁸⁷
with regards to construing the very same ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating purview-of-construal-as-existence: wherein
base-institutionalisation rulemaking edgily/incisively reconstrues existence as of rulemaking
over recurrent-utter-uninstitutionalisation construal of existence as of non-rules—
apriorising/axiomatising/referencing—psychologism; ¹⁰³universalisation edgily/incisively
reconstrues existence as of ¹⁰³universalisation-directed-rulemaking over base-
institutionalisation—ununiversalisation construal of existence as of rulemaking;
positivism/rational-empiricism edgily/incisively reconstrues existence as of
positivising/rational-empiricism-based-universalisation-directed-rulemaking over
¹⁰³universalisation—non-positivism/medievalism construal of existence as of ¹⁰³universalisation-
directed-rulemaking; and prospectively, notional~deprocrpticism edgily/incisively reconstrues
existence as of preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-
‘³²~~<amplituding/formative-epistemicity>~~growth-or-conflatedness¹³/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—procrpticism
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-completeness⁸⁷—unenframed-conceptualisation
 implying the affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking¹—
 apriorising-psychologism> an altogether prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and not
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation which
 will wrongly imply the affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking¹—
 apriorising-psychologism> of the priorly superseded
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instead of its
 unaffirmation/deprojection/de-assertion/undueeness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²¹—
 apriorising-psychologism>.

Supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of—
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
 conceptualisation as-of-contrastive-preconverging-or-dementing²⁰—apriorising-psychologism-
 and-postconverging-or-dialectical-thinking²¹-differentiation reflection of
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> highlights ‘human
 akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-
 fracturing/desublimation/gimmickiness complex’ as of temporal-to-intemporal—ontological-
 performance⁷²-<including-virtue-as-ontology>-of-narratives as so-disambiguated as of
 ‘⁸³reference-of-thought-⁸⁴devolving-level difference-conflatedness¹³-as-to-totalitative-
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² reflected as the differing

temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology> in the
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ at the given
uninstitutionalised-threshold¹⁰², thus articulating the social epistemic-totality³⁷ 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-panintelligibility⁷³-{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation} the reflection of
the social epistemic-totality³⁷ 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 Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,
institutional-development—as-to-social-function-development and living-development—as-to-

personality-development, with respect to existence-potency³⁹~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-Self⁹¹/ontological-
 fracturing/desublimation/gimmickiness complex’, and so-disambiguated ontologically as of
⁸³reference-of-thought-⁸⁴devolving-level ontologically-veridical difference-conflatedness¹³-as-
 to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²²
 ‘differentiating/disambiguating transversality-<for-sublimating~existential-
 eventuating/denouement>’ 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 preconverging~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-sublimating²⁵-
 <<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation} manifestation of postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ‘⁸³reference-of-thought-⁸⁴devolving-level difference-conflatedness¹³-as-

to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective-⁶ nonpresencing>⁷²-as-veridical-epistemicity-relativism-determinism²² reflected as
the differing temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology>
of the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’, 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-completeness⁸⁷-by-reification/contemplative-
distension³⁷/contemplative-distension in ~~postconverging~~ nonextricatory-existential-preempting-
of-existential-unthought, and so with respect to overall registry-worldview/dimension
uninstitutionalised-threshold¹⁰² implication (procrypticism or non-positivism~medievalism or
ununiversalisation or recurrent-utter-uninstitutionalisation) in its flawed
<amplifying/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Basically,
‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-
ontology>’ is thus as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility⁷³-<imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation) the social
epistemic-totality³⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹ temporal-to-intemporal-ontological-
performance⁷²-<including-virtue-as-ontology>-of-narratives differentiated transversality-<for-
sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-

disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ as of Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
function-development and living-development-as-to-personality-development. The possibility
of ‘ontologically-hegemonising-narrative⁷¹ ontological-performance⁷²-<including-virtue-as-
ontology>’ as construed from existence-potency³⁹~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism is what allows for veridical
aetiologisation/ontological-escalation as of transcendentally-enabling-level-of~ontological-
good-faith-or-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>¹⁰⁰
implied as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-
determinism over dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism, just as with the natural sciences and so beyond the notion of
subjectivity as of <amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-
implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷
validation and falsifiability⁴² implications. It is important to grasp that since every registry-
worldview/dimension social-construct is involved in a constructive (as of its institutionalising
disposition) and destructuring (as of its disposition at its uninstitutionalised-threshold¹⁰²)
relationship with ontological-veracity, this is exactly what inevitably validates the articulation
of ontological-veracity/ontological-veridicality as more completely involving the
displacement/decentering-of-the-human-subject priorly as implied with Derridean

deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative in reflecting the need to undermine human destructuring-threshold-~~(uninstitutionalised-threshold~~¹⁰²/~~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-completeness⁸⁷ and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness⁸⁷ as of projected
apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³-in-~~{preconverging-disentailment by}~~-postconverging-entailment. This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative
apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }~~—constitutedness¹⁴-in-~~preconverging-entailment~~ since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness⁸⁸ on ontological-veracity; as it construes of ‘logocentric habituated social conditions’ as inherently ontological or beyond ontological treatment while failing to countenance the ‘decentering heavy lifting’ involved in undermining ontologically impertinent ‘logocentric habituated social conditions’ in enabling the 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-teleology⁹⁹ right up to our present, and as of prospective transformative emancipating possibilities. In the bigger scheme of things, the social-construct as significant otherness is ever always inherently put into question itself given its constructive/institutionalising/nascent-

sublimating-decisionality and destructuring-threshold-~~(uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-ontological-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-teleology⁹⁹ as of
 prospective deprocrpticism, just as with the unorthodoxy of postmodern-thought or generally
 the unorthodoxy of all prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity ⁵⁶meaningfulness-and-teleology⁹⁹
 whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes,
 Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-
 reasoning. This basic idea of the social-construct as of its
 constructive/institutionalising/nascent-sublimating-decisionality and destructuring-threshold-
~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-ontological-
 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-procrpticism prior relative-
 ontological-incompleteness⁸⁸ human social-stake-contention-or-confliction in disjointedness-as-
 of-⁸³reference-of-thought, and thus deconstruction will tend to be deficiently construed in
 terms-as-of-axiomatic-construct of the circumstantial social primacy of this temporal

framework social-stake-contention-or-confliction over its fuller pure-ontology as of prospective relative-ontological-completeness³⁷ deprocrpticism; explaining in many ways the difficulty for Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the ¹⁰³universalisation–non-positivism/medievalism prior relative-ontological-incompleteness⁸⁸ temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness³⁷ positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplifying/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)); which will explain in many ways the difficulty of the Copernicuses, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrpticism prior relative-ontological-

incompleteness⁸⁸ human social-stake-contention-or-confliction as of its disjointedness-as-of-⁸³reference-of-thought but that a more fuller pure-ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness⁸⁷ notional~deprocrypticism rather subsumes all such binary opposition conceptions basically into the binarity of intemporality⁵²/longness and temporality⁹⁸/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-completeness⁸⁷ notional~deprocrypticism that we can appreciate more profoundly the ¹⁰³universal ontological epistemic pertinence of decentering narratives like deconstruction, and so pervasively well beyond the stereotypical grand themes of gender, race, postcolonialism, power, etc. but rather just as of an all-pervasive ¹⁰³universal ontological profundity for analysing everything as of prospective relative-ontological-completeness⁸⁷ notional~deprocrypticism herein construed as ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>; with the implied knowledge emancipation rather construed as of mutual human emancipation beyond just the idea of a decentering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of aetiologisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter's state very own deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to

attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness⁸⁷/contemplative-distension as of a nominal adversarial binarity predisposition in many ways renders such an ontologically more profound construct of deconstruction difficult. In this very contrastive sense with regards to our present prospective relative-ontological-completeness⁸⁷ positivism/rational-empiricism, we don't ideally construe of science as of its pure-ontology as discriminatorily selective in its conclusions and we further appreciate that its usefulness is ¹⁰³universally emancipating as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising/nascent-sublimating-decisionality and destructuring-threshold-~~uninstitutionalised-threshold~~¹⁰²/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- meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications> framework. The fact is that the inherent human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-~~

‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor renders such
<amplituding/formative>⁶⁵ wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)
framework or suprasocial framework epistemic pertinence for prospective transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity untenable, as susceptible to prospective
dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-
identitive-constitutedness¹ >² /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism. Such epistemic pertinence for prospective human transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity is rather postconvergently~de-
mentated/structured/paradigmed dynamically as of prospective reasoning-through/messianic-
reasoning epistemic-ricochetting/transepistemicity possibility exploiting the supposedly
coherent ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰ -as-being-as-of-
existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰ -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-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression
<amplituding/formative~epistemicity>causality⁶~as-to-projective-totalitative~implications-of-
prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 huma 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-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’, rather than a naïve reliance on <amplifying/formative>⁹ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>> 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-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression ontological-veracity perspective and so over our human-subpotency epistemic-or-notional~projective-perspective which is rather in an ontologically-flawed <amplifying/formative—epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴. (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-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism as of the notional~deprocrypticism framework as implied by existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective as a more re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-
<imbued-postconverging/dialectical-thinking⁷-‘projective-insights’/‘epistemic-projection-in-conflatedness¹’-of-notional~deprocrypticism-prospective-sublimation⁹⁰ reformulation as of the displacement/decentering-of-the-human-subject in the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ <amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ with regards to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development implied as of ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought this author has rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally restricted personal development implications of the Greek interpretation as of a ¹⁰³universalising-idealisation self-consciousness but very much along the lines of Socratic unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiatic’ rather than the traditional derivations ‘acratic’ or ‘akratic’ to mark such a break, and further the term ‘antiakrasiatic’ also along the same lines is further meant to emphasise the underlying idea that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-completeness⁸⁷ is then about superseding the lack, and such relative-ontological-

incompleteness⁸⁸ is superseded rather as of
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for-
 conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-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/notional~knowledge-reification-
 gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by} -postconverging-
 entailment>/<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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-teleology⁹⁹ 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-teleology⁹⁹ as covert-pretence-of-
 equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-
 virtue-as-ontology>'.) This existence-potency³⁹~sublimating—nascence,—disclosed-from-
 prospective-epistemic-digression ontological-veracity perspective reflects the fact that as of our
 human-subpotency, beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-
 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
 <amplituding/formative—epistemicity>totalising~throwness-in-existence³⁵, so-reflected with
 the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions ⁸³reference-of-thought-level reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 <amplituding/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-
 prospective-⁶ nonpresencing,—for-explicating-ontological-contiguity⁶⁷, to then proceed in
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹—apriorising-
 psychologism> as of our existential-instantiations and so defectively as if we have no limited-
 mentation-capacity and no ontologically-uncompromised <amplituding/formative—
 epistemicity>totalising~throwness-in-existence³⁵; and this with respect to our articulated—or-
 acquiesced-to ⁵⁶meaningfulness-and-teleology⁹⁹ 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-threshold¹⁰²/presublimating—desublimating-decisionality>~of-ontological-

performance⁷²-<including-virtue-as-ontology> of ⁵⁶meaningfulness-and-teleology⁹⁹. The
 destructuring-threshold-~~(uninstitutionalised-threshold⁰²/presublimating-desublimating-
 decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology> of human
 articulated-or-acquiesced-to ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-
 <including-virtue-as-ontology>, and as de-mentatively/structurally/paradigmatically reflected at
 the uninstitutionalised-threshold¹⁰², speaks of a threshold at which as of our human-subpotency
 we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality
 so-reflected as from the full sublimating-over-desublimating implications of existence-
 potency³⁹~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-thinking²¹-apriorising-psychologism>. This is the overall notion explaining human
 akrasia-susceptibility-or-akrasiatic-drag complex, and so as of human limited-mentation-
 capacity notional implications. Thereafter, understanding of this human ‘ontologically-flawed
 antiakrasiatic disposition’ is all about conceptualising the effective operant ontologically-
 constraining conditions as of human existential-instantiations given our limited-mentation-
 capacity implied as of temporality⁹⁸/shortness and 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-potency³⁹~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-teleology⁹⁹ as of prospective notional~deprocrpticism
 registry-worldview/dimension, over human-subpotency-as-of-ontologically-compromised-

epistemic-abnormalcy/preconvergence³¹ so-reflected variously with the preceding <cumulating/recomposing-attendant-ontological-contiguity >-successive registry-worldviews/dimensions; wherein notional~deprocrypticism as to existence-potency³⁹~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-threshold¹⁰²/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-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression possibility of ontological-performance⁷²-<including-virtue-as-ontology>. In this respect, we can appreciate that the <cumulating/recomposing-attendant-ontological-contiguity >-successive registry-worldviews/dimensions⁸³reference-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-teleology⁹⁹ as of prospective deprocrypticism. We can further appreciate that all the <cumulating/recomposing-attendant-ontological-contiguity >-successive

registry-worldviews/dimensions ⁸³reference-of-thought are marked at their ⁸³reference-of-
 thought-⁸⁴devolving-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 postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
 reflecting <amplituding/formative>⁸ wooden-language-~~imbued—temporal—mere-~~
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—~~
~~narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-~~
~~teleology⁹⁹~~). This analysis so far sums up the overall framework of human temporal-to-
 intemporal ontologically-flawed antiakrasiatic disposition as of the social epistemic-totality³⁷ of
⁵⁶meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸.
 Further and of much more profound reification implications, is the reality that the social-
 construct constructive and destructuring nature can be fundamentally accounted for by the fact
 that human antiakrasiatic disposition aspiration is truly reflected as from the effective
 implications of the intemporal ontological-faith-notion-or-ontological-fideism—~~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-teleology⁹⁹ as from existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-performance⁷²-<including-virtue-as-ontology>, which underlies beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ the ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the social epistemic-totality³⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹ with respect to social-stake-contention-or-confliction; with the implication here that human-subpotency is ever always as-of-its-level-of constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>/institutionalisation/nascent–sublimating-decisionality—by—destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)<~of-ontological-performance⁷²-<including-virtue-as-ontology> in ‘a metaphorising vacillating-conception’ of the social epistemic-totality³⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹ as can be fully reflected from existence-potency³⁹~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 ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) is mainly and rather the overtly presumed social posture of articulated–or–acquiesced-to ⁵⁶meaningfulness-and-teleology⁹⁹ 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-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity; as implying in effect a
 destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-
 schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus
 denaturing¹⁶ the true ‘equivalence/correspondence antiakrasiatic-aspiration ontological-
 performance⁷²-<including-virtue-as-ontology>’ from the ontologically-veridical existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-
 or-notional~projective-perspective reflecting social-construct constructiveness-of-ontological-
 performance⁷²-<including-virtue-as-ontology>, so that it is a difference-conflatedness¹³-as-to-
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² that can
 restore-and-reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-
 ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism-determinism’> about the social-construct constructiveness-of-
 ontological-performance⁷²-<including-virtue-as-ontology> from this induced destructuring-
 transitoriness¹⁹-as-of-deratiocination/deratiocontiguity denaturing¹⁶ whereas naïve identitive-
 constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-
 disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹¹>³⁹-as-
 flawed-epistemicity-relativism-determinism⁴⁹ will wrongly validate the so-induced
 destructuring-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity as of the destructuring-by-
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³ |
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-

supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-
 schema> as ontologically-veridical by its flawed implying of ontological-contiguity⁶⁷
 without/failing-to restore-and-reflect-by-disambiguating/differentiating the ontological-
 veridicality-as-of-ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. This
 destructuring-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity exactly reflects the
 destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-
 decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology> as the point where
 human-subpotency from its ‘destructuring relative-ontological-incompleteness⁸⁸ ontologically-
 flawed perspective’ is in an <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ that systematically represents it’s the
 reality of its destructuring-by-flipping/changing/transitioning-induced-notional-
 discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-
 schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as
 so-construed notionally/epistemically from the ‘prospective relative-ontological-completeness⁸⁷
 as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression constructiveness perspective’) as a nondescript/ignorable-void⁶⁰ that actually speaks
 of akrasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives, and goes on to
 systematically ‘contend recurrently’ on the basis of its ontologically-flawed destructuring
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider the
 case of the destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology>
 with a ‘God-of-plane’ proposition in say an animistic social-setup (reflecting the underlying

'animistic superstitious ~~<amplituding/formative-~~ epistemicity>totalising/circumscribing/delineating–narrative-disposition' and not any such notion as propositional attitude because human ⁵⁶meaningfulness-and-teleology⁹⁹ is ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating as of its given ~~<amplituding/formative–epistemicity>~~totalising~thrownness-in-existence³⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus construed in notional~conflatedness¹³ 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~conflatedness¹³ with existence-as-of-existential-instantiations as so-construed in such approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a reification is all about elucidating the ontological-veracity/ontological-performance⁷²⁻ <including-virtue-as-ontology> of human-subpotency epistemic-or-notional~projective-perspective ⁵⁶meaningfulness-and-teleology⁹⁹ articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment⁶⁶⁻ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective of amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁷ as of prospective relative-ontological-completeness³⁷ amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-

ontological-contiguity⁶⁷, whereas the notion of propositional attitude is rather as of
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
entailment and not in apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³-in- {preconverging-disentailment-by}—postconverging-entailment with
existence-as-of-existential-instantiations as failing to reflect the given <amplituding/formative-
epistemicity>totalising~thrownness-in-existence³⁵ 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~conflatedness¹³ 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-flawed⁵⁶meaningfulness-and-teleology⁹⁹ or intemporal-as-ontologically-veridical
⁵⁶meaningfulness-and-teleology⁹⁹ with regards to revealing the series of propositions implied
phenomenal-abstractiveness as of ontologically-flawed destructuring-transitoriness¹⁹-as-of-
deratiocination/deratiocontiguity as when respectively projecting a destructuring-threshold-
<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-
performance⁷²-<including-virtue-as-ontology> as of notional-discontiguity/epistemic-

discontinuity⁶³ <between—prior-shallow-supererogation⁹⁶ -of-mentally-
 aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema> of ‘⁸³reference-of-thought-⁸⁴devolving-level
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ reflecting a
 nondescript/ignorable—void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-
 preconverging-or-dementing²⁰-narratives) or as of ontologically-veridical
 <amplituding/formative—epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰’ in ontological-contiguity⁶⁷ of
 ‘⁸³reference-of-thought-⁸⁴devolving-level
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and thus with
 their corresponding differing ‘<amplituding/formative—
 epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰—qualia-schema’
 and ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating
 postconverging/dialectical-thinking²¹—qualia-schema’; and further the notion of propositional
 attitude fails to reflect the fact of varying registry-worldviews/dimensions as of relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ -
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness⁸ /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-existence³⁵ ⁸³reference-of-thought-level
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating—narrative-

dispositions' translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions ⁸³reference-of-thought as implied in the contrastive example here between a positivism and a non-positivism registry-worldview/dimension with their differing '~~amplituding/formative-epistemicity~~>totalising/circumscribing/delineating postconverging/dialectical-thinking²¹-qualia-schema' and '~~amplituding/formative-epistemicity~~>totalising/circumscribing/delineating preconverging/dementing²⁰-qualia-schema'), since it is fundamentally an ontologically-flawed destructuring non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument eliciting this misconstrued proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring as 'God-of-plane', a further proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like 'wings generate lift' will just as well elicit a further proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring 'along the lines of a superstitious effect from the wings'; with the positivism relative-ontological-completeness⁸⁷ perspective rather reflecting the non-positivism/superstitious relative-ontological-incompleteness⁸⁸ perspective as of a '~~amplituding/formative-epistemicity~~>totalising/circumscribing/delineating preconverging/dementing²⁰-qualia-schema' while the latter perspective wrongly holds on to an ontologically-flawed '~~amplituding/formative-epistemicity~~>totalising/circumscribing/delineating postconverging/dialectical-thinking²¹-qualia-schema'. This is the fundamental conception underlying the notion of ¹⁵de-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-teleology⁹⁹,
 thus disambiguating/differentiating prospective relative-ontological-completeness⁸⁷ as of
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
 postconverging/dialectical-thinking²¹-qualia-schema’ and the prior relative-ontological-
 incompleteness⁸⁸ as of ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰-qualia-schema’.
 This is equally what very much underlies from a prospective relative-ontological-
 completeness⁸⁷ constructiveness perspective of notional~deprocrpticism as preempting—
 disjointedness-as-of-⁸³reference-of-thought the social manifestation of a phenomenon like
 psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness⁸⁸
 positivism~procrypticism destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> as of its disjointedness-as-of-⁸³reference-of-thought, wherein
 the fundamentally induced destructuring-by-flipping/changing/transitioning-induced-notional-
 discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is the
 very same destructuring
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of instigating
 disjointedness-as-of-⁸³reference-of-thought that prolongs as of <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 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-teleology⁹⁹ as reflected about a plane on the basis of its non-positivism/superstitious propositions as its narrative disposition, and reflected by its ‘<amplituding/formativ-epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰-qualia-schema’); with futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought prospectively constructiveness perspective rather reflecting it veridically as of ‘<amplituding/formativ-epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰-qualia-schema’ while our positivism-procrypticism prospectively destructuring perspective rather reflecting wrongly as of ‘<amplituding/formativ-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²¹-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/formativ-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰’ constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-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-veridical ⁵⁶meaningfulness-and-teleology⁹⁹, such that this reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus necessarily has a de-mentative/structural/paradigmatic prospective destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology> that is susceptible to its very own ontologically-flawed manifestation of its <amplituding/formative>⁸ wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing³⁰ —narratives—of-the-³³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹) so-implied as of postlogism⁷⁷-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—implicated_attendant—ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰’ destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³—<between—prior-shallow-supererogation⁹⁶-of-mentally-

aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-
schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, totalising~‘nominal-as-tendentious—implicated_attendant-
ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰,
‘<amplituding/formative—epistemicity>destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³—
<between—prior-shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-
schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, ‘<amplituding/formative—epistemicity>totalising~‘ordinal-as-
qualifying—implicated_attendant—ontological-contiguity⁶⁷~educed—
existentialising/contextualising/textualising-contiguity⁴⁰, destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³—
<between—prior-shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-
schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, and ‘<amplituding/formative—epistemicity>totalising~‘intervalist-as-
categorising—implicated_attendant—ontological-contiguity⁶⁷~educed—
existentialising/contextualising/textualising-contiguity⁴⁰, destructuring-disposition—

flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³ |
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-
 schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism’ on any such given registry-worldview’s/dimension’s reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; thus requiring
 the further ‘<amplifying/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant—ontological-contiguity⁶⁷~duced—
 existentialising/contextualising/textualising-contiguity⁴⁰’ constructiveness disposition in
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²
 projected epistemic-immanence/veridical-epistemicity-relativism-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-potency³⁹~sublimating—nascence,—disclosed-from-prospective-epistemic-
 digression epistemic-or-notional~projective-perspective of ontological-veridicality as of
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in order to overcome
 the preceding destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating—
 desublimating-decisionality>~of-ontological-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-teleology⁹⁹ as of prospective notional~deprocrpticism preempting—disjointedness-as-of⁸³reference-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-thinking²¹—qualia-schema’ with respect to our positivism—procrpticism disjointedness-as-of-⁸³reference-of-thought prior reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology> reflected as of ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰—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-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> with regards to the ¹⁰³universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing, -as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness³⁷⟩ of social epistemic-totality³⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹. 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-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity
 that reflects the social-construct prospective destructuring as construed from existence-
 potency³⁹~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-transitoriness¹⁹-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-<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹¹>³⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-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-potency³⁹~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

<between—prior-shallow-supererogation⁹⁶-of-mentally-

aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-
schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
absolutising-identitive-constitutedness¹>/epistemic-nonimmanence/flawed-epistemicity-
relativism-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-potency³⁹~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—
implicated_attendant–ontological-contiguity⁶⁷~educated–
existentialising/contextualising/textualising-contiguity⁴⁰’ destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³—
<between—prior-shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-
schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
absolutising-identitive-constitutedness¹>/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, totalising~‘nominal-as-tendentious—implicated_attendant–
ontological-contiguity⁶⁷~educated–existentialising/contextualising/textualising-contiguity⁴⁰’
‘<amplituding/formative–epistemicity>destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³—
<between—prior-shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-

supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-
 schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism’, ‘<amplituding/formative-epistemicity>totalising~‘ordinal-as-
 qualifying—implicated_attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰’ destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³ |
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-
 schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism’, ‘<amplituding/formative-epistemicity>totalising~‘intervalist-as-
 categorising—implicated_attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰’ destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³ |
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-
 schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism’ and ‘<amplituding/formative-
 epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—
 ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰’
 constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-

prospective-⁶¹ nonpresencing^{>92} projected epistemic-immanence/veridical-epistemicity-
 relativism-determinism', with the latter construed rather as of constructive difference-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing^{>92}-as-veridical-epistemicity-
 relativism-determinism²² with respect to its constructive disambiguating of the covert-pretence-
 of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-
 <including-virtue-as-ontology> as to destructuring-transitoriness¹⁹-as-of-
 deratiocination/deratiocontiguity as it disambiguates/differentiates the destructuring-by-
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³—
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁷⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹—qualia-
 schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 denaturing¹⁶ and achieves existence-potency³⁹~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 destructuring', unlike all the
 other phenomenal-abstractiveness that instigate their respectively ontologically-flawed
 destructuring-disposition—flipping/changing/transitioning-induced-notional-
 discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁷⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹—qualia-

schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—
 absolutising-identitive-constitutedness¹⁴>³⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by aligning with
 the destructuring in identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-
 dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-
 identitive-constitutedness¹⁴>³⁹-as-flawed-epistemicity-relativism-determinism⁴⁹ with regards to
 the covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
 performance⁷²-<including-virtue-as-ontology> as to destructuring-transitoriness¹⁹-as-of-
 deratiocination/deratiocontiguity rather than disambiguating/differentiating it to restore
 ontological-veridicality as to existence-potency³⁹~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression, and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 preconverging-existential-extrication-as-of-existential-unthought>⁶. Phenomenal-
 abstractiveness as of human-subpotency mental-processing for equivalence/correspondence
 with existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression effectively reflected herein as of the varied depth as from <amplituding/formative-
 epistemicity>totalising~‘random-as-impulsive—implicated_attendant—ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’,
 <amplituding/formative-epistemicity>totalising~‘nominal-as-tendentious—
 implicated_attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰’, <amplituding/formative-
 epistemicity>totalising~‘ordinal-as-qualifying—implicated_attendant—ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’, interval-as-
 categorising and <amplituding/formative-
 epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—

ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰;
 with ~~<amplituding/formative–epistemicity>~~totalising~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant–ontological-contiguity⁶⁷~duced–
 existentialising/contextualising/textualising-contiguity⁴⁰’ 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-threshold¹⁰²/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~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰’
 human phenomenal-abstractiveness is what exactly enables human-subpotency to be able to
 supersede destructuring-threshold-~~<uninstitutionalised-threshold¹⁰²/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~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰’
 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/throwness-disposition,—as—
 reproducibility-of-aestheticisation implied ⁸³reference-of-thought and ⁸³reference-of-thought—
 devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Such that
 the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human
 <amplituding/formative—epistemicity>totalising~throwness-in-existence³⁵ is-not-acquiesced-
 to/is-rejected naturally by the human mental-processing disposition of <amplituding/formative—
 epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—
 ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’
 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~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—
 ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’
 phenomenal-abstractiveness as of its constructive reconstrual-as-of-
 disambiguation/differentiating of destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology>, with <amplituding/formative—
 epistemicity>totalising~‘intervalist-as-categorising—implicated_attendant—ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ phenomenal-
 abstractiveness, <amplituding/formative—epistemicity>totalising~‘ordinal-as-qualifying—
 implicated_attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰’ phenomenal-abstractiveness,

<amplituding/formative-epistemicity>totalising~‘nominal-as-tendentious—
 implicated_attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰’ phenomenal-abstractiveness and
 <amplituding/formative-epistemicity>totalising~‘random-as-impulsive—implicated_attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’
 phenomenal-abstractiveness reflecting lesser-and-lesser mental-processing tasking for operant
⁵⁶meaningfulness-and-teleology⁹⁹ as of ‘already achieved constructiveness-of-ontological-
 performance⁷²-<including-virtue-as-ontology>/institutionalisation’ enabled by
 <amplituding/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰’ phenomenal-abstractiveness
 disambiguation/differentiation. It is the <amplituding/formative-
 epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’
 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-threshold⁰²/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-
 teleology⁹⁹ 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~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-
 ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰’
 derived ontology/apriorising/axiomatising/referencing construal of Being and beings’, the
 qualifying register of ‘<amplituding/formative–
 epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-
 ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰’
 derived ontology/apriorising/axiomatising/referencing construal of Being and beings’, the
 tendentious register of ‘<amplituding/formative–
 epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-
 ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰’
 derived ontology/apriorising/axiomatising/referencing construal of Being and beings’ and the
 impulsive register of ‘<amplituding/formative–
 epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-
 ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰’
 derived ontology/apriorising/axiomatising/referencing construal of Being and beings’,
 reflecting the human understanding process (with this so-structured registers of lesser-and-
 lesser mental-processing reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation, as derived from the underlying registry-
 worldview’s/dimension’s ⁸³reference-of-thought induced ‘<amplituding/formative–
 epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-
 ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰’
 ontology/apriorising/axiomatising/referencing construal of Being and beings’, forming the said
 registry-worldview’s/dimension’s ‘notional~conflatedness¹³ <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~conflatedness¹³-with-existence-as-of-existential-instantiations’ and thus enabling the notional~conflatedness¹³ 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/formativ-epistemicity>totalising/circumscribing/delineating⁵⁶ meaningfulness-and-teleology⁹⁹’, and so as of impulsive mental-reflex, tendentious mental-reflex, qualifying mental-reflex, categorising mental-reflex and <amplituding/formativ-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰’ mental-reflex in their comprehensively underlying ‘notional~conflatedness¹³ with existence-as-of-existential-instantiations’); from whence⁵⁶ meaningfulness-and-teleology⁹⁹ aposteriorising/logicising/deriving/intelligising/measuring ensues as of notional~conflatedness¹³ with existence-as-of-existential-instantiations (‘<amplituding/formativ-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²¹—qualia-schema’ rather arises as of the implied⁸³ reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as centered-epistemic-totalisation associated ‘<amplituding/formativ-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~conflatedness¹³ with existence-as-of-existential-instantiations, and it is necessarily induced-from and reflects the ‘developing <amplituding/formativ-

epistemicity>totalising/circumscribing/delineating self-consciousness culturally-directed eliciting of concepts and contemplative frameworks in notional~conflatedness¹³ with existence-as-of-existential-instantiations'; and so-contrued contrary to just an apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~euced- existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴—in-preconverging-entailment 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-thinking²¹—qualia-schema' <amplituding/formative-epistemicity>totalising/circumscribing/delineating reflecting⁵⁶ meaningfulness-and-teleology⁹⁹ within which any specific quale then imports as of its replicability-and-differentiability-in-a- '<amplituding/formative-epistemicity>totalising~disambiguation-in-notional~conflatedness¹³-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 the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions⁸³ reference-of-thought are grasp rather as of '<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰—qualia-schema' as of relative-ontological-incompleteness⁸⁸ so construed from relative-ontological-completeness⁸⁷ as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective or '<amplituding/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²¹—

qualia-schema' as of relative-ontological-completeness⁸⁷ when so-construed in existence-
 potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as from a
 protracted-consciousness in relative-ontological-completeness⁸⁷ as of futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism
 protensive-consciousness ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating qualia-schema disambiguation of the other
 consciousnesses in relative-ontological-incompleteness⁸⁸ as of positivism-procrypticism
 occlusive-consciousness ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating qualia-schema, ¹⁰³universalisation-non-
 positivism/medievalism preclusive-consciousness ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating qualia-schema, base-institutionalisation-
 ununiversalisation warped-consciousness ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating qualia-schema and recurrent-utter-
 uninstitutionalisation trepidatious-consciousness ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating qualia-schema). But then at prospective
 destructuring-threshold-~~(uninstitutionalised-threshold ⁰²/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-or-notional~projective-perspective of the given registry-
 worldview/dimension institutionalisation reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in
~~<amplituding/formative-~~epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴, though from existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic
 perspective of analysis as of prospective relative-ontological-completeness⁸⁷ it is shown to be
 ontologically-flawed. Basically thus prospective destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-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-teleology⁹⁹, susceptible to be <amplituding/formative>⁸ wooden-
 language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing²⁰–narratives—of-the-⁸ reference-of-thought–
 categorical-imperatives/axioms/registry-teleology⁹⁹) so-implied as of postlogism⁷⁷-
 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~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant_ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰’ phenomenal-abstractiveness as of its
 mental-processing persistently pervasive existential reshuffling thoughtfulness as from human
 anxiety that is bound at destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> to reconstrue the prospective constructiveness-of-ontological-
 performance⁷²-<including-virtue-as-ontology>/institutionalisation of ⁵⁶meaningfulness-and-
 teleology⁹⁹ as so-reflected from existence-potency³⁹~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression epistemic/notional perspective of analysis as of prospective
 relative-ontological-completeness⁸⁷ to be ontologically-veridical. It is in this way that
 <amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-

referentialism—implicated_attendant—ontological-contiguity⁶⁷~duced—
 existentialising/contextualising/textualising-contiguity⁴⁰’ 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-teleology⁹⁹ of lesser-and-
 lesser phenomenal-abstractiveness mental-processing tasking, as from the categorising register,
 the qualifying register, the tendentious register and the impulsive register, and thus enabling
 new human understanding; from whence new ⁵⁶meaningfulness-and-teleology⁹⁹
 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-threshold¹⁰²/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-teleology⁹⁹ as knowledge, is what brings about the successive
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-
 ontological-completeness⁸⁷, and is reflected in the ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ reification of ⁸³reference-of-thought-level successive self-
 consciousness/construction-of-the-Self as of the <cumulating/recomposuring–attendant-
 ontological-contiguity >-successive registry-worldviews/dimensions, and so conceptualised as
 from existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism perspective. The social as supposedly a prior-

institutionalisation-threshold-by-prospective-uninstitutionalised-threshold¹⁰² ‘self-referencing-
 syncretising forward-facing postconverging-or-dialectical-thinking²¹—apriorising-psychologism
 epistemic-projection of mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising>’ is one where
 ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷²-<including-
 virtue-as-ontology>’ is effectively driven as of ‘<amplituding/formative-
 epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-
 ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’
 constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-
 relativism-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-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity arise variously at
⁸³reference-of-thought-level uninstitutionalised-threshold¹⁰² and their ⁸³reference-of-thought-
⁸⁴devolving-level unconstraint extended-informality as human ‘<amplituding/formative-
 epistemicity>totalising~‘random-as-impulsive—implicated_attendant_ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’ destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—

absolutising-identitive-constitutedness^{14 > 29}/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism’, ‘<amplituding/formative-epistemicity>totalising~‘nominal-as-
 tendentious—implicated_attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰’ destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³ █
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-
 schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—
 absolutising-identitive-constitutedness^{14 > 29}/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism’, ‘<amplituding/formative-epistemicity>totalising~‘ordinal-as-
 qualifying—implicated_attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰’ destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³ █
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-
 schema> dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—
 absolutising-identitive-constitutedness^{14 > 29}/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism’ ‘<amplituding/formative-epistemicity>totalising~‘intervalist-as-
 categorising—implicated_attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰’ in and destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³ █
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-

supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹ -qualia-
schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—
absolutising-identitive-constitutedness¹ >²⁹/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, and as these covertly pass as being of ‘<amplituding/formative-
epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—
ontological-contiguity⁶⁷ ~duced—existentialising/contextualising/textualising-contiguity⁴⁰’
constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-
relativism-determinism’ thus undermining ‘equivalence/correspondence antiakrasiatic-
aspiration ontological-performance⁷²-<including-virtue-as-ontology>’. Destructuring-
transitoriness¹⁹-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-teleology⁹⁹ at
⁸³reference-of-thought-⁸⁴devolving-level, is induced as of destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³ |
<between—prior-shallow-supererogation⁹⁶ -of-mentally-
aestheticised~preconverging/dementing³⁰ -qualia-schema_and_prospective-profound-
supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹ -qualia-
schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—
absolutising-identitive-constitutedness¹ >²⁹/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism as <amplituding/formative>⁸ wooden-language-(imbued—temporal-
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing³⁰ —
narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹)
so-implicit as of postlogism⁷⁷-
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-<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-
 schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism as of covert-pretence-of-equivalence/correspondence—antiakrasiatic-
 aspiration-ontological-performance⁷²-<including-virtue-as-ontology> as to destructuring-
 transitoriness¹⁹-as-of-deratiocination/deratiocontiguity articulated—or—acquiesced-to
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology> is
 overlooked as marginal; and so with regards to implicated social epistemic-totality³⁷ of
⁵⁶meaningfulness-and-teleology⁹⁹, thus inducing the peculiar social dynamism effect of
 destructuring-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity wherein that temporally
 induced marginality mechanism as of destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-

schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism as <amplituding/formative>⁸ wooden-language-(imbued—temporal—
 mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁰—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 is the beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-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-transitoriness¹⁹-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 █
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-
 schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism that develop into the social dynamics manifestations of postlogism⁷⁷-
 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-potency³⁹~sublimating—nascence,-disclosed-
 from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism. This reveals destructuring-transitoriness¹⁹-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-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as of covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-virtue-as-ontology> as to destructuring-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity thus inducing the overlooking as marginal of the destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism, and thus defining the specific sustainable destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷²-<including-virtue-as-ontology> parasitism in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of any given registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰², and is so reflected as of its endemised/enculturated social construal of the ‘types of vices-and-impediments¹⁰⁵ that can be overlooked’ beyond-the-consciousness-awareness-teleology⁹⁹-<in-

preconverging-existential-extrication-as-of-existential-unthought⁶, determining its uninstitutionalised-threshold¹⁰². Critical to the social manifestation of destructuring-transitoriness¹⁹-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-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema and prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism at its destructuring-threshold-(uninstitutionalised-threshold¹⁰²/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-transitoriness¹⁹-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-threshold¹⁰². Destructuring-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity as it speaks to the ⁸³reference-of-thought-⁸⁴devolving-level is a most potent social phenomenon in the extended-informality rather than defined-and-constrained

formalised social-settings (though it more fundamentally speaks of the uninstitutionalised-
 threshold¹⁰² implied overall registry-worldview/dimension prospective de-
 mentative/structural/paradigmatic ontological-performance⁷²-<including-virtue-as-ontology>
 deficiency), as of the dearth of ontologically-hegemonising-narrative⁷¹ as of
 ‘<amplituding/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰’ constructiveness disposition in
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ in the extended-
 informality with the latter variously substituted as of human phenomenal-abstractiveness
 ‘<amplituding/formative-epistemicity>totalising~‘random-as-impulsive—
 implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰’ destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³ █
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-
 schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness³⁹>/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism’, totalising~‘nominal-as-tendentious—implicated_attendant-
 ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰’
 ‘<amplituding/formative-epistemicity>destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³ █
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-

supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-
 schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism’, ‘<amplituding/formative-epistemicity>totalising~‘ordinal-as-
 qualifying—implicated_attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰’ destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³—
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-
 schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism’ and ‘<amplituding/formative-epistemicity>totalising~‘intervalist-as-
 categorising—implicated_attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰’ destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶³—
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-
 schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹>²⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-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-threshold⁰²/presublimating—desublimating-

decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> analysis is
 notionally/epistemically as to existence-potency³⁹~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression epistemic-or-notional~projective-perspective of
 notional~deprocrypticism which is in ontological-normalcy/postconvergence and
 beyond/superseding the internal positivism–procrypticism disjointedness-as-of-⁸³reference-of-
 thought human-subpotency social-stake-contention-or-confliction perspective wherein the
 human-subpotency <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ perspective of analysis as of its prior
 relative-ontological-incompleteness⁸⁸
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will rather be in a
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸ } undisambiguated appraisal of its destructuring-threshold-<uninstitutionalised-
 threshold¹⁰²/presublimating–desublimating-decisionality>~of-ontological-performance⁷²-
 <including-virtue-as-ontology> in contrast to the epistemic/notional veracity of existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implication
 as of notional~deprocrypticism in prospective relative-ontological-completeness⁹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications of
 aetiologisation/ontological-escalation; and this is akin to the existence-potency³⁹~sublimating–
 nascence,-disclosed-from-prospective-epistemic-digression projection to prospective positivism
 insight of aetiologisation/ontological-escalation with regards to say the reflection of
 destructuring-transitoriness¹⁹-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-threshold¹⁰²/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

~~<amplituding/formative-epistemicity>~~causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ operation of Arithmetic construed as of dissingularisation-~~<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness⁴ >~~/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism in epistemic-abnormalcy/preconvergence³¹ and with regards to our normally conceived apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

~~<amplituding/formative-epistemicity>~~causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ for the operation of Arithmetic as of singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹²~~ projected epistemic-immanence/veridical-epistemicity-relativism-determinism in ontological-normalcy. Basically, such an ontological-normalcy/postconvergence destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology> analysis speaks of the reality of human ¹⁵de-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-threshold¹⁰²/presublimating-desublimating-decisionality~~~of-
 ontological-performance⁷²-<including-virtue-as-ontology> analysis. The destructuring-
 threshold-~~uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality~~~of-
 ontological-performance⁷²-<including-virtue-as-ontology> analysis is highly abstracted from
 such an ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective
 (so-understood as of ontological-normalcy/postconvergence/Doppler-thinking perspective of
 analysis). It reflects the abstract development of human-subpotency ‘dynamic phenomenal-
 abstractiveness possibilities in their psychodynamic operant
 apriorising/axiomatising/referencing-~~of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³-in-~~preconverging-
 disentanglement-by}~~ postconverging-entailment with the social epistemic-totality³⁷ of
⁵⁶meaningfulness-and-teleology⁹⁹. This psychodynamic operant
 apriorising/axiomatising/referencing-~~of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³-in-~~preconverging-
 disentanglement-by}~~ postconverging-entailment reflects human-subpotency ‘constructiveness-of-
 ontological-performance⁷²-<including-virtue-as-ontology>/institutionalisation/nascent-
 sublimating-decisionality—by—destructuring-threshold-~~uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality~~~of-ontological-performance⁷²-
 <including-virtue-as-ontology> metaphorising vacillating-conception of the social epistemic-
 totality³⁷ of ⁵⁶meaningfulness-and-teleology⁹⁹’; as can veridically be construed from existence-

potency³⁹~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-threshold¹⁰²/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-threshold¹⁰² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ with respect to destructuring at all uninstitutionalised-threshold¹⁰²; as so-implied by ¹⁵de-mentation-(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics). The comprehensive social susceptibility to destructuring-transitoriness¹⁹-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-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating~desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> parasitism <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, as beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-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-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social⁵⁶ meaningfulness-and-teleology⁹⁹. Insightfully, it can be appreciated that the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is one long process involving the undermining of destructuring-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold¹⁰² with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷²-<including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative⁷¹ implied as of prospective ‘<amplituding/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰’ constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁴² projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening⁵³ implications the destructuring-transitoriness¹⁹-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-of⁸³ reference-of-thought destructuring-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold¹⁰² as to be prospectively superseded by notional~deprocrypticism preempting—disjointedness-as-of-

⁸³reference-of-thought ontologically-hegemonising-narrative⁷¹ thus rendering human ontological-performance⁷²-<including-virtue-as-ontology> correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplitudinal/formative-epistemicity>totalising~purview-of-construal’ as of prospective relative ‘equivalence/correspondence antiakrasia-attainment ontological-performance⁷²-<including-virtue-as-ontology>’. This destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology> analysis effectively points to the fact that human akrasia-susceptibility-or-akrasia-attainment 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-threshold¹⁰² implied human-subpotency epistemic-or-notional~projective-perspective in dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹>²/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism relative to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-determinism. This overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly>educing-‘herein-specifically-relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation of the social-construct as from the elucidation/reification as ‘destructuring-threshold-<uninstitutionalised-

threshold¹⁰²/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-threshold¹⁰² 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 <amplifying/formative–epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-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-

threshold¹⁰²/presublimating–desublimating-decisionality}~of-ontological-performance⁷²-

<including-virtue-as-ontology> and as reflected at uninstitutionalised-threshold¹⁰². As the Copernicuses, Galileos, Darwins, Diderots, etc. of the world with their subsequently metaphorising societies didn't progress on the basis that human progress occurs anyway but because they effectively superseded their identified-and-defined ontological-performance⁷²-

<including-virtue-as-ontology> destructuring-threshold-{uninstitutionalised-

threshold¹⁰²/presublimating–desublimating-decisionality}~of-ontological-performance⁷²-

<including-virtue-as-ontology> and uninstitutionalised-threshold¹⁰², and it is this difficult task

of crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-

performance⁷²-<including-virtue-as-ontology> for human Being-development/ontological-

framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–

meaningfulness-and-teleology , institutional-development–as-to-social-function-

development and living-development–as-to-personality-development. The implicated passivity

behind such reflections that human progress occurs anyway again highlights why the

intemporal mental-dispositions behind the superseding of destructuring-threshold-

{uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality}~of-ontological-

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-completeness⁸⁷—

unenframed-conceptualisation to prospectively recapture the
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~for-
 conceptualisation for prospective organic-knowledge lost in secondnature institutionalisation
 with the latter construed in temporality⁹⁸/shortness often bound to induce ⁵¹incrementalism-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as of poor
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Inevitably across
 the various registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, the
¹⁰³universally-transparent articulation-and-implications (as herein) of human destructuring as
 reflected by ‘<amplituding/formative~epistemicity>totalising/circumscribing/delineating
 preconverging/dementing²⁰—qualia-schema’ and constructiveness as reflected by
 ‘<amplituding/formative~epistemicity>totalising/circumscribing/delineating
 postconverging/dialectical-thinking²¹—qualia-schema’ inherently elicits from the human-
 subpotency epistemic-or-notional~projective-perspective reflected as of the
 ‘<amplituding/formative~epistemicity>totalising/circumscribing/delineating
 preconverging/dementing²⁰—qualia-schema’ in <amplituding/formative~
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴,
 a sense of temporal social-stake-contention-or-confliction existential-investment ushering in the
 furthering of temporality⁹⁸/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-potency³⁹~sublimating~
 nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-
 perspective for aetiologisation/ontological-escalation such temporal-dispositions are rather
 unwarranted and irrelevant since such aetiologisation/ontological-escalation is rather geared

towards the prospective relative-ontological-completeness⁸⁷ implied social-stake-contention-or-confliction as of human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not the prior relative-ontological-incompleteness⁸⁸ social-stake-contention-or-confliction in extricatory/temporal preconverging–de-mentating/structuring/paradigming; and candidly so to the extent that the intemporal-as-ontological dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) is not interpreted from a temporal existential-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-completeness⁸⁷. 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/dementing²⁰–qualia-schema’ in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, and likewise with the intemporal

projection as of ¹⁰³universalisation over base-institutionalisation–ununiversalisation, positivism over ¹⁰³universalisation–non-positivism/medievalism and prospectively notional~deprocrypticism over positivism–procrypticism. In this regards, the notion of preconverging-or-dementing²⁰–apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰–qualia-schema’ of prior relative-ontological-incompleteness⁸⁸ is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking²¹–apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²¹–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-process⁶⁸; and as this explains the successive construction-of-the-Self reflected in the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions. It is the possibility for the human mind to dement as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰–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-existence³⁵ that dementatively/structurally/paradigmatically allows for the possibility of prospective institutionalisation involving the displacement/decentering-of-the-human-subject. Unlike our naïve human-subpotency epistemic-or-notional~projective-perspective inclined to perceive prior registry-worldviews/dimensions in their ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰–qualia-schema’ in stigmatising terms–as-of-axiomatic-construct, the ontological-veracity from existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-

or-notional~projective-perspective is one that rather entails a forward-thinking appreciation that the possibility of all prospective relative-ontological-completeness⁸⁷ postconverging-or-dialectical-thinking²¹-apriorising-psychologism reflected as of ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²¹-qualia-schema’ can only arise as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility of prior relative-ontological-incompleteness⁸⁸ preconverging-or-dementing²⁰-apriorising-psychologism reflected as of ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰-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-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing⁹>’, 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-teleology⁹⁹ as of its growing self-consciousness and self-awareness. In fact, the notion of preconverging-or-dementing²⁰-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/dementing²⁰-qualia-schema’ with respect to prospective base-institutionalisation ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²¹-qualia-schema’, and likewise ¹⁰³universalisation with respect to base-institutionalisation-universalisation, ¹⁰³universalisation-non-positivism/medievalism with respect to positivism, and our present positivism-procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/supererogatory~de-

mentativity emancipators across the <cumulating/recomposuring—attendant-ontological-contiguity >-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 their⁸³reference-of-thought old psychology ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰—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-thinking²¹—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 objectified⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ positivism—procrpticism disposition is all-encompassing as of our <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ when we construe of ourselves as ‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism as of in-the-absolute’ without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking²¹—apriorising-psychologism as of their constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> reflected as of ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²¹—qualia-schema’ at their relative-ontological-completeness⁸⁷ and preconverging-or-dementing²⁰—apriorising-psychologism as of their destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> reflected as of ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing²⁰—qualia-schema’ at their relative-ontological-incompleteness⁸⁸, we equally manifest the same and so-perceived

from the prospective relative-ontological-completeness⁸⁷ of ¹⁸deprocrpticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought. The critical point here has to do with
 the fact that beyond the ‘attendant-ontologies—as-of-conventioning-referencing’ of the
 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions, in their <amplituding/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
 implications>) as of their ontologically-flawed identitive-constitutedness¹⁴-as-‘epistemic-
 totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-
 presencing—absolutising-identitive-constitutedness¹ >²⁹-as-flawed-epistemicity-relativism-
 determinism⁴, 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,
¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism of ¹⁰³universalisation, positivising/rational-empiricism-based-universalisation-
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of
 our positivism and preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-
 ‘³²<amplituding/formative–epistemicity>growth-or-conflatedness¹³/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-teleology⁹⁹ as of prospective deprocrpticism; the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ 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-teleology⁹⁹’ as its opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ reflects the comprehensive ontological-veracity of the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions becoming as of ontologically-veridical difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²-as-veridical-epistemicity-relativism-determinism²². This ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹’ is ultimately construed as of notional~conflatedness¹³ with futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism as notional~deprocrypticism, reflecting the fact that the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions outcomes can be construed as one of human successive failings to attain ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism and so up to the prospective human attaining of ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹² projected epistemic-immanence/veridical-epistemicity-relativism-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-teleology⁹⁹’ highlights

that as of our positivism–procrypticism ~~<amplituding/formative>~~⁸ wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-
teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>) as of its ontologically-flawed identitive-constitutedness¹⁴-as-‘epistemic-
totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-
~~presencing—absolutising-identitive-constitutedness¹ >~~²⁹-as-flawed-epistemicity-relativism-
determinism⁴⁹), we are involved in a fundamental disjointedness-as-of-⁸³ reference-of-thought in
the sense that we seem to imply in our ~~<amplituding/formative-epistemicity>~~totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that our ‘positivism–
procrypticism attendant-ontology—as-of-conventioning-referencing’ as reflected by our
positivist science-ideology and humanism ideology seemingly surpasses the very ‘true-
ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹’ 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-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-
existential-unthought>⁶ rather turns out to be denaturing¹⁶ and undermines prospective Being-
development/ontological-framework-development, and explains our inclination to ask the
wrong questions given the false sense of certainty arising from this ‘positivism–procrypticism
attendant-ontology—as-of-conventioning-referencing’. Such questions with regards to how the
humanities can be further developed as efficaciously as the natural sciences, how can
philosophy be more socially potent, and on the social paradoxes of our suboptimum

institutional-development-as-to-social-function-development and living-development-as-to-personality-development, more critically point to the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-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-teleology⁹⁹’ 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-incompleteness⁸⁸ registry-worldviews/dimensions <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> as of their ontologically-flawed identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-derefication-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴> -as-flawed-epistemicity-relativism-determinism⁴⁹, there has always been an ontologically-flawed inclination that the given registry-worldview’s/dimension’s ‘attendant-ontology—as-of-conventioning-referencing’ in its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-teleology⁹⁹’. In other words, unlike we may contemplate as of our positivism/rational-empiricism⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ mindset, the notion of prospective human emancipation wasn’t alien to the recurrent-utter-uninstitutionalisation mindset though such a conception by mental-reflex was projected as of its very own ‘recurrent-utter-uninstitutionalisation attendant-ontology—as-of-conventioning-referencing’ ~~<amplifying/formative>~~⁸ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> in ontologically-flawed identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴>²⁹-as-flawed-epistemicity-relativism-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-teleology⁹⁹’ 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’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring so-reflected as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-

veridical-epistemicity-relativism-determinism²², in order to attain prospective base-
 institutionalisation emancipation; such that all such relative-ontological-incompleteness⁸⁸
 attendant-ontologies—as-of-conventioning-referencing including our own ‘positivism–
 procrypticism attendant-ontology—as-of-conventioning-referencing’ are rather by mental-
 reflex of their reasoning-from-results/afterthought rather inclined to be oblivious-and-
 substituting over the more profound and underlying ontological-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-teleology⁹⁹’ reflected as of ontologically-veridical difference-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative-epistemicity>causality⁶ ~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity . This reality effectively de-mentatively/structurally/paradigmatically explains the
 manifestation of all such relative-ontological-incompleteness⁸⁸ registry-worldviews/dimensions
 attendant-ontologies—as-of-conventioning-referencing <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 induced destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology> as
 reflected by their uninstitutionalised-threshold¹⁰²; and as such an <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 suprasocial or <amplituding/formative> wooden-language-<imbued—averaging-of-thought-
 <as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} relative-
 ontological-incompleteness⁸⁸

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument predilection is further subject to its internal social-stake-contention-or-confliction sophistry, with the implications that all prospective transcendence-and-sublimity/sublimation/supererogatory~dementativity ⁵⁶meaningfulness-and-teleology⁹⁹ as reasoning-through/messianic-reasoning must necessarily be wary of all such sophistry that go on to emphasise logic as of the deficient destructuring-threshold-(uninstitutionalised-threshold ⁰²/presublimating~desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology> and thus fails reification as of prospective existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression <amplifying/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁴¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of aetiologisation/ontological-escalation in relative-ontological-completeness⁸⁷, and not wrongfully imply its ontological-elevation as of common/mutual logical-dueness implied ‘postconverging-or-dialectical-thinking²¹~apriorising-psychologism’ but rather realise the reality of its notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> that speaks of its prospective preconverging-or-dementing²⁰~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-teleology⁹⁹’ points out that our positivism/rational-empiricism induced science-ideology and humanism ideology as ‘attendant-ontology—as-of-conventioning-referencing’ is the outcome in reflecting holographically-<conjugatively-and-transfusively> the ontological-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-teleology⁹⁹’ and that any such ‘attendant-ontology—as-of-conventioning-referencing’ is not of the appropriate ontological-veracity depth/perspective for contemplating prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹

<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as it inevitably enters into an

<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ given its relative-ontological-incompleteness⁸⁸ that fails to put itself in question with regards to the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring further points out from the perspective in reflecting holographically-<conjugatively-and-transfusively> the 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-teleology⁹⁹’ the underlying ontological-veracity of human ¹⁵de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> as it speaks of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as actually of an underlying coupling of postconverging-or-dialectical-thinking²¹—apriorising-psychologism constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> as reflected by ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²¹—qualia-schema’ and preconverging-or-dementing²⁰—apriorising-psychologism destructuring-

threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~~~of-
ontological-performance⁷²-<including-virtue-as-ontology> as reflected by
‘~~amplituding/formative–epistemicity~~>totalising/circumscribing/delineating
preconverging/dementing²⁰–qualia-schema’. Ultimately, human¹⁵ de-mentation-
~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics)~~ is the notion underlying human self-consciousness as of construction-of-
the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the
ontological-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-teleology⁹⁹’. It all arises from the
‘human capacity for decomplexified/uninhibited preconverging-or-dementing²⁰–apriorising-
psychologism’ in order to then ‘prospectively induce originarily/as-of-event³⁸ prospective
postconverging-or-dialectical-thinking²¹–apriorising-psychologism’. In this regards, we can
factor in for instance that more critically rather than construing the prospective reification of the
humanities and philosophy for instance in terms of breakthroughs along the lines of say
exceptional methods or capacity along the lines of our ‘positivism–procrypticism attendant-
ontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-
sublimity/sublimation/~~supererogatory–de-mentativity~~ will rather be ‘a more candid face-up
with our⁸⁰ procrypticism–or–disjointedness-as-of-⁸³reference-of-thought’ as herein implied by
this author as of the notion of ‘beyond-the-consciousness-awareness-teleology⁹⁹-<in-
preconverging-existential-extrication-as-of-existential-unthought>⁶ institutional-being-and-
craft, muddlement and other intellectual complexes/inhibitions’ that de-
mentatively/structurally/paradigmatically as of a destructuring-threshold-~~(uninstitutionalised-
threshold¹⁰²/presublimating–desublimating-decisionality)~~~of-ontological-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 postconverging–de-mentating/structuring/paradigmising based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold-~~(uninstitutionalised-threshold~~⁰²/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 notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness~~⁸⁷) as if critical reification will arise by that pathway. In other words, the possibility of all huma 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-incompleteness⁸⁸—enframed-conceptualisation disposition but rather more concretely only after human decomplexing/uninhibiting de-mentative/structural/paradigmatic development ‘weaning humankind from its traditional complexes/inhibitions reasoning-from-results/afterthought conceptualising flaws’ that then brings about the corresponding existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression level for human emancipation as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation; and this is effectively reflected in all cases of human transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity. Whether of low or high emotional-involvement, it is inevitably the case that the de-

mentative/structural/paradigmatic possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity ever always and has ever always involved or been-grounded-on-prior ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 secondnature 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 ¹⁵de-mentation-(~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~) implied prospective postconverging-or-dialectical-thinking²¹—apriorising-psychologism and prior preconverging-or-dementing²⁰—apriorising-psychologism, is merely a reflection of the fact that human ⁵⁶meaningfulness-and-teleology⁹⁹ is ever always as of the very same overall purview that is existence but then as of various state of human relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(~~sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness⁹¹/formative~supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>~~) of ⁸³reference-of-thought so-construed as registry-

worldviews/dimensions, such that human ⁵⁶meaningfulness-and-teleology⁹⁹ is thus of lower to higher ontological-veracity/ontological-performance⁷²-<including-virtue-as-ontology> as of relative-ontological-completeness⁸⁷. Further as of human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵ with human ⁵⁶meaningfulness-and-teleology⁹⁹ rather undertaken on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal’ and thereof devolving as of existence-as-of-existential-instantiations, the implication is that human ⁵⁶meaningfulness-and-teleology⁹⁹ is thus ‘a-given-~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵ 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-existence³⁵ registry-worldview/dimension ⁸³reference-of-thought-⁸⁴devolving ⁵⁶meaningfulness-and-teleology⁹⁹; 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-existence³⁵ 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/existentialising/instantiative-devolving-meaningfulness’ in its prospective relative-ontological-incompleteness⁸⁸ cannot spontaneously arise without a displacement/decentering-of-the-human-subject as of prospective relative-ontological-completeness⁸⁷ renewed mathesis/motif/thrownness-dispositon enabled prospective ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’. It is this

<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ induced
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating nature of human
⁵⁶meaningfulness-and-teleology⁹⁹ that renders it necessarily an exercise of
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of existence-in-devolving-existential-
 instantiations; such that the construal of human ⁵⁶meaningfulness-and-teleology⁹⁹ is rather as of
 the given <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ registry-
 worldview/dimension 'apriorising-teleological-thresholding-as-teleological-
 framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
 meaningfulness', as of <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating-narrative. Thus the idea of a
 postconverging-or-dialectical-thinking²¹-apriorising-psychologism representation of human
⁵⁶meaningfulness-and-teleology⁹⁹ as to existence-potency³⁹~sublimating-nascent,-disclosed-
 from-prospective-epistemic-digression epistemic-or-notional~projective-perspective is
 operantly elicited as of the construal of the 'apriorising-teleological-thresholding-as-
 teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
 devolving-meaningfulness', as of <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating-narrative of the given
 <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ registry-
 worldview/dimension 'implied and underlying background Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ devolved institutional-development-as-to-social-function-
 development as of its devolving living-development-as-to-personality-development' reflecting
 its <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁸³reference-of-thought-⁸⁴ devolving

⁵⁶meaningfulness-and-teleology⁹⁹. Likewise, the idea of a preconverging-or-dementing²⁰-apriorising-psychologism representation of human ⁵⁶meaningfulness-and-teleology⁹⁹ as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective is operantly elicited as of the prospective relative-ontological-completeness⁸⁷ postconverging-or-dialectical-thinking²¹-apriorising-psychologism registry-worldview/dimension superseding construal of the said preconverging-or-dementing²⁰-apriorising-psychologism prior relative-ontological-incompleteness⁸⁸ registry-worldview/dimension ‘dementing²⁰ apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, as of ~~amplituding/formative-epistemicity~~>totalising/circumscribing/delineating-narrative implied ‘~~amplituding/formative-epistemicity~~>totalising/circumscribing/delineating preconverging/dementing²⁰-qualia-schema’, so-reflected rather as from the prospective relative-ontological-completeness⁸⁷ postconverging-or-dialectical-thinking²¹-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-teleology⁹⁹ 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-drag³⁴ ⁸³reference-of-thought-⁸⁴devolving ⁵⁶meaningfulness-and-teleology⁹⁹, as superseding the prior relative-ontological-incompleteness⁸⁸ preconverging-or-dementing²⁰-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-teleology⁹⁹ 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-drag³⁴ ⁸³reference-of-thought-⁸⁴devolving⁵⁶meaningfulness-and-teleology⁹⁹. More spontaneously, a postconverging-or-dialectical-thinking²¹-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-teleology⁹⁹ devolved institutional-development-as-to-social-function-development as of its devolving living-development-as-to-personality-development', while a preconverging-or-dementing²⁰-apriorising-psychologism representation is construed as of the projection to the prospective relative-ontological-completeness⁸⁷ 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-teleology⁹⁹ devolved institutional-development-as-to-social-function-development as of its devolving living-development-as-to-personality-development' in reflecting the prior relative-ontological-incompleteness⁸⁸ registry-worldview/dimension 'preconverging-or-dementing²⁰-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-teleology⁹⁹ 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-thinking²¹-apriorising-psychologism representation and
 preconverging-or-dementing⁷⁰-apriorising-psychologism representation as of human ¹⁵de-
 mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics)~~ implications underlies the ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ 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
~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷.~~ However, from a
 traditional/modern/positivism history construal perspective, such a perceptive/astute
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ 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-thinking²¹-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-thinking²¹-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 sublimating⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of
⁵⁶meaningfulness-and-teleology⁹⁹ as of the ‘ontological-contiguity⁶⁷—of-the-human-
 institutionalisation-process⁶⁸ dynamics of successive postconverging-or-dialectical-thinking²¹-
 apriorising-psychologism representation and preconverging-or-dementing²⁰-apriorising-
 psychologism representation of ⁵⁶meaningfulness-and-teleology⁹⁹’ reflected in ‘successive
 construction-of-the-Self underlying the sublimating⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of successive
 self-consciousness for ⁵⁶meaningfulness-and-teleology⁹⁹’ as from recurrent-utter-
 uninstitutionalisation trepidatious-selfconsciousness, base-institutionalisation-
 ununiversalisation warped-selfconsciousness, ¹⁰³universalisation–non-positivism/medievalism
 preclusive-selfconsciousness, our present positivism–procrypticism occlusive-selfconsciousness
 and prospective notional~deprocrypticism protensive-selfconsciousness; with this underlying a
 poor conception of human psychology that poorly and hardly recognises the
 transepistemic/epistemic-ricochetting veracity of human constructiveness-of-ontological-
 performance⁷²-<including-virtue-as-ontology> and destructuring-threshold-~~(uninstitutionalised-
 threshold¹⁰²/presublimating–desublimating-decisionality)~~~of-ontological-performance⁷²-
 <including-virtue-as-ontology> as of relevance to prospective ⁵⁶meaningfulness-and-
 teleology⁹⁹/knowledge-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

conflatedness ³ ~~in {preconverging disentanglement by} postconverging entailment~~. This comprehensive elucidation as to existence-potency³⁹ ~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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁵¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism of existence as to existence-potency³⁹ ~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 -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging de-mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality> as of <amplituding/formative-epistemicity>causality' -as-to-projective-totalitative-implications-of-prospective-⁵¹ nonpresencing,-for-explicating-ontological-contiguity⁷ 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-existence³⁵ appraisal but then enabling the ⁵⁶meaningfulness-and-teleology⁹⁹ validatory possibility of any such state of

<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ by way of
<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
prospective-⁶¹ nonpresencing,-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~conflatedness¹³ 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-
commitment⁶⁶ <implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰ –as-being-as-of-
existential-reality> as of <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-
totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-
contiguity⁷ 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-commitment⁶⁶ <implied—self-assuredness-of-ontological-
good-faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰ –as-being-as-
of-existential-reality> as of <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-
totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-
contiguity⁷ 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-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression that is perpetually stood out’ for ‘phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence)—in—<amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁵,-<of-⁴⁹ surrealistic-as-pseudoreal’–epistemic-abnormalcy> reflexively including the-human-conceptualising-subpotency-as-human-subpotency to engage with it as of both affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹–apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰–apriorising-psychologism> in order to generate intelligibility as of varying ontological-performance⁷²-<including-virtue-as-ontology> as validated or invalidated by <amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. This very intertwining of existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of <amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ potential implications with ‘phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence)—in—<amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁵,-<of-⁴⁹ surrealistic-as-pseudoreal’–epistemic-abnormalcy> is the metaphoricity⁵⁷/ecstasy of existence in its supervening notional~conflatedness¹³ intelligibility. This basically captures the very notions of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²

projected epistemic-immanence/veridical-epistemicity-relativism-determinism and
 dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴>²¹/epistemic-nonimmanence/flawed-epistemicity-relativism-
 determinism as can be reflected in explicating ‘phenomenal/manifest~subpotencies-(in-
 transitive-conflatedness¹³—reflexivity,-in-the-full-potency-of-existence’s~sublimating—
 nascence)—in—<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵,-
 <of-⁶⁷surrealistic-as-pseudoreal’—epistemic-abnormalcy> ontological-veracity/ontological-
 performance⁷²-<including-virtue-as-ontology> as of <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁶⁷ potential sublimating-over-
 desublimating implications of existence-potency³⁹~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression, as stood out outstanding/in-waiting/in-abeyance/in-pending.
 Thus existence can be construed more succinctly as of an epistemic unity reflected
 theoretically, conceptually and operantly in ‘notional~singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁹¹nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-determinism’ as of existence’s supervening-
 conflatedness¹³ intelligibility of phenomenal/manifest~subpotencies-(in-transitive-
 conflatedness¹³—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-panintelligibility⁷³-(imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant_human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-
 re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation) of
 phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³—reflexivity,-in-the-full-
 potency-of-existence’s~sublimating—nascence) <amplituding/formative-

epistemicity>totalising~thrownness-in-existence³⁵ in (panintelligibility⁷³ here is simply about the ‘overall epistemically phenomenal/manifest reifying and empowering reflexivity in apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated- existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging- disentanglement-by}—postconverging-entailment of phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³—reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence) speaking of ecstatic-existence as-the-absolute-a-priori’, and not panpsychism as to imply apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated- existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging- entailment of ¹⁰³universal intelligibility as of a ¹⁰³universal mind) wherein inherent existence’s ecstatic supervening-conflatedness¹³ is the phenomenal/manifest metaphoricity⁵⁷/ecstasy of intelligibility as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and- {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation). Such an epistemic notion as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and- {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant-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-conflatedness¹³—reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence)—in—<amplituding/formative-epistemicity>totalising~thrownness-in-existence⁵,-<of-‘9’ surrealistic-as-pseudoreal’—

epistemic-abnormalcy> as of transepistemic/epistemic-ricochetting veracity on the basis of the latter inherently implied supposedly coherent ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigmimg⁰—as-being-as-of-existential-reality> reflected as of <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as from existence-potency³⁹ ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective. Existence’s metaphoricity⁵⁷/ecstasy of ‘intelligibility as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³—(imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant-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-conflatedness¹³—reflexivity,-in-the-full-potency-of-existence’s~sublimating—nascence) in <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁵’ rather points to the ontological-veracity of its apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³—in {preconverging-disentailment by}—postconverging-entailment (and not apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴—in preconverging-entailment as is easily mistaken from an ontologically-flawed <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ human-subpotency perspective projecting as if of existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression or relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism), with the
 phenomenal/manifest metaphoricity⁵⁷/ecstasy of existence rather arising as of supervening-
 conflatedness¹³ <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ defining
 ‘phenomenal/manifest~subpotencies-(in-transitive-conflatedness³~reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence)—in—<amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁵,-<of-⁹⁷ surrealistic-as-pseudoreal’-
 epistemic-abnormalcy> given ‘apriorising-teleological-thresholding-as-teleological-
 framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
 meaningfulness’ as of constructiveness-of-ontological-performance⁷²-<including-virtue-as-
 ontology> and destructuring-threshold-<uninstitutionalised-threshold¹⁰²/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-conflatedness¹³ underlying human-subpotency ontological
 purviews of existence intelligibility as to overall reifying-and-empowering-reflexivity-of-
 ecstatic-existence-as-panintelligibility⁷³-(imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant-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-teleology⁹⁹, it equally speaks of a ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 ever always confounded between ‘phenomenal/manifest~subpotencies-(in-transitive-

conflatedness³—reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence)—in—
 <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁵,-<of-⁶⁷ surrealistic-
 as-pseudoreal’—epistemic-abnormalcy> construal in apriorising/axiomatising/referencing- {of-
 attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—constitutedness¹⁴-in-preconverging-entailment as of alienation—as-
 inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-
 faith/inauthenticity⁶⁴/nihilistic and ‘phenomenal/manifest~subpotencies-(in-transitive-
 conflatedness³—reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence)—in—
 <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁵,-<of-⁶⁷ surrealistic-
 as-pseudoreal’—epistemic-abnormalcy> construal as of apriorising/axiomatising/referencing-
 {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}~~ postconverging-
 entailment as to transcendentally-enabling-level-of~ontological-good-faith-or-
 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>¹⁰⁰;
 wherein overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³-(imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant-human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-
 re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation) speaks of
 ontologically-veridical apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-~~{preconverging-disentailment-by}~~ postconverging-entailment ever always
 bounded with ontologically-flawed apriorising/axiomatising/referencing- {of-attendant—

ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
constitutedness¹⁴ in preconverging entailment, and so beyond-the-consciousness-awareness-
teleology⁹⁹ <in preconverging existential-extrication-as-of-existential-unthought>⁶. Thus
ontologically-veridical apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ in {preconverging disentanglement by} postconverging entailment as
constructiveness-of-ontological-performance⁷² <including-virtue-as-ontology> and
ontologically-flawed apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
constitutedness¹⁴ in preconverging entailment as destructuring-threshold- {uninstitutionalised-
threshold¹⁰²/presublimating-desublimating-decisionality} ~of-ontological-performance⁷²-
<including-virtue-as-ontology>, with regards to ‘phenomenal/manifest~subpotencies- {in-
transitive-conflatedness¹³ -reflexivity, -in-the-full-potency-of-existence’s~sublimating-
nascence}—in— <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ ,
<of-^{6,7} surrealistic-as-pseudoreal’-epistemic-abnormalcy> determination, can be effectively
determinable ecstatically/metaphoricitically by way of transepistemic/epistemic-ricochetting
projective-insights as of ‘phenomenal/manifest~subpotencies- {in-transitive-conflatedness¹³ -
reflexivity, -in-the-full-potency-of-existence’s~sublimating-nascence}—in—
<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ , <of-^{6,7} surrealistic-
as-pseudoreal’-epistemic-abnormalcy> given ‘apriorising-teleological-thresholding-as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
devolving-meaningfulness’. This further reflects the notion that with regards to human-
subpotency as to human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-

normalcy/postconvergence>’-existentialism-form-factor what is veridically ever as of absolute certitude is ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning ⁵⁶meaningfulness-and-teleology⁹⁹’ 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-teleology⁹⁹’, construed respectively ‘as of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective <amplifying/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰’ as ontologically-veridical constructiveness of ⁵⁶meaningfulness-and-teleology⁹⁹’ and ‘as of covert pretence of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective destructuring-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity as ontologically-flawed destructuring—⁵⁶meaningfulness-and-teleology⁹⁹’; and thereof, what is ever of absolute incertitude is ontologically-veridical identitive ⁵⁶meaningfulness-and-teleology⁹⁹ as this is ever always in need for its prospective recuperation/recovery as from prospective relative-ontological-completeness⁸⁷ induced ‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism as of apriorising-teleological-elevation-in-notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-schema>’ superseding prior relative-ontological-incompleteness⁸⁸ induced ‘preconverging-or-dementing²⁰—apriorising-psychologism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-

supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹⁷—qualia-
 schema>’. Thus what is particular about the notional~deprocrpticism registry-
 worldview/dimension as preempting—disjointedness-as-of-⁸³reference-of-thought is that it is
 ‘beyond just a constraining institutionalisation secondnaturing articulation of a
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 as of reasoning-from-results/afterthought’ by which the human mindset can be attached to
 mechanically as of reasoning-from-results/afterthought while displaying
 ‘<amplituding/formative>⁸ wooden-language-⟨imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹⟩
 of such reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation’, but necessarily implies as of its organic-knowledge implications a
 secondnaturing ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ implicated
 convergence of reasoning-through/messianic-reasoning in the elicited notional~deprocrpticism
 reasoning-from-results/afterthought reflected as of a conception of notional~deprocrpticism
 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
 <cumulating/recomposuring—attendant-ontological-contiguity >-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-teleology⁹⁹, the requisite
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notionally–collateralising-beholdening-prot Humanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency³⁹~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁸/shortness
 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) 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-teleology⁹⁹ 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-incompleteness⁸⁸-dereification for
 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)
 disposition as of ‘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-teleology⁹⁹ 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-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-

existential-unthought⁶ disposition to stifle the transformative implications of prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. The inevitability of a projection for the ¹⁰³universalising-idealisation coherence of contemplation' as of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ associated with the Socratic/Platonic/Aristotelian individual emancipation as of ¹⁰³universalising-idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness⁸⁸-dereification for <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>) disposition by their 'warped/twisted ad-hoc/makeshift/nonprincipled-as-of-their-non-universalising-syllogising', with Socrates not giving in to such apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing⁹ -qualia-schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹ -qualia-schema> as of his symbolic asceticism[†] even at the risk of his life; budding-positivism projection as of Copernicus/Galileo/Descartes dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ over medieval-scholasticism-pedants—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness⁸⁸-dereification for <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>) disposition as of medieval-scholasticism tradition and notional~pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation; with all such efforts for human emancipation eliciting from the perspective of their times as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ like ending Slavery and the Slave-Trade in the United States involving the American civil war or the French Revolution for instance, meeting with sophistic/pedantic eliciting-of-immediacy-as-of-relative-ontological-incompleteness⁸⁸-dereification for ~~amplifying~~/formative⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>) dispositions like ‘in many ways the slaves lives are better off than their kindreds in the darkness of Africa or that their conditions will be worse off when freed’, that ‘the toll of the American civil war was unnecessary’, or ‘in many ways the outcome of the French Revolution was far worse than was worth the struggle’. In all these instances, the sophists as of its preconverging-existential-extrication-as-of-existential-unthought with respect to social-stake-contention-or-confliction are ever always inclined to eliciting-of-immediacy-as-of-relative-ontological-incompleteness⁸⁸-dereification for ~~amplifying~~/formative⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>) disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ accrue prospectively the sophists react as if ‘human progress occurs anyway’ as the idea of a human existential tale perpetuation and its implications is alien to the sophists since all that counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-mentation-capacity in inducing prospectively relative-ontological-completeness⁸⁷ as of the weaknesses associated in all human transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-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-teleology⁹⁹’, what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a human existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension³⁷ which is ‘never always the easiest of notion’ for human <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>> disposition, especially as this often always implies the displacement/decentering-of-the-human-subject, it is inevitably the case that such ideal as of ‘intemporal ontological-faith-notion-or-

ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen’ for originary/as-of-event³⁸ reasoning-through/messianic-reasoning’ has to reckon
 with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-
 immediacy-as-of-relative-ontological-incompleteness⁸⁸-dereification for
 <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)
 disposition meant at stifling the possibility for prospective transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity, and so beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶.
 In all such instances as was realised by ¹⁰³universalising-idealisation philosophers
 Socrates/Plato/Aristotle as well as budding-positivists, the notion of dialogical-equivalence-
 <as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment by}—postconverging-entailment,-in-self-
 becoming/self-conflatedness /formative—supererogating> 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-<between—prior-shallow-
 supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing⁷⁰—qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking⁷¹—qualia-schema>’ rather than ‘apriorising-
 teleological-elevation-in-ontological-contiguity⁶⁷’ to avoid wrongly implying dialogical-
 equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant-

ontological-contiguity ~duced~existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸³ -in {preconverging-disentailment by} postconverging-entailment,-in-self-
 becoming/self-conflatedness⁸³ /formative~supererogating>, as the latter notion only arises as of
 mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in
 relative-ontological-completeness⁸⁷ as of the underlying registry-worldview/dimension
⁸³reference-of-thought <amplituding/formative~epistemicity>totalising~devolved-apriorising-
 rule; as there can be no genuine contention between a ¹⁰³universalising-idealisation mindset and
 a sophistic/pedantic ad-hoc/makeshift/nonprincipled~syllogising mindset or a
 positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for
 the mere sake of preserving and avoiding the denaturing¹⁶ of the ¹⁰³universalising-idealisation
⁵⁶meaningfulness-and-teleology⁹⁹ or positivising/rational-empiricism ⁵⁶meaningfulness-and-
 teleology⁹⁹. This is more critically the case as the fact is the possibility for prospective human
 emancipation is exactly the most difficult thing for humankind to countenance, and that is
 exactly why the successive uninstitutionalised-threshold¹⁰² arise in the first place; and the
 sophistic/pedantic treachery/muddlement/acting-out of usurping such difficult quest for its
 temporal social-stake-contention-or-confliction has always been addressed not by a faulty
 pretence of mutually objectifying intellection between genuine intellectualism and sophistry,
 which is of flawed epistemic-veracity and thus ontological-veracity, but rather a blunt
 parrhesiastic disavowal of such sophistic/pedantic treachery/muddlement/acting-out for what it
 essentially is; as with the ¹⁰³universalising-idealisation philosophers not wasting their time in
 pretence of engaging the sophists—ideal-type-or-individuation of ad-
 hoc/makeshift/nonprincipled~syllogising mindset or the budding-positivists/rational-empiricists
 dismissing off-hand pedantic scholasticism. The habituated idea of dialogue/dialogical-
 equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced~existentialising/contextualising/textualising-contiguity }—

conflatedness ~~in {preconverging disentanglement by} postconverging entailment, -in-self-~~
 becoming/self-conflatedness /formative-supererogating> arises as of the mental-reflex that
 ordinarily all ⁵⁶meaningfulness-and-teleology⁹⁹ as of a given registry-worldview/dimension is
 grounded on the same
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notwithstanding
 the existential-instantiation soundness or unsoundness of its devolving
 aposteriorising/logicising/deriving/intelligising/measuring. But where in the instance of
 dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, despite
 our habituation, dialogue/dialogical-equivalence-<as-to-
 psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness ~~in {preconverging disentanglement by} postconverging entailment, -in-self-~~
 becoming/self-conflatedness /formative-supererogating> as of ‘apriorising-teleological-
 degradation-in-notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-
 supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing³⁰ -qualia-
 schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-
 aestheticised~postconverging/dialectical-thinking³¹ -qualia-schema>’ does not avail as of
 epistemic-veracity and thus ontological-veracity as of the ‘apriorising-teleological-degradation-
 in-notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -
 of-mentally-aestheticised~preconverging/dementing³⁰ -qualia-schema_and_prospective-
 profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking³¹ -
 qualia-schema>’ closed <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ in prior relative-ontological-
 incompleteness⁸⁸ which rather warrants psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring for prospective relative-ontological-completeness⁸⁷.

This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-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-teleology⁹⁹ as of ontological-veracity is about the ‘reasoning-through transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’⁰¹ of contentions for the determination of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as of <amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁹ nonpresencing,-for-explicating-ontological-contiguity⁹; 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 ordinary/as-of-event³⁸ 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-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment> role and as
beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-
of-existential-unthought>⁶ surreptitiously defining what can be thought or not thought. The fact
is such implied underpinning-suprasocial-constructs are mainly secondnatured whether as
sovereign representation or establishment constructs, and can easily be caught up in their own
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ in prior relative-ontological-
incompleteness³⁸ with respect to social-stake-contention-or-confliction and are thus not the
absolutising framework of human⁵⁶ meaningfulness-and-teleology⁹⁹, as the social knowledge-
reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
contiguity }—conflatedness³ -in-{preconverging-disentailment-by}-postconverging-
entailment> 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-event³⁸ 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-teleology⁹⁹’; as it is only by the latter process that the ‘suprasocial obsession/myopism as
of a given registry-worldview/dimension social-stake-contention-or-confliction’ can be
superseded, as of reconstruing recurrent-utter-uninstitutionalisation underpinning-suprasocial-

construct rather as of base-institutionalisation, base-institutionalisation–ununiversalisation underpinning–suprasocial-construct rather as of ¹⁰³universalisation, ¹⁰³universalisation–non-positivism/medievalism underpinning–suprasocial-construct rather as of positivism, and prospectively positivism–procrypticism underpinning–suprasocial-construct rather as of ¹⁸deprocrypticism–or–preempting–disjointedness-as-of-⁸³reference-of-thought. We can appreciate in this regards that the ¹⁰³universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective underpinning–suprasocial-construct construed as human progress and the possibility for human progress. The naivety of referring to the underpinning–suprasocial-construct conventioning-referencing as of its framework of establishments and sovereign institutions as if this was absolutely substitutive of ontology as of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹’ 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-event³⁸ reasoning-through/messianic-reasoning’, is nothing but <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ which obviously doesn’t register/is-unaccounted internally because (but from the existence-potency³⁹~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-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶⁷. The fact is, it is this

possibility of the ¹⁰³universalising-idealisation philosophers Socrates/Plato/Aristotle and the budding-positivists putting into question their conventioning-referencing ⁵⁶meaningfulness-and-teleology⁹⁹ and value that allows for prospective institutionalisation to arise as of ¹⁰³universalising-idealisation and positivism/rational-empiricism respectively. In this regards, it is important to grasp that what is peculiar about the ~~cumulating/recomposuring-attendant-ontological-contiguity~~ >-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-teleology⁹⁹ leading to the establishment of their given registry-worldviews/dimensions over which their conventioning-referencing is setup but then tend to fail to construe of their prospective possibility of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹; and in this regards, we can appreciate that the pre-Socratic world very much construed of critical ontological insights that went into their various conventioning-referencing like say the Ancient Egyptians with their conventioning-referencing mobilising ontological insights much more obviously with the building of pyramids, the Persians mobilising their ontological insights in empire building, etc. but unlike these relatively cosmopolitan lands with greater technical and knowledge potential, it was the smaller and rustic Greece and specifically Athens that contemplated of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ with the emergence of ¹⁰³universalising-idealisation over ancient mythologies and cultism, likewise the medieval Europe scholasticism was the height of this ¹⁰³universalising-idealisation as of its establishment and religious conventioning-referencing but it took budding-positivists to come up with the prospect of renewed Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹, and likewise it is the case that our
 conventioning-referencing is rather predisposed to construe of our elaborate positivism/rational-
 empiricism as absolutising and hardly countenancing of its own effort for prospective
 Being/ontological-framework-expansion. It is herein contended that, as of the implications of
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹, that in many ways just as
 the manifestation of postlogism⁷⁷-slantedness associated with notions-and-accusations-of-
 sorcery as of non-positivism whether as of animistic or medieval social-setups, was difficultly
 amenable to address as of their given underlying muddlement of social-stake-contention-or-
 confliction associated fundamentally with their overall <amplituding/formative>⁸ wooden-
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>> and underpinning-suprasocial-construct
 ⁵⁶meaningfulness-and-teleology⁹⁹ integration of their given non-positivism and superstition, in
 many ways the manifestation of psychopathy and social psychopathy in our positivism-
 procrypticism is equally subject to our <amplituding/formative>⁸ wooden-language-<imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
 implications>> and underpinning-suprasocial-construct underlying disjointedness-as-of-
 ⁸³reference-of-thought muddlement of social-stake-contention-or-confliction as of our
 uninstitutionalised-threshold¹⁰²; and in both instances insightfully point to underlying
 ⁸³reference-of-thought relative-ontological-incompleteness⁸⁸ at destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-
 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-impediments¹⁰⁵ of non-positivism as of animism or medievalism and thereof their devolving associated manifestations of non-positivism and specific superstitious nature as well as the idea that prospective¹⁸ deprocrpticism-or-preempting—disjointedness-as-of-⁸⁸ reference-of-thought supersedes-and-deflates the overall vices-and-impediments¹⁰⁵ of our positivism/rational-empiricism manifestation of ⁸⁰ procrpticism-or-disjointedness-as-of-⁸³ reference-of-thought underlying the devolving social manifestation of psychopathy and social psychopathy. Thus the practice of construing absolutely the ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of any given registry-worldview/dimension in relative-ontological-incompleteness⁸⁸ like our positivism-procrpticism speaks of a loss of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹’ to the given registry-worldview/dimension conventioning-referencing. In this regards, we can appreciate that our own projection of prospective notional~deprocrpticism implied Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ as of its prospective singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>² projected epistemic-immanence/veridical-epistemicity-relativism-determinism will construe of our present positivism-procrpticism conventioning-referencing as dissingularisation-<as-to-the-disjointedness/disentailment-of-⁹ presencing—absolutising-identitive-constitutedness¹⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism to be more than just as of our traditional, cultural and aesthetic idiosyncratic habituations grounded on our positivism-procrpticism underlying ⁸³ reference-of-thought that more or less suppresses the possibility of prospective ‘true-ontology—as-of-Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹’, and equally garner that just as the
 sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled-syllogising mindset
 and medieval-scholasticism-pedants—ideal-type-or-individuation never factored in that their
 respective supposedly ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ construal of
 ontology as sophistic/pedantic ad-hoc/makeshift/nonprincipled-syllogising and medieval
 medieval-scholasticism were to be reconstrued as rather being of attendant-ontology—as-of-
 conventioning-referencing respectively by Socratic-philosophers ¹⁰³universalising-idealisation
 and budding-positivists as of their respective prospective parrhesiastic revaluation of ontology
 as ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹’; likewise,
 our supposedly positivism-procrypticism ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ construal of ontology as reflected in present subject-matters in many ways
 will be reconstrued as attendant-ontology—as-of-conventioning-referencing as of
 notional~deprocrypticism implied prospective parrhesiastic revaluation of ontology as ‘true-
 ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹’. As such
 notional~deprocrypticism ontology as ‘true-ontology—as-of-Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹’ reflects that: our philosophising should rather be able to
 conceptualise its epistemic-emanence as a totalising-entailing
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement-by} postconverging-entailment reifying of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-

epistemicity>totalising~purview-of-construal' as of transepistemic/epistemic-ricochetting retrospective-to-prospective implications of relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought underlying the ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ in reflecting holographically-~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸ and as such construal of philosophy is rather considered as morphing as of human division of labour into the disparate subject-matter purviews-of-construal-of-existence reification and so in reflection of existence's supervening-conflatedness¹³, and with all human ⁵⁶meaningfulness-and-teleology⁹⁹ remaining of philosophical epistemic-veracity relevance as of ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁰¹nonpresencing>~~⁹² projected epistemic-immanence/veridical-epistemicity-relativism-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-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁰¹nonpresencing>~~⁹²; psychology fails ontologically when it naively and wrongly construe of our given positivism—procrypticism relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought apriorising/axiomatising/referencing—psychologism as being of ontological-normalcy/postconvergence to go on to imply a practice of reification of psychological traits is what is emancipating of the human condition with the implication that any given registry-worldview/dimension in relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought say animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipating of the human condition is the

reification of psychological traits as of its ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁵ ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
⁵⁶meaningfulness-and-teleology⁹⁹ despite the supposed deficiency of its given
⁵⁶meaningfulness-and-teleology⁹⁹ in relative-ontological-incompleteness⁸⁸, thus failing to grasp
 that the more decisive transformation of the human subject is the displacement/decentering-of-
 the-human-subject as of construction-of-the-Self in reflecting holographically-<conjugatively-
 and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸
 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-impediments¹⁰⁵ arising as of the relative-ontological-
 incompleteness⁸⁸ of the ~~<cumulating/recomposuring-attendant-ontological-contiguity >~~-
 successive registry-worldviews/dimensions; and wherein our conception of
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> turns out to be
 rather skewed towards our positivism-procrypticism ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 perspective with the implication of history considered mainly as of succession of
 postconverging-or-dialectical-thinking⁷¹—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-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontologically-
 hegemonising-narrative⁷¹ implications reflecting the dynamics of human postconverging-or-

dialectical-thinking²¹—apriorising-psychologism representation and preconverging-or-dementing²⁰—apriorising-psychologism representation as of human ¹⁵de-mentation-
~~supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
 attributive-dialectics~~), as such ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> can very much inherently grasp the metaphoricity⁵⁷ of human ⁵⁶meaningfulness-
 and-teleology⁹⁹ as implied by its ‘apriorising-teleological-thresholding—as-teleological-
 framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
 meaningfulness’, since ‘individual-collective-and-social constructiveness-of-ontological-
 performance⁷²-<including-virtue-as-ontology> or destructuring-threshold-~~(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)~~~of-ontological-performance⁷²-
 <including-virtue-as-ontology> as of any given registry-worldview/dimension ⁸³reference-of-
 thought—and—⁸³reference-of-thought-⁸⁴devolving is of teleological/narrative
 apriorising/axiomatising/referencing determinism’ so-construed as from prospective registry-
 worldview/dimension existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-
 epistemic-digression epistemic-or-notional~projective-perspective singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-determinism
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
 conceptualisation <amplifying/formative—epistemicity>causality⁶~as-to-projective-
 totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁹⁷ for postconverging-or-dialectical-thinking²¹—apriorising-psychologism
 representation and preconverging-or-dementing²⁰—apriorising-psychologism representation; and
 wherein the in-effect supervening-conflatedness¹³ of phenomenal/manifest~subpotencies-(in-

transitive-conflatedness³—reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence) with existence speaks of existence’s ecstatic singularity as so-reflected as of notional~deprocrpticism singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism of ⁵⁶meaningfulness-and-teleology⁹⁹ in conceptualising ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹’. Ultimately, Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ points to the fundamental dialecticism of human ⁵⁶meaningfulness-and-teleology⁹⁹; as to the fact that the human is that which is in <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ as of recurrent-utter-uninstitutionalisation <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ by its ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument but then is warranted to ontologically-complete itself successively as of base-institutionalisation, ¹⁰³universalisation, positivism and prospectively notional~deprocrpticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁵ flawed constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> as of its destructuring-threshold-<uninstitutionalised-threshold¹⁰²/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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-teleology⁹⁹. 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-event³⁸ reasoning-through/messianic-
reasoning prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; as when
the organic-knowledge avails it is much more than just an idea of choice but rather an
obligation as of the implied inherently antiakrasiatic disposition that can’t afford to overlook as
if lacking the organic-knowledge for degrading into <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
in preconverging-existential-extrication-as-of-existential-unthought. When the dialecticism of
human ⁵⁶meaningfulness-and-teleology⁹⁹ 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-impediments¹⁰⁵ at destructuring-
threshold-<uninstitutionalised-threshold¹⁰²/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 emancipating ⁵⁶meaningfulness-and-teleology⁹⁹ as so-reflected across the
<cumulating/recomposuring—attendant-ontological-contiguity >-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-existence³⁵ as of its given
<amplituding/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing
⁵⁶meaningfulness-and-teleology⁹⁹ in ~~amplituding/formative~~⁸ wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-
teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
implications> ever gets prodded into contemplating an opened-construct-of—⁵⁶meaningfulness-
and-teleology⁹⁹ speaking supposedly of more ontologically profound prospective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
⁵⁶meaningfulness-and-teleology⁹⁹ as implied as of prior transcendence-and-
sublimity/sublimation/~~supererogatory~~~de-mentativity from recurrent-utter-uninstitutionalisation
to base-institutionalisation, etc. But then as all along the ~~cumulating/recomposuring—
attendant-ontological-contiguity~~ >-successive registry-worldviews/dimensions transcendence-
and-sublimity/sublimation/~~supererogatory~~~de-mentativity, such a parrhesiastic exercise is ever
always caught up between accommodating human temporality⁹⁸/shortness and existence-
potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression which
knows of no such accommodation for human temporality⁹⁸, inevitably the existence-
potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression
transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity implications necessarily
comes ahead of human temporality⁹⁸/shortness emotional convenience. The certitude and
determination of human ⁵⁶meaningfulness-and-teleology⁹⁹ as from this hindsight, as so-
reflected from singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing~~² projected epistemic-immanence/veridical-epistemicity-relativism-
determinism as of prospective notional~deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹, will
necessarily imply preconverging-or-dementing²⁰~apriorising-psychologism implications of
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation with respect to our positivism–procrypticism ⁵⁶meaningfulness-and-
 teleology⁹⁹ as dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness⁴ >⁹⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism even as we are thereby emotionally inconvenienced, just as
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing>⁹²
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism as from our
 positivism perspective of ⁵⁶meaningfulness-and-teleology⁹⁹ will necessarily imply
 preconverging-or-dementing²⁰–apriorising-psychologism implications of
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation with respect to prior non-positivism/medievalism ⁵⁶meaningfulness-and-
 teleology⁹⁹ as dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness⁴ >⁹⁹/epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism even as we can appreciate the emotional inconvenience of the non-
 positivism/medievalism establishment mental-dispositions. Existence’s metaphoricity⁵⁷/ecstasy
 supervening-conflatedness¹³ as of ‘phenomenal/manifest~subpotencies-(in-transitive-
 conflatedness¹³ –reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence)—in—
 <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁵,-<of-‘⁷⁸surrealistic-
 as-pseudoreal’–epistemic-abnormalcy> given ‘apriorising-teleological-thresholding–as-
 teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
 devolving-meaningfulness’ speak of transepistemic/epistemic-ricochetting
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation as of organic-knowledge in reflecting both singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹² projected epistemic-
immanence/veridical-epistemicity-relativism-determinism-as-of-intemporality⁵² and
dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-
identitive-constitutedness⁴>/epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism-as-of-temporality⁹⁸ implications of ⁵⁶meaningfulness-and-teleology⁹⁹ veridical
ontological-performance⁷²-<including-virtue-as-ontology> or ontologically-flawed ontological-
performance⁷²-<including-virtue-as-ontology> respectively, as of both the ⁸³reference-of-
thought-level disambiguation in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ and the ⁸³reference-
of-thought-⁸⁴devolving-level disambiguation as of temporal-to-intemporal ontological-
performance⁷²-<including-virtue-as-ontology>; wherein singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹² projected epistemic-
immanence/veridical-epistemicity-relativism-determinism is rather ‘a psychoanalytically
dragged-out depth/profoundness of ontological-conception’ as of dispensing-with-immediacy-
for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ whilst
dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-
identitive-constitutedness⁴>/epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism is rather ‘a psychoanalytically dragged-in shallowness of ontological-
misconception’ as of poor dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-
by-reification/contemplative-distension²⁷. Ultimately, existence’s metaphoricity⁵⁷/ecstasy as of
supervening-conflatedness¹³ reflected in ‘<amplituding/formative-
epistemicity>totalising~thrownness-in-existence³⁵ of phenomenal/manifest~subpotencies-(in-
transitive-conflatedness³-reflexivity,-in-the-full-potency-of-existence’s~sublimating-
nascence)’ as to their ‘apriorising-teleological-thresholding—as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-

meaningfulness' points to the supervening-conflatedness¹³ reflexivity of existence, wherein the ontological-veracity/ontological-performance⁷²-<including-virtue-as-ontology> of 'phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)-in-<amplituding/formative-epistemicity>totalising~thrownness-in-existence⁵,-<of-'⁹⁷surrealistic-as-pseudoreal'-epistemic-abnormalcy> phenomena/manifestations are transepistemically/epistemic-ricochettingly construed as of their supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity¹⁰~postconverging-de-mentating/structuring/paradigming¹⁰-as-being-as-of-existential-reality> as can be validated by existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁹; 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-<implied—self-assuredness-of-ontological-good-faith/authenticity¹⁰~postconverging-de-mentating/structuring/paradigming¹⁰-as-being-as-of-existential-reality> as the defining-and-superseding basis for its acquisition of culture and language all along the way of its entire devolving possibility of flourishing in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment-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/conflatedness¹³-of-its-commitment-with-existence

as of its inherently implied supposedly coherent ontological-commitment⁶⁶ <implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as its individuals and
 social groups are naturally involved in a dynamic relationship of perceived social-stake-
 contention-or-confliction striving in apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment 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 <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality> on the basis of <amplituding/formative—epistemicity>causality⁹ ~as-to-
 projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ validatory implications as to existence-potency³⁹ ~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression. Basically it is this supervening-
 conflatedness¹³ reflexivity of existence as of the ‘phenomenal/manifest~subpotencies-(in-
 transitive-conflatedness¹³—reflexivity,-in-the-full-potency-of-existence’s~sublimating-
 nascence)—in—<amplituding/formative—epistemicity>totalising~thrownness-in-existence³,-
 <of-⁶⁷ surrealistic-as-pseudoreal’—epistemic-abnormalcy> phenomena/manifestations
 shepherded/ushered/heralded as of existential constraining by their supposedly coherent
 ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality> that reflects phenomenal/manifest~subpotencies-(in-transitive-
 conflatedness¹³—reflexivity,-in-the-full-potency-of-existence’s~sublimating—nascence)

‘epistemic-conception framework of ontologically-veridical ontological-performance⁷²-
 <including-virtue-as-ontology> as-of-conflatedness¹³ as existentially-real or ontologically-
 flawed ontological-performance⁷²-<including-virtue-as-ontology> as-of-constitutedness¹⁴ as
 existentially-unreal’; summing overall reifying-and-empowering-reflexivity-of-ecstatic-
 existence-as-panintelligibility⁷³-<imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
 re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation) reflected in the
 supervening-conflatedness¹³ of phenomenal/manifest~subpotencies-(in-transitive-
 conflatedness¹³-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence). Going
 by human-subpotency-aporía/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
 normalcy/postconvergence>’-existentialism-form-factor, the human construction-of-the-Self as
 of its constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology> and
 destructuring-threshold-(uninstitutionalised-threshold⁰²/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-teleology⁹⁹ 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/afterthought⁵⁶ meaningfulness-and-teleology⁹⁹ as covert-pretence-of-

equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷²-<including-
 virtue-as-ontology>’, when it comes to the ‘social-construction of ⁵⁶meaningfulness-and-
 teleology⁹⁹ as of social-stake-contention-or-confliction’. This fundamental saddling of the
 human construction-of-the-Self as of ‘a fixed/set framework of existentially-constraining
 possibility of temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-
 ontology>’ can be referred to as the ‘shiftiness-of-the-Self⁹¹’, and construed as the beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ that arises as of human lack of ‘intemporal antiakrasiatic disposition for
 dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-
 reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notionally—collateralising-beholdening-prot Humanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency³⁹~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁸/shortness
 <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)) as of
 human limited-mentation-capacity-deepening⁵³ for prospective relative-ontological-
 completeness⁸⁷. The ‘shiftiness-of-the-Self⁹¹’ thus refers to any given registry-
 worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance
 ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of
⁵⁶meaningfulness-and-teleology⁹⁹ as of its specific construction-of-the-Self’, beyond which
 bottomline—of-mere-mathesis/motif/throwness-disposition of the registry-
 worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance
 allows/disregards/unaccounts for human temporal shiftiness as defining its prospective
 destructuring-threshold-<uninstitutionalised-threshold⁰²/presublimating—desublimating-

decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>, and so beyond-
 the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶; and this is exactly what explains the differentiation of registry-
 worldviews/dimensions as of their relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought. The ‘shiftiness-of-the-Self⁹¹’ de-mentatively/structurally/paradigmatically defines the
 given ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶ nonpresencing>²-as-of-intemporality⁵²/dissingularisation-<as-to-the-
 disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹>²⁹-as-
 of-temporality⁹⁸ of the ⁵⁶meaningfulness-and-teleology⁹⁹’ of a given registry-
 worldview/dimension implied as of its ‘apriorising-teleological-thresholding—as-teleological-
 framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
 meaningfulness’ temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-
 ontology>. Thus the requisite profoundness/depth of prospective human ‘social-construction of
⁵⁶meaningfulness-and-teleology⁹⁹ as of social-stake-contention-or-confliction’ as reflected at
 the prospective superseding/transcending registry-worldview/dimension, as from existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-
 ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism
 perspective, can only arise fundamentally as of the prospective construction-of-the-Self
 renewed secondnatured institutionalisation
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶ nonpresencing>⁹²-as-of-intemporality⁵²/dissingularisation-<as-to-the-

disjointedness/disentailment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹>²⁹-as-of-temporality⁹⁸ of the ⁵⁶meaningfulness-and-teleology⁹⁹ arising from renewed ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ as of human limited-mentation-capacity-deepening⁵³ for prospective relative-ontological-completeness⁸⁷’ in undermining the prior registry-worldview’s/dimension’s ‘shiftiness-of-the-Self⁹¹’ that defines its destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology> as uninstitutionalised-threshold¹⁰²; and thus moving the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ bar of ‘shiftiness-of-the-Self⁹¹’ to the prospective registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of ⁵⁶meaningfulness-and-teleology⁹⁹ as of its specific construction-of-the-Self’. Thus we can appreciate fundamentally that, as reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-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-teleology⁹⁹ as equivalence/correspondence antiakrasiatic-aspiration’ over ‘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-teleology⁹⁹ 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-Self⁹¹’ to the prospective registry-
 worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance
 ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of
⁵⁶meaningfulness-and-teleology⁹⁹ as of its specific construction-of-the-Self’ in order to
 undermine human destructuring-threshold-~~uninstitutionalised-threshold¹⁰²/presublimating—
 desublimating-decisionality~~~of-ontological-performance⁷²-<including-virtue-as-ontology>;
 rather than truly eliminating human ‘shiftiness-of-the-Self⁹¹’ arising from the ever always
 present human ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-
 faith/inauthenticity⁶⁴’ reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
⁵⁶meaningfulness-and-teleology⁹⁹ as covert-pretence-of-equivalence/correspondence—
 antiakrasiatic-aspiration-ontological-performance⁷²-<including-virtue-as-ontology>’. Thus the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of the
 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions given
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
 conceptualisation reflected as of singularisation—<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶ nonpresencing>’ -as-of-intemporality⁵²/dissingularisation—<as-to-the-
 disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹ >²⁹-as-
 of-temporality⁹⁸ of the ⁵⁶meaningfulness-and-teleology⁹⁹’ arising from renewed ‘intemporal
 antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification/contemplative-distension²⁷ as of human limited-mentation-
 capacity-deepening⁵³ for prospective relative-ontological-completeness⁸⁷’, in the rede-
 mentating/restructuring/reparadigming of human ‘social-construction of ⁵⁶meaningfulness-and-

teleology⁹⁹ as of social-stake-contention-or-confliction’, can be interpreted as moving the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ bar of ‘shiftiness-of-the-Self⁹¹’ to the prospective registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of ⁵⁶meaningfulness-and-teleology⁹⁹ as of its specific construction-of-the-Self’: so-construed as from recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹¹’; base-institutionalisation—ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹¹’; ¹⁰³universalisation—non-positivism/medievalism ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹¹’; positivism—procrypticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹¹’, and prospectively notional~deprocrypticism preempting—disjointedness-as-of ⁸³reference-of-thought,-as-to-³²<amplifying/formative-epistemicity>growth-or-conflatedness¹³/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-Self⁹¹’. 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-teleology⁹⁹ as of social-stake-contention-or-confliction’ as in the prospective relative-ontological-completeness⁸⁷ registry-worldview/dimension is fundamentally hampered by its given registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of

⁵⁶meaningfulness-and-teleology⁹⁹ as of its specific construction-of-the-Self’ due to its corresponding lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ as of human limited-mentation-capacity-deepening⁵³ for prospective relative-ontological-completeness⁸⁷’ that can then allow for the requisite ‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation reflected as of singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing> ²-as-of-intemporality⁵²/dissingularisation—<as-to-the-disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness ¹¹>²⁹-as-of-temporality⁹⁸ of the ⁵⁶meaningfulness-and-teleology⁹⁹’. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic-philosophers ¹⁰³universalising-idealisation as of the prospective ¹⁰³universalisation registry-worldview/dimension ‘social-construction of ⁵⁶meaningfulness-and-teleology⁹⁹ as of social-stake-contention-or-confliction’, wherein such prospective ‘shiftiness-of-the-Self⁹¹’ as induced by the Socratic-philosophers ¹⁰³universalising-idealisation construed as ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing the secondnatured institutionalisation of the ¹⁰³universalisation registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of ⁵⁶meaningfulness-and-teleology⁹⁹ as of its specific construction-of-the-Self’ brought about the coherently ¹⁰³universalising construction of ⁵⁶meaningfulness-and-teleology⁹⁹ with the associated elevated level of ontological-performance⁷²-<including-virtue-as-ontology> as manifested with the Socratic method for ¹⁰³universal consistency and coherence, Plato’s ideas for ¹⁰³universal consistency and coherence and Aristotle’s qualifying-categories and

¹⁰³universalising-syllogism for ¹⁰³universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’⁹¹. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic-philosophers defining ¹⁰³universalisation ⁵⁶meaningfulness-and-teleology⁹⁹ thereafter over the antiquity and their defining relevance in the latter ⁵⁶meaningfulness-and-teleology⁹⁹ of all the medieval societies of the Mediterranean and beyond, and so especially as the increasing population mixing thereafter particularly with the Roman empire naturally required/called-for ‘¹⁰³universally coherent, consistent and credible ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹’ that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset; as of the knowledge reifying capacity-and-template for developing and cumulating such ¹⁰³universalising-idealisation coherence and consistency across culturally diverse peoples and across space and time. The Socratic-philosophers crucial and defining emphasis for differentiating themselves from sophists—ideal-type-or-individuation was very much a self-conscious insight as of the requisite parrhesiastic gesturing of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency⁹ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplifying/formative>⁹ wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) as of
human limited-mentation-capacity-deepening⁵³ for prospective relative-ontological-
completeness⁸⁷ to allow for the requisite ¹⁰³universalising-idealisation
‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-
conceptualisation reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective-⁶¹ nonpresencing> -as-of-intemporality⁵²/dissingularisation-<as-to-the-
disjointedness/disentailment-of-⁷⁸ presencing—absolutising-identitive-constitutedness ¹¹>²⁹-as-
of-temporality⁹⁸ of the ⁵⁶meaningfulness-and-teleology⁹⁹’; which otherwise would be highly
underminable as of a predisposition to ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic
ad-hoc/makeshift/nonprincipled-syllogising mindset by which populist
<amplituding/formative>⁹ wooden-language-<imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>) could
easily be elicited were the Socratic-philosophers to imply dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness ¹³ -in- {preconverging-disentailment-by} -postconverging-entailment,-in-self-
becoming/self-conflatedness ¹¹ /formative-supererogating> 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 -<between—prior-shallow-supererogation ⁹⁶ -of-mentally-

aestheticised~preconverging/dementing⁹⁰—qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹—qualia-
schema>’, and it was more critically a question of upholding¹⁰³ universalising-idealisation
reifying⁵⁶ meaningfulness-and-teleology⁹⁹ as to existence-potency³⁹~sublimating—nascence,-
disclosed-from-prospective-epistemic-digression <amplituding/formative—
epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity⁶⁷ over time. By the same token, the
mathesis-¹⁰³universalis of budding-positivists/rational-empiricists positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹¹’ for the prospective
positivism registry-worldview/dimension ‘social-construction of⁵⁶ meaningfulness-and-
teleology⁹⁹ as of social-stake-contention-or-confliction’ induced the requisite ‘intemporal
antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-
completeness⁸⁷-by-reification/contemplative-distension²⁷ as of human limited-mentation-
capacity-deepening⁵³ for prospective relative-ontological-completeness⁸⁷’ allowing for the
requisite ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
conceptualisation reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective-⁶ nonpresencing>²-as-of-intemporality⁵²/dissingularisation-<as-to-the-
disjointedness/disentailment-of-⁷⁹ presencing—absolutising-identitive-constitutedness¹>²⁹-as-
of-temporality⁹⁸ of the⁵⁶ meaningfulness-and-teleology⁹⁹’ for the secondnatured
institutionalisation of prospective positivism registry-worldview’s/dimension’s—⁸³reference-of-
thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-
mathesis/motif/throwness-disposition for the constructiveness of⁵⁶ meaningfulness-and-
teleology⁹⁹ as of its specific construction-of-the-Self’. Here too, the budding-

positivists/rational-empiricists were very much aware of the lack of dialogical-equivalence<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in- {preconverging-disentailment-by} -postconverging-entailment,-in-self-
 becoming/self-conflatedness¹³ /formative-supererogating> 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 -<between—prior-shallow-supererogation⁹⁶ -of-mentally-
 aestheticised~preconverging/dementing¹⁰ -qualia-schema_and_prospective-profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹ -qualia-
 schema>’, and that it would be more critically a question of upholding the budding-
 positivism/rational-empiricism reifying⁵⁶ meaningfulness-and-teleology⁹⁹ as to existence-
 potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ over time as effected
 ultimately with the hegemonising ontological-grip of such positivism/rational-empiricism
 renewed and more profound⁵⁶ meaningfulness-and-teleology⁹⁹ infrastructure as of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ that rendered possible the knowledge
 attendant-ontological-contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰ reifying capacity-and-template for the transformative development-and-cumulation
 of modern science and liberal society. Thus what is transformatively critical with regards to
 ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-

completeness⁸⁷-by-reification/contemplative-distension²⁷ as of human limited-mentation-
 capacity-deepening⁵³ for prospective relative-ontological-completeness⁸⁷ in inducing the
 ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ successive secondnatured
 institutionalisation of prospective ‘shiftiness-of-the-Self’⁹¹ construed as of prospective registry-
 worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance
 ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of
⁵⁶meaningfulness-and-teleology⁹⁹ as of specific construction-of-the-Self’, is that with regards to
 ‘social-construction of ⁵⁶meaningfulness-and-teleology⁹⁹ as of social-stake-contention-or-
 confliction’ the individual and the collective-social adopt increasingly ‘deeper-mutualising-
 leeway-of-nonimmediacy-of-self-consciousness(dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷)’—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-potency³⁹~sublimating—nascence,-disclosed-
 from-prospective-epistemic-digression as of opened-construct-of—⁵⁶meaningfulness-and-
 teleology⁹⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and
 so, as of successive profundity of
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation implied in <amplituding/formativ-epistemicity>totalising~renewing-
 realisation/re-perception/re-thought for prospectively ‘increasingly profound and complex
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure as of Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–
 meaningfulness-and-teleology , institutional-development-as-to-social-function-
 development and living-development-as-to-personality-development’ as enabling-and-reflected
 successively in more and more sophisticated and elaborate social-setup and institutional
 constructs. Basically, human destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-
 <including-virtue-as-ontology> as highlighted as of the constructiveness-and-destructuring-
 framework of ‘shiftiness-of-the-Self⁹¹’ and as reflected in any given registry-
 worldview’s/dimension’s–⁸³reference-of-thought-for-social-functioning-and-accordance
 ‘specific bottomline-of-mere-mathesis/motif/throwness-disposition for the constructiveness of
⁵⁶meaningfulness-and-teleology⁹⁹ as of its specific construction-of-the-Self’ arises as of
 destructuring-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity, so-construed as of
 dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—absolutising-
 identitive-constitutedness<sup>14>³¹/epistemic-nonimmanence/flawed-epistemicity-relativism-
 determinism induced deratiocination-or-deratiocontiguity; wherein as of flawed
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation <amplituding/formativ-epistemicity>causality⁶~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity , preconverging-or-dementing²⁰-apriorising-psychologism representation is
 wrongly singularised/immanented while postconverging-or-dialectical-thinking²¹-apriorising-</sup>

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 <between—prior-shallow-supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-schema>’ is associated with sophistic/pedantic representations as knowledge as well as temporal manifestations of postlogism⁷⁷-slantedness and conjugated-postlogism⁷⁷ manifestations including psychopathy and social-psychopathy as of the positivism–procrypticism registry-worldview. While as of human-subpotency temporal <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ we may be inclined to construe of the notion of dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging-disentailment-by}—postconverging-entailment,-in-self-becoming/self-conflatedness³ /formative–supererogating> as absolutely requisite, the fact is dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness³ -in- {preconverging-disentailment-by}—postconverging-entailment,-in-self-becoming/self-conflatedness³ /formative–supererogating> cannot supersede existence-potency³⁹~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 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-

mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality> as of
 <amplituding/formative-epistemicity>causality⁵ -as-to-projective-totalitative-implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ is all about existence-
 potency³⁹~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-potency³⁹~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 its⁵⁶ meaningfulness-and-teleology⁹⁹ coincides with existential veracity,
 such that where dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment,-in-self-
 becoming/self-conflatedness³ /formative-supererogating> is wrongly implied and thus likely to
 undermine existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression what gives in is the false notion of dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-{preconverging-disentailment-by}-postconverging-entailment,-in-self-
 becoming/self-conflatedness³ /formative-supererogating>. This is equally reflected in the idea
 that the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-
 conceptualisation of⁵⁶ meaningfulness-and-teleology⁹⁹ is rather as of the implication of relative-
 ontological-completeness⁸⁷ associated with human limited-mentation-capacity-deepening⁵³

from the perspective of existence-potency³⁹~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism rather construed as of difference-conflatedness¹³-as-
 to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²², and not
 identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-
 the-disjointedness/disentailment-of-⁷¹ presencing—absolutising-identitive-constitutedness¹>²⁹-
 as-flawed-epistemicity-relativism-determinism⁴⁹ flawed projection of
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation by ‘mere-formulaic psychologising effect’, without ontological-veracity for
 the manifested formulaic psychologising, due to the failure to factor in relative-ontological-
 incompleteness⁸⁸ as of shallow human limited-mentation-capacity
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 <amplituding/formativ-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶¹. Thus
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹, as of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formativ-
 epistemicity>totalising~purview-of-construal’ or <amplituding/formativ-
 epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality, rather points to the fact that ⁵⁶meaningfulness-and-teleology⁹⁹
 ‘is not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as
 recomposed in prospective relative-ontological-completeness⁸⁷’ as of

<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought since existence or purviews-of-existence ever always de-mentatively/structurally/paradigmatically remain the same and it is human-subpotency that is ever always undergoing its transcendence-and-sublimity/sublimation/supererogatory~de-mentativity not by cumulating but rather by ‘recomposuring construal of existence or purviews-of-existence’; and this further explains why secondnature institutionalisation reasoning-from-results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will tend to act as if ⁵⁶meaningfulness-and-teleology⁹⁹ is accumulated/in-accumulation thus ending up beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ ‘instigating framed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-setups and ⁵⁶meaningfulness-and-teleology⁹⁹ implications that are poorly amenable to <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought’, and so de-mentatively/structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through beyond/overflowing such <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>. Critically just as ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning ⁵⁶meaningfulness-and-teleology⁹⁹ 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/measuringinstrument –for–
 conceptualisation as of affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking³¹ –
 apriorising-psychologism> of prospective relative-ontological-completeness⁸⁷-over
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰ –
 apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸ as to existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 <amplifying/formative-epistemicity>causality⁷~as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-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/afterthought⁵⁶ meaningfulness-and-teleology⁹⁹ as
 covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
 performance⁷²-<including-virtue-as-ontology>’ is associated with ‘ontologically-flawed
 denaturing¹⁶ of supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation’ 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-
 teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ is bound to
 wrongly imply the ontological-veracity of the ‘pseudo-edginess/pseudo-incisiveness implied
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
 conceptualisation’ as if as of affirmation/projection/assertion/dueness-validating-

logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²¹-apriorising-psychologism> of prospective relative-ontological-
 completeness⁸⁷ over unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing²⁰-apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸ as to
 existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-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-⁸³reference-of-thought-for-social-functioning-and-
 accordance to systemically imply and attribute dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸ -in- {preconverging-disentailment by} -postconverging-entailment,-in-self-
 becoming/self-conflatedness¹¹ /formative-supererogating> 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 -<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema>', invalidating any such pretence of dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness ³ ~~in {preconverging disentanglement by} postconverging entailment, -in-self-~~
~~becoming/self-conflatedness /formative-supererogating>~~. 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-thinking²¹-apriorising-psychologism> that is beyond contention-as-certain. Thus
 inducing destructuring-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity as of the pseudo-
 edginess/pseudo-incisiveness manifestation of dissingularisation-<as-to-the-
 disjointedness/disentanglement-of-⁷⁹ presencing—absolutising-identitive-
 constitutedness ⁴>²⁹/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
 instigated destructuring-transitoriness¹⁹-as-of-deratiocination/deratiocontiguity rather in
 preconverging-or-dementing²⁰-apriorising-psychologism representation but now engaged in
 dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness ³ ~~in {preconverging disentanglement by} postconverging-~~
~~entailment, -in-self-becoming/self-conflatedness ³/formative-supererogating>~~ of contention as if
 of postconverging-or-dialectical-thinking²¹-apriorising-psychologism representation. Pseudo-
 edginess/pseudo-incisiveness is what explains beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ narrators in
 ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³-
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema>’ engaging with interlocutors rather in temporal <amplituding/formative-

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴

in preconverging-existential-extrication-as-of-existential-unthought as of

<amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-

‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}, wherein

the last narratives as of pseudo-edginess/pseudo-incisiveness induces ontologically-flawed

sense of <amplituding/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-

referentialism—implicated_attendant-ontological-contiguity⁶⁷~educed-

existentialising/contextualising/textualising-contiguity⁴⁰’ in the interlocutor notwithstanding the

postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶, as

what is always pertinent for the narrator is the pseudo-rationalising of all prior narratives into-

and-as-of the last narrative(s). The more simplistic example of such pseudo-edginess/pseudo-

incisiveness is with the childhood psychopathy example of spilling water on a chair and

accusing another and the dragging out of its postlogism⁷⁷-slantedness narratives as the

simpler/uncomplexified representation of the adult psychopathy postlogism⁷⁷-slantedness

mental-disposition, and this further points to the ⁸⁰procrypticism-or-disjointedness-as-of-

⁸³reference-of-thought <amplituding/formative-epistemicity>causality¹ -as-to-projective-

totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-

contiguity⁷ when such pseudo-edginess/pseudo-incisiveness phenomenon is rather at the level

of maturation/indirectness/spatialisation/credulity/craftiness associated with adult psychopathy

and associated social psychopathy, or as we can appreciate as of human-subpotency-

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor

manifestations of sophistic/pedantic dispositions social eliciting of

<amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ as of
 social-stake-contention-or-confliction, beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 preconverging-existential-extrication-as-of-existential-unthought>⁶ whether with traditional
 witchdoctors, the sophists, medieval-pedants or in many ways
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸) today. Thus a given prospective relative-ontological-completeness⁸⁷ registry-
 worldview/dimension supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
 conceptualisation as of ‘notional~singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-
 relativism-determinism’, by its implied ‘apriorising-teleological-thresholding—as-teleological-
 framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
 meaningfulness’, operantly reflects the prior relative-ontological-incompleteness⁸⁸ registry-
 worldview/dimension ‘shiftiness-of-the-Self⁹¹’ as of ‘a reifying gesturing that is-not-to-be-drag-
 in/commingle-with the prior relative-ontological-incompleteness⁸⁸ registry-
 worldview’s/dimension’s
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument social-stake-
 contention-or-confliction ⁵⁶meaningfulness-and-teleology⁹⁹ as of its pseudo-edginess/pseudo-
 incisiveness <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-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/measuringinstrument ~for-
 conceptualisation rather construe respectively non-positivising or procrypticism as of
 apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶³ |
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-
 schema> as to invalidate the <amplituding/formative>⁸ wooden-language-<imbued—averaging-
 of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -
 as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>
 mental-reflex of dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment by} postconverging-entailment,-in-self-
 becoming/self-conflatedness⁷ /formative—supererogating> pointing rather to psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-
⁰ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ to be reflected by the prospective
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ~for-
 conceptualisation, but then this equally implies the destructuring-threshold-<uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality>~of-ontological-performance⁷²-
 <including-virtue-as-ontology> is effectively prone to a general
 <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
 disposition predisposed to forego ‘true-ontology—as-of-Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹’ for a <amplituding/formative>⁸ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
 implications>} as of its <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶. It has
 always been the case that <cumulating/recomposuring–attendant-ontological-contiguity >-
 successive registry-worldviews/dimensions secondnatured institutionalisations as instigated as
 from human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality parrhesiastic askesis-or-acumen’ have to contend as of social-stake-
 contention-or-confliction with corresponding sophistic/pedantic eliciting of
 <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} whether
 as traditional witchdoctors, the sophists, medieval-pedants or in many ways
 notional~pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸) today, with the requisite intemporal-as-ontological reifying ⁵⁶meaningfulness-
 and-teleology⁹⁹ as to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression <amplituding/formative–epistemicity>causality⁹~as-to-projective-

totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
contiguity 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-teleology⁹⁹ 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-teleology⁹⁹ infrastructure as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ of prospective notional~deprocrpticism
preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative-
epistemicity>growth-or-conflatedness¹³/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-Self⁹¹’ is effectively not beyond human collective contemplation
reflected as of human ‘projective-totalitative’ notional~deprocrpticism protensive self-
consciousness perspective predisposed to devalue our ⁸⁰procrpticism—or-disjointedness-as-of-
⁸³reference-of-thought occlusive self-consciousness ⁵⁶meaningfulness-and-teleology⁹⁹. Contrary
to the ontologically-flawed implications of identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-
dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-⁷⁹presencing—
absolutising-identitive-constitutedness¹>²⁹-as-flawed-epistemicity-relativism-determinism⁴⁹ in
reflecting that human ⁵⁶meaningfulness-and-teleology⁹⁹ 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 <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>, a <amplifying/formative—epistemicity>causality⁹~as-to-projective-
 totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁷ construal as difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-
 veridical-epistemicity-relativism-determinism²² of human ⁵⁶meaningfulness-and-teleology⁹⁹
 reflects the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ implied
 connectedness of human ⁵⁶meaningfulness-and-teleology⁹⁹ as constrained-existentially-as-of
 supposedly coherent ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-
 good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-
 of-existential-reality> thus developing as of relative-ontological-completeness⁸⁷ ontological-
 performance⁷²-<including-virtue-as-ontology> implications of human limited-mentation-
 capacity-deepening⁵³. It is this <amplifying/formative—epistemicity>causality⁹~as-to-
 projective-totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ construal of human ⁵⁶meaningfulness-and-teleology⁹⁹ ‘constrained-
 existentially-as-of-its supposedly coherent ontological-commitment⁶⁶ <implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as of
 <amplifying/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-
 prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ that effectively validates
 the ‘epistemic-veracity of notional~singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹nonpresencing>¹² projected epistemic-immanence/veridical-epistemicity-
 relativism-determinism’; wherein the notion of ‘relative-ontological-incompleteness⁸⁸/relative-

ontological-completeness³⁷ -{sublimating~referencing/registering/decisioning,~as-self-
 becoming/self-conflatedness /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~psychologism⁸⁹ of
 ontological-performance⁷²-<including-virtue-as-ontology>’ captures the entire possibilities of
 human⁵⁶ meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-
 ontology>, and as such a <amplituding/formative~epistemicity>causality⁹~as-to-projective-
 totalitative~implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷ construal reflects overall reifying-and-empowering-reflexivity-of-ecstatic-
 existence-as-panintelligibility⁷³-{imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-
 relevant_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 <amplituding/formative~epistemicity>causality⁹~as-to-
 projective-totalitative~implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ construal that allows for intelligibility and renewing-intelligibility to
 arise in the first place as of relative-ontological-completeness³⁷. This ‘intelligibility and
 renewing-intelligibility’ arises from ‘<amplituding/formative~epistemicity>causality⁹~as-to-
 projective-totalitative~implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ apriorising/axiomatising/referencing- {of-attendant~ontological-
 contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in-{preconverging-disentailment-by}~postconverging-entailment of construal-

and-reconstrual of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ as of human limited-mentation-capacity-deepening⁵³ ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’, and not as ontologically-flawed atomising/taking-to-pieces apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴—in-preconverging-entailment rather as of elaboration-as-to-merely-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰. The validation of the epistemic-totalitative³⁶ nature of existential ⁵⁶meaningfulness-and-teleology⁹⁹ as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷—{sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹ /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/reparadigmimg—psychologism⁸⁹ 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 <amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁸¹nonpresencing,-for-explicating-ontological-contiguity⁷ 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 ⁴⁵foregrounding__entailment- {postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’-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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness⁸⁷ /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–psychologism⁸⁹ 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-incompleteness⁸⁸ and the prospective possibility of ontologically-veridical grander unifying scientific explanation of the natural world <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of relative-ontological-completeness⁸⁷. Such <amplituding/formative–epistemicity>causality’ ~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construal points out that disparateness of ⁵⁶meaningfulness-and-teleology⁹⁹ as often wrongly projected in many a social domain-of-study is not an inherently sovereign notion as to the fact that construal as of relative-ontological-incompleteness⁸⁸ cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness⁸⁷ perspective’ given that all human ⁵⁶meaningfulness-and-teleology⁹⁹ are of supposedly coherent ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-

existential-reality> as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction⁷¹; 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-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective wherein modern society in relative-ontological-completeness⁸⁷ attributes the ailment to say flu. In other words, sovereign commitments, recognised as of ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹², do not override the pre-eminence of supposedly coherent ontological-commitment⁶⁶–<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> as to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-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-potency³⁹~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 sophisticatedly usurped

when it comes to the blurriness⁷ of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-~~ ~~nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ 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 attendant~ontological-contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰ but rather that change is the outcome of human limited-mentation-capacity-deepening⁵³ ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation involving ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of prospective postconverging-or-dialectical-thinking²¹—apriorising-psychologism representation and prior preconverging-or-dementing²⁰—apriorising-psychologism representation; with the implication here that the issue of knowledge is all about developing human-subpotency towards existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. The ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment-by} postconverging-entailment~~ of attendant~ontological-contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰ 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 ~~apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising- contiguity }—constitutedness¹⁴-in-preconverging-entailment~~ as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ but with little consequence since such an atomising/taking-to-pieces ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment~~ is generally an ontologically-flawed afterthought reflection/contemplation whereas operantly ~~beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶~~ scientists generally adopt an ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging-entailment~~ of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ posture. The reality of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment-by}—postconverging-entailment~~ here is validated by the fact that 'abstract scientific notions are not the point-of-departure of scientists contemplation' as they are rather 'delved in attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ in ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-~~

contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging-
entailment to then reflect abstract scientific notions as knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ in {preconverging disentanglement by} postconverging entailment> or depart
from attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
contiguity⁴⁰ already reified abstract scientific notions to then reflect further abstract scientific
notions in knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ in {preconverging disentanglement by} postconverging entailment>'. 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
constituting⁵⁶ meaningfulness-and-teleology⁹⁹/knowledge as physics knowledge-reification-
gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-
ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ in {preconverging disentanglement by} postconverging entailment>. Rather we
can better appreciate the occurrence of knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ in {preconverging disentanglement by} postconverging entailment> as of
<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construal in the sense that
our ordinary thought process itself is as of <amplituding/formative-
epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~educed-

existentialising/contextualising/textualising-contiguity⁴⁰ construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces

~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated- existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging- entailment~~

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 attendant-ontological-contiguity⁶⁷~educated-

existentialising/contextualising/textualising-contiguity⁴⁰ of such notions like space, time, force, etc. in

~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~

~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated- existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by} postconverging-entailment~~

to then articulate their abstract/theoretical notions/conceptualisations of space, time, force, etc.; thus there isn't any absolutely identitive atomising/taking-to-pieces notions of space, time, force, etc. which are 'constituted once-and-for-all to later on build/reify physics knowledge as of progressive constituting' but rather physics knowledge is always of epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual of 'the very same physics notions and their derived implications of new notions'

as of attendant-ontological-contiguity⁶⁷~educated-

existentialising/contextualising/textualising-contiguity⁴⁰ in

~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated- existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-~~

~~disentailment by} preconverging disentanglement~~ involving human limited-mentation-capacity-deepening⁵³ hermeneutics in avoiding-and-superseding any ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴. We can appreciate that the atomising/taking-to-pieces disposition that is often wrongly sought in other domains-of-study is often ontologically-flawed because it fails to see that ‘the more elaborate panintelligibility⁷³—effusing/ecstatic—inlining nature of attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ in epistemic-conflatedness¹³ in their domains-of-study’ implies that their knowledge-reification—gesturing—~~in-~~

~~prospective psychologismic~apriorising/axiomatising/referencing- {of attendant—ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—~~

~~conflatedness¹³ in {preconverging disentanglement by} preconverging disentanglement>~~ should

increasingly be explicitly totalising-entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ in ~~<amplituding/formative-~~

~~epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-~~

~~nonpresencing,-for-explicating-ontological-contiguity⁶⁷ in epistemic-conflatedness¹³ to which their abstract notions are aligned’ as well as so-implied by their ⁴⁵foregrounding__entailment-~~

~~{postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation⁹⁶’-in-reflecting-‘immanent-ontological-contiguity⁶⁷?;-~~

~~as-operative-notional~deprocrypticism}~~ orientations which drives their knowledge-reification—gesturing—~~in-prospective psychologismic~apriorising/axiomatising/referencing- {of attendant—~~

~~ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—~~

~~conflatedness¹³ in {preconverging disentanglement by} preconverging disentanglement>~~ 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/existentialising/instantiative-devolving-meaningfulness’) have a more inherently elaborate panintelligibility⁷³—effusing/ecstatic-inlining nature of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ supervening-conflatedness¹³ thus rendering its methodology more explicitly totalising-entailing and teleological even as it is often naively and wrongly construed as ‘a relatively weaker natural science’ from a naïve epistemic apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-entailment perspective. This underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ insight reflects ecstatic-existence’s supervening-conflatedness¹³ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant-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 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ domains-of-study like physics and the natural sciences generally are of a less elaborate attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ conceptualisation nature in epistemic-conflatedness¹³ and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic apriorising/axiomatising/referencing-{of-attendant-

ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
constitutedness¹⁴ in preconverging-entailment while inherently ‘less immediate epistemically
constrained to <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-
implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’,
domains-of-study like the social domains-of-study are more of an elaborate attendant-
ontological-contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-contiguity⁴⁰
conceptualisation nature in epistemic-conflatedness¹³ that speaks to the need for their
appropriate totalising-entailing hermeneutic/reprojecting/supererogating/zeroing depth of
ontological-construal, and in both cases in reflecting the implications of human limited-
mentation-capacity-deepening⁵³ hermeneutics involved in avoiding-and-superseding any
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ for construing their veridical
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. In many ways the
natural sciences by the immediate constraining of their <amplituding/formative-
epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ implicitly avoid atomising/taking-to-
pieces apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging-
entailment but the misunderstanding that their knowledge-reification-gesturing-<in-
prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment> is
effectively as of atomising/taking-to-pieces apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
constitutedness¹⁴ in preconverging-entailment in other domains-of-study ends up having naïve

and distortive effects on such domains-of-study knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment by} postconverging-entailment> 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-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 sublimating-validation/desublimating-invalidation implications beyond their conventioning-
 referencing <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-
 existentialising—enframing/imprintedness-⟨as-to-¹⁷historicity-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-teleology⁹⁹’. Thus existence’s overall reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-⟨imbued-and-

~~{hermeneutically/reprojectively/supererogatingly/zeroingly}~~educing-‘herein specifically-
 relevant human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
 re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation) implies the
 ‘primacy of a ~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ basis for
 conception due to human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-
 existence³⁵’ as ‘existence doesn’t wait for the human to incrementally have the complete
 picture’ and thus it is ‘the human subject who has to aspire maximalisingly to conform-as-of-
 its-self-consciousness-growth with existence in a ~~<amplituding/formative-
 epistemicity>~~causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ conception’, and this further indicts
 our traditional conception of induction as being epistemically incremental wrongly construed as
 of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation that
 underlies dispositions for ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ because of ‘failure to draw
~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ as of
 displacement/decentering-of-the-human-subject and wrongly construing ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ situations as of absolute/absolutising grounding’,
 whereas in reality human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-
 existence³⁵ rather points out that the epistemic-veracity of induction is rather as of
 ‘maximalising ~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ (which
 is rather as of epistemic-totalising³³~resubjecting or totalising-entailing~reconstrual of
⁵⁶meaningfulness-and-teleology⁹⁹ as to ~~<amplituding/formative-~~

epistemicity>totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-
conflatedness¹³ with regards to successive inductions) rightly construed as of ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—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-incompleteness⁸⁸—enframed-
conceptualisation’ that misses-out-on and ends up pruning-and-<preconverging~‘motif-and-
apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
<as-to-⁶⁹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> the natural
human <amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-
implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construal
predisposition. The specific human-subpotency with regards to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}>educing-‘herein-specifically-
relevant-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-<implied—self-assuredness-
of-ontological-good-faith/authenticity⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>, 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 ordinary/as-of-event³⁸ 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-contiguity⁵⁷—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-teleology⁹⁹' in developing successive ⁸³reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation reflecting human successive self-consciousness/construction-of-the-Self that transcendently-and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of ⁴⁸human-subject-emancipating-relativism-driven-recompositing-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²; wherein we can appreciate that the instigation of ¹⁰³universalising-idealisation ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure or subsequent positivising/rational-empiricism ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure transform human potentiation construed as 'human-subpotency convergence to existence' with regards respectively to the specific base-institutionalisation or rational-empiricism/positivism self-consciousness/construction-of-the-Self implied as of the specific Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹. This self-consciousness/construction-of-the-Self notion is what deflates such 'issues implied with regards to human sovereign options/choice or freewill' and 'issues of natural determinism beyond human sovereign options/choice or freewill', as human self-consciousness/construction-of-the-Self as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ implies 'induced human potentiation of sovereign options/choice or freewill that invalidate natural determinism'. In this regards we can appreciate for instance that with the positivism/rational-empiricism modern society's disease theory, parents failing to figure out that a baby is likely to get sick if kept in

dirty surroundings due to bacteria and germs as well that high temperature is a sign that the baby needs medical care, such that were it to be established that the baby develops a serious medical condition because of such failure of parental care then the human potentiation of freewill of the parents is engaged with regards to the parents responsibilities as of the self-consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹, however, supposed a similar situation arises in a non-positivistic social-setup with the parents acting that way because of say animistic beliefs that are utterly normal in the given animistic social-setup then it is difficultly the case that the human-potentiation of freewill of the parents is engaged with regards to their responsibilities as of the self-consciousness/construction-of-the-Self implied as of their non-positivism/animistic Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ (as the relative-ontological-incompleteness⁸⁸ in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness⁸⁷ in the former case renders it as an ‘is determinacy’); but then, a general underlying human potentiation of freewill of all humans is engaged passively to the effect that prospective relative-ontological-completeness⁸⁷ inducing prospective self-consciousness/construction-of-the-Self reflected as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ in deflating human vices-and-impediments¹⁰⁵, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness⁸⁷. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior

relative-ontological-incompleteness⁸⁸ as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments¹⁰⁵, and as the very possibility for prospective ontological-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 <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁵ 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 emancipating possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance⁷²-<including-virtue-as-ontology> as of human <amplifying/formative-

epistemicity>totalising~thrownness-in-existence³⁵ 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-completeness⁹⁷ possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of poor self-consciousness/construction-of-the-Self implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity’, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their criminal responsibility as of human potentiation, cannot talk of natural determinism implications as a defence just as covert predispositions associated with vices-and-impediments¹⁰⁵ as of ‘self-conscious drive’ cannot be qualified to be of natural determinism implications when unmasked. Reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant-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-conflatedness³-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence)

including human-subpotency epistemic-perspective’, inherently reflects the veridical-epistemicity-relativism-determinism as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in the construal of any such

phenomenal/manifest~subpotency-(in-transitive-conflatedness³-reflexivity,-in-the-full-
potency-of-existence's~sublimating-nascence) 'apriorising-teleological-thresholding-as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
devolving-meaningfulness', with human-subpotency 'apriorising-teleological-thresholding-as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
devolving-meaningfulness' effectively construable in reflecting holographically-
<conjugatively-and-transfusively> the ontological-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-teleology⁹⁹'. The overall implied notion of 'intemporality⁵²-asymmetric-
subsumption-of-temporality⁹⁸' as advanced here is one of supratransversality-<in-sublimating-
existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing over
subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing rather as of intellectual-and-moral-inequivalence/non-
correspondence. Such a mental-disposition of substituting old ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with new ones of prospective registry-
worldview/dimension as implied by <amplifying/formative-epistemicity>totalising~renewing-
realisation/re-perception/re-thought as of institutional moulting underlies the concept of
'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-
reprojecting, in dealing with the fact that by reflex all registry-worldviews/dimensions are
structured not to construe of their very own prospective transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity, and thus relating to their ⁸³reference-of-
thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-
entropy-or-contiguity-or-ontological-preservation on an ⁵¹incrementalism-in-relative-
ontological-incompleteness⁸⁸—enframed-conceptualisation basis as 'absolute by the mere-

formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising>’ whether failing/not-upholding-
 <as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation at the uninstitutionalised-threshold⁰². The non-positivistic
 animistic or medieval social setup as of its ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation disposition coming into grips with the
 positivistic interlocutor’s purpose will probably construe it as most contemptuous by its
 construal of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> (whether as of its rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-<as ‘first-level ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of base-
 institutionalisation/animism or as of its ¹⁰³universalisation-directed-rulemaking-over-non-
 rules—apriorising/axiomatising/referencing-psychologism,-<as ‘second-level ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of
¹⁰³universalisation-non-positivism/medievalism), though we know from an ontological-
 normalcy/postconvergence epistemic-or-notional~projective-perspective that the positivistic
 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as of its positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-<as ‘third-level ⁷⁹presencing—

absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) is the virtuous-ontological resolution of the non-positivistic registry-worldview's/dimension's ⁸³reference-of-thought preconverging–de-mentating/structuring/paradigming vices-and-impediments¹⁰⁵. Likewise, this ontological-normalcy/postconvergence insight can equally be projected of our 'positivism–procrypticism registry-worldview's/dimension's ⁸³reference-of-thought' from 'futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview's/dimension's ⁸³reference-of-thought'; wherein notional~deprocrypticism attendant–ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷ -of-⁸³reference-of-thought-³⁴devolving-as-of-instantiative-context> as of its 'deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought as of preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative–epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is the virtuous-ontological resolution of the positivism–procrypticism registry-worldview's/dimension's ⁸³reference-of-thought preconverging–de-mentating/structuring/paradigming vices-and-impediments¹⁰⁵, as it further contendingly implies a prospective decentering and dialectical~de-mentation reflection/perspectivation of positivism–procrypticism. We can imagine that futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism inclined agent given its 'intemporal-prioritisation-of-⁸³reference-of-thought'—as-

conflatedness¹³-or-ontological-reprojecting can effectively forego the normally construed
 positivistic ⁸⁸reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as projected
 <amplituding/formative> wooden-language-<imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰-
 narratives—of-the-⁸³reference-of-thought-⁵categorical-imperatives/axioms/registry-teleology⁹⁹>
 failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation as of ‘valued-viability’ to expend on a ‘so-
 construed most important work’ that can be done in a positivism-procrypticism registry-
 worldview/dimension, as of prospective institutionalisation into notional~deprocrypticism
 (more like an archaeologist might don on dirty clothing and dig their hands in mud and rubbish
 ‘like an animal’ to find out about the treasures that are human histories); and by that equally
 implying prospectively the decentering and dialectical~de-mentation of positivism-
 procrypticism <amplituding/formative> wooden-language-<imbued—averaging-of-thought-
 <as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}. Such an
 insight can be appreciated as with the instance in the non-positivistic community where the
 positivistic mindset/⁸³reference-of-thought will most likely not necessarily perceive and
 construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and
 living’ in the non-positivistic social-setup as ‘grandest living’ but rather the ⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation ‘of
 positivistic transcendental institutionalisation projection over the animistic or medieval setup as
 much more of existential worth’ from its vantage ontological-normalcy/postconvergence
 epistemic-or-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>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ ~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-~~ ~~prospective-apriorising-implications>}~~ denaturing¹⁶ of ⁵⁶meaningfulness-and-teleology⁹⁹ so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism, such motives are necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human eternalising aspiration as of the intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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, ¹⁰³universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing-psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of a given registry-worldview's/dimension's denaturing¹⁶ ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-~~ ~~leveling/ressentiment/closed-construct-of—~~ ~~meaningfulness-and-teleology -as-of-~~ ~~‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}~~ 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 denaturing¹⁶ <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ so-construed prospectively are rather more pertinent) in order to ‘invent’ base-institutionalisation–ununiversalisation, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing¹⁶ <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ so-construed prospectively are rather more pertinent) in order to ‘invent’¹⁰³ universalisation–non-positivism/medievalism, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing¹⁶ <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-

teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} so-construed prospectively are rather more pertinent) in order to ‘invent’ positivism–procrypticism (that is, paradoxically we shouldn’t be existing today!), and which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, itself should not be transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing¹⁶ <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} so-construed prospectively are rather more pertinent) in order to ‘invent’ prospective deprocrypticism, rather reflecting intellectual absurdity; and speaking rather besides a natural weakness of human incapacity that can arise and do arise as a result of our limited-mentation-capacity rendering us unconscious/unaware/as-of-the-poorer-halves-of-ourselves which is fathomable/understandable, of a graver problem if that was to be the case even when we then ‘understand’, of intellectual-and-moral irresponsibility of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to do our own ‘homework’ with respect to our forerunners in the bigger notion of the human species continuous emancipation. In other words, the most vital human activities has to do, whether as of a consciously aware or unconscious nature, with the ‘intemporal-prioritisation-of-⁸⁸reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposing) as from recurrent-utter-uninstitutionalisation to modern-day positivism–procrypticism and prospectively deprocrypticism; together with the idea that by the very intemporal-disposition essence of that ‘inventing’ it is inappropriate to construe such institutional-being-and-craft construct as a framework of temporal extricatory preconverging–de-mentating/structuring/paradigmizing relationship with ⁵⁶meaningfulness-and-

teleology⁹⁹ (undermining the implied ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence, by adhering by flaw rather to the ~~amplituding/formative~~⁸ wooden-language-~~imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing~~²⁰—~~narratives—of-the-~~⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹) as deterministic thus subknowledging⁹⁴/mimicking the non-veridical hollow/empty form of the meaning of narratives, and strangely enough ‘reflecting’ the uninstitutionalised-threshold¹⁰², represented ontologically as decentered and preconverging-or-dementing²⁰—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 ⁸³reference-of-thought of meaningfulness, is an afterthought social recognition by the prospective registry-worldview’s/dimension’s ⁸³reference-of-thought institutionalisation, not the social recognition of their own registry-worldview’s/dimension’s ⁸³reference-of-thought (as the prior/transcended/superseded), as transcendental ⁵⁶meaningfulness-and-teleology⁹⁹ involves psychical and institutional recomposing of high contrariety implications to human temporality⁹⁸/shortness as putting into question the present as prior/old, but then the vocation of all transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ as all knowledge is not about being

responsive to the mortals that we are (including this author's mortality as anyone's else) as of social-aggregation-enabling but rather responsive to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is the more profound origination of ⁸³reference-of-thought that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually transcendental and this is not to be confused with its distance/remoteness as coming from the 'transcendental origination of the ⁸³reference-of-thought of the knowledge' (whether as base-institutionalisation, ¹⁰³universalisation, positivism or prospectively notional~deprocrypticism knowledge), and the idea of neutral/equable knowledge is a 'mental complex of institutional inherence' arising from ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation naivety, as if a given institutionalised ⁸³reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn't involve contrariety, as it implies superseding the prior ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-completeness⁸⁷—unenframed-conceptualisation ~~<amplifying/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought, in contrast to a naïve ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation mental-reflex. The idea that

knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental origination of the ⁸³reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking ⁸³reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of ~~apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising- contiguity }—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-totalising³³~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-totalising³³~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction. The point here is to highlight that where the need for ‘reappraisal of ⁸³reference-of-thought’ arises as for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, it will be naïve to imply that knowledge is neutral failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that all knowledge is the outcome of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as ‘reappraisals of ⁸³references-of-thought’ and inducing their corresponding prospective

psychologisms

(apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of ⁸³reference-of-thought that enabled it to be as of the present ⁸³reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the ⁸³reference-of-thought for knowledge; implying that a mental-disposition doesn't naturally factor in its very own relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Hence it is rather ontological-completeness-of-⁸³reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications for completing the ⁸³reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of retrospective registry-worldviews/dimensions ⁸³reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity for prospective registry-worldview's/dimension's ⁸³reference-of-thought as so validated by ontological-normalcy/postconvergence. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism⁷⁷ as perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> within the positivism-procrypticism registry-worldview/dimension 'dynamic social construction of perceived social-stake-contention-or-confliction'. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced 'lack of constraining social

¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } hence
 speaking of the positivism–procrysticism uninstitutionalisation; wherein prospective
 institutionalising-facet insight will construe perversion-and-derived-⁷⁴perversion-of-⁸³reference-
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> while prospective
 uninstitutionalising-facet insight will rather overlook such implied denaturing¹⁶ as of beyond-
 the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶. This very much mirrors such a dichotomy as articulated before within
 the same social space of relative perception of social-stake-contention-or-confliction at a
 registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰² defining its very notions of
 lawfulness and lawlessness, social-functioning and social dysfunction, accordance and
 discordance, probity and corruption, principledness and unprincipledness, etc. across the full
 breadth and depth of human institutions dynamic social construction of perceived social-stake-
 contention-or-confliction at that uninstitutionalised-threshold¹⁰² especially as of generalised-
 and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–
 procrysticism that the construal of psychopathy and social psychopathy is in effect a social
 construction wherein while prospective institutionalisation mental-disposition relates-to-and-
 construes-a-narrative-of grave institutional implications of phenomenal psychopathy as of the
 social dichotomy notions implied above, and so as of
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging–de-mentating/structuring/paradigming, uninstitutionalised-threshold¹⁰² mental-
 disposition will mostly construe irrelevance-and-benignancy as of temporal extricatory
 preconverging–de-mentating/structuring/paradigming. This is very much in sync with the

reality that at a registry-worldview's/dimension's uninstitutionalised-threshold¹⁰² human solipsistic mental-dispositions are temporal-to-intemporal with the implication that such intemporal mental-orientation as ontology divulging is just one mental-disposition among others such that any such pre-eminence arises only as of positive opportunity

~~<amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸.

This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation in notional~deprocrpticism ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ -in-~~{preconverging-disentailment-by}~~ postconverging-entailment and so over procrpticism disjointedness-as-of-⁸³ reference-of-thought denaturing¹⁶ and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing¹⁶. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold¹⁰² mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—~~imbued-'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-threshold¹⁰² dichotomy more transparently with regards to say non-positivism/medievalism postlogism⁷⁷ manifestation like

notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought issue wherein the incidental denaturing¹⁶ of such manifestations reflected a social denaturing¹⁶ of the registry-worldview/dimension itself as non-positivistic and susceptible to endemise/enculturate superstitiousness as of the ‘dynamic social construction of perceived social-stake-contention-or-confliction’. And in both instances it is the corresponding institutionalising aetiologisation/ontological-escalation ~~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}~~ postconverging-
 entailment~~ directed to the bigger and subsuming issue of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought for inducing notional~deprocrpticism over procrpticism or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextricatory and non-palliative manner the associated postlogism⁷⁷. ~~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-
 disentailment-by}~~ postconverging-entailment~~ as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought now being construed as preconverging-or-dementing²⁰-and-decentered-prior-institutionalisation’s-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as denaturing¹⁶.]

The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>~~) comparison can equally be used to illustrate how slanting is different from lying. Insightfully, we can grasp that the fundamental defect of the

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument just as with slanting arising as a faulty-mentation-procedure-deception explains why it keeps on falsely presupposing new narratives in deception just as a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing measurements systematically keeps on making wrong aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (systematically flawed meaningfulness) as its fundamental registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ (in registry-worldview terms of implications). On the other hand, a lying deception is tantamount to undertaking an inappropriate measurement-as-of-aposteriorising/logicising/deriving/intelligising/measuring—purpose (flaw logical-processing/act-execution-implication meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not defective (thus appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³). 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-supererogation⁹⁶ meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In the bigger scheme of things (at the transcendental/transdimensional/interdimensional level) postlogism⁷⁷ epistemic-decadence and its integration as perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation defines a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰²; arising in ‘socially-perceived-value as of social-stake-

contention-or-confliction' situations. This ontologically/intemporally represents the postlogic mindsets as preconverging-or-dementing²⁰—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹ (which are not ignored/overlooked but construed in preconverging-or-dementing²⁰—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) wherein ontologically-speaking the psychopath's interlocutors had hitherto by new⁵⁴ logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as 'prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹—apriorising-psychologism re-engaging reflex' represented and referenced/registered/decisioned and related-to the postlogic mindsets in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹ wrongly as candored/straightness (wrongly ignoring/overlooking and setting-aside to reassume a candoring/straightness-of-thought as to postconverging-or-dialectical-thinking²¹—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> over the ontological-veridicality of preconverging-or-dementing²⁰—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—<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-

aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>-as-of-epistemic-decadence
in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’>⁷⁶) with respect to ontological-veridicality (ontological-
contiguity⁶⁷ of ⁸³reference-of-thought in intemporal-preservation-entropy-or-contiguity—or-
ontological-preservation) and ‘wrongly being temporally integrated intradimensionally’ as
candored/straightness rather than decandored/oblongatedness are recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively,
procrypticism. The conscious or unconscious exercise of ‘subknowledging⁹⁴/mimicking the
non-veridical hollow/empty form of the meaning of narratives’, whether by a psychopath or a
temporally-inclined mental-disposition pedestal, in view of getting interlocutors to wrongly
align prelogically/in-prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—of-
‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologismly
and perceive the non-veridical hollow mimicking form of the meaning of narratives as
veridical/true/real is known as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>, requiring ontologically, at the ‘uninstitutionalised-threshold¹⁰²’, ‘distractive-
alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ which is
decandored/oblongated as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation⁹⁶—<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing¹⁰—apriorising-psychologism> and dialectically-or-
contendingly-out-of-phase (contrasted to prelogism⁷⁸ which is candored, straightness,
supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking²¹—apriorising-psychologism, dialectically-or-contendingly-
in-phase and logically-congruent). From an intemporal/ontologising perspective, i.e.

aetiological understanding of the abstract human animal, ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> rather calls to engage with the unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/apriorising—registry of the postlogic mindset/⁸³reference-of-thought as transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ and not operating/processing logic based on the articulated ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/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 teleology⁹⁹, and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰/threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism>/distractive-temporal-priorisation (and not soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought/candoring/prelogism⁷⁸/organic-comprehension-thinking) of the mind’s mental perversion/defect; and so, as an utter and mentally dialectically-or-contendingly-out-of-phase —as-the-temporal-mind-pedestals-are-dialectically-out-of-phase/dialectically-primitive —from ‘an ordered construct from the intemporal as ontological mindset’. Since the state of exhibiting a demonstrated ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/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-teleology⁹⁹ as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview⁸³ reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation doesn’t has the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism⁷⁷’ (explained further in the text) as against an ‘integrative-mental-alignment-or-prelogism⁷⁸’ (the latter being the normal reflex by which the normal prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind ordinarily aligns to meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp the psychopath’s and other postlogic mental-dispositions which mental-alignment are rather as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> with respect to meaningfulness). Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind to wrongly elevate psychopathic⁵⁶meaningfulness-and-teleology⁹⁹ as of veridical ‘attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’ rather than reflect the reality of its

‘formulaic ⁵⁶meaningfulness-and-teleology⁹⁹’ which is ‘meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’. So when we talk about psychopathy we are talking about ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> rather than logical defect (defect of logical operation/processing/contention). This distinction is critical. Why? Basically, meaning is what defines/predicates value, thought and action. Meaning has two elementary aspects: ⁸³reference-of-thought or axioms or categorical-imperatives (reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought, by the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and logic (logical-operation/processing/contention/implication-of-act-execution, and so, ‘fundamentally and validatorily’ on the basis of sound ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in the very first instance). Meaningfulness is thus essentially about the ‘operation of ⁸³reference-of-thought as-of-its-veracity/ontological-pertinence as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought’, with logic/logical-processing basically about the operation of ⁸³reference-of-thought as rules as of intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology validated as of established ontological-veridicality/intrinsic-reality/existential-reality. Otherwise stated, meaning has ‘⁸³reference-of-thought’ reflecting its being/ontological/existential veridicality, and logic as an operation of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ based on the meaning’s implied ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ valid only inasmuch as the reference to the ‘registry elements’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-

reference and teleology⁹⁹ is ‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete-⁸³reference-of-thought defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought’ construed as ‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete-⁸³reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought’ construed as ‘preconverging-or-dementing²⁰–apriorising-psychologism and decentered understanding’. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed or non-existent apriorising–⁸³reference-of-thought-elements/apriorising–registry-elements, and thus falsely implying the apriorising–⁸³reference-of-thought-elements/apriorising–registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge⁴³ arising where the ⁸³reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of ⁸³reference-of-thought-(reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought)’. But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied-⁸³reference-of-thought/implicit-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ is rather obvious

and we don't normally process/operate logically the childhood psychopathy's non-veridical hollow mimicking narratives since 'we just invalidate those apriorising-registry-elements to start with as not of being/ontological/existential veridicality'. For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by 'vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ of meaning' (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) determines that if in a 'dereifying act' he spilt some water on a chair and said it was Peter, Peter will be punished by dad; dad, however, having an attendant-ontological-contiguity⁶⁷ ~duced-existentialising/contextualising/textualising-contiguity⁴⁰ sense/projection of meaning' doesn't even dare to operate/process the logic articulated by John (a logic which in-of-itself while utterly sound technically, but is actually irrelevant in the given context by its fundamental logical-undueness' as of its unsound-⁸³reference-of-thought/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought by way of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ and then reflect the ⁸³reference-of-thought or registry-teleology⁹⁹ of John as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-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 teleology⁹⁹. 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-supererogation⁹⁶ of the registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance, but rather registry-worldview's/dimension's-

uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ that speaks to how John may act in many other similar situations, i.e. epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶) by the denaturing¹⁶ of the ⁸³reference-of-thought or the soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought of meaning over which denaturing¹⁶ he tries to get interlocutors to operate/process logic; and ‘is not even contending and that he is the subject of prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> contention about his ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>/mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought’.

The above is the fundamental nature of psychopathy and ‘it should not be lost even more critically at the adulthood stage and the corollary of social psychopathy’ as increasingly prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds will tend to align to adult psychopaths and other conjugated-postlogism⁷⁷ teleological mindsets wrongfully as in prelogism⁷⁸/conviction-as-to-profound-supererogation⁹⁶-or-candored/straightened instead of rightfully keeping a decandored/oblongated/distractive-alignment-to-⁸³reference-of-thought-<of-

apriorising/axiomatising/referencing³⁰/threshold-of-nonconviction/madeupness/bottomlining-
 in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰-apriorising-psychologism> (rather circumventive
 as to distractive-temporal-prioritisation-of-⁸³reference-of-thought). Such
 reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) inherently
 implies a dialecticism involving supplanting-conviction-as-to-profound-supererogation⁹⁶-of-
 ‘attendant-intradimensional’-postconverging/dialectical-thinking¹-apriorising-psychologism
 narratives as of organic-comprehension-thinking (organicalism)/‘intemporal-prioritisation-of-
⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting or longness-of-register-
 of-⁵⁶meaningfulness-and-teleology⁹⁹ and threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> narratives. This points to a ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> basically or a
 registry-worldview denaturing¹⁶ (when it comes to a registry-worldview/dimension
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity). The dialecticism
 involves ¹⁵de-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-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity) for intemporalisation/institutionalisation
 over the reality of human-subpotency-aporía/undecidability/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-<for-
sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹, 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-teleology⁹⁹ is that the apriorising–registry (as the individual grounding of
the ⁸³reference-of-thought of the social-construct registry-worldview/dimension) precedes logic
as of apriorising/axiomatising/referencing basis for logic. For instance, if an adult psychopath
were to meet a stranger and spoke to him about another stranger whom it knows nothing about,
saying logically that it is a bad thing for this guy to be molesting children, etc. The logical
operation is entirely right and sound in abstract terms but does the apriorising–registry
(⁸³reference-of-thought) apply?, i.e. The faulty-mentation-procedure-deception-or-urge⁴³ is not
with regards to the logic (which is technically true) but with the ‘implied’ denaturing¹⁶ of the
elements of the apriorising–registry as of ⁸³reference-of-thought–⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ which are: implied–logical-dueness-or-implied-scape
(the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know
the guy), implied-profile (the psychopath is projecting a false representation of itself and the
situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to
talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the
psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist),
implied-value-reference (the psychopath’s elicitation of a sense of value reference in the
interlocutor is unfounded and ridiculous) and implied-teleology⁹⁹ (the psychopath’s articulation
of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the
psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge⁴³ but none to
do with logic, but everything to do with the denaturing¹⁶ of registry/axiom/categorical-

imperatives or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought, i.e. slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing²⁰-of-narratives! So with the psychopath, you don't watch the logic, you watch out for the ⁸³reference-of-thought/apriorising-registry for mental-perversion or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> do protract and an ignorant prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on such postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>} non-veridical hollow mimicking narratives is 'technically psychopathic as well' as they are in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or

¹²conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath's
'denaturing'¹⁶ postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-
and-acts'>⁷⁶-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-
of-successively-shifting-or-noncohering-narratives-and-acts' towards 'social-aggregation-
enablers over intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory~de-mentativity' as non-veridical and
dialectically/contendingly out-of-phase. This is known as conjugated-
postlogism⁷⁷/preconverging-or-dementing²⁰-integration (whether conjugated to in
⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be
construed as 'distractive-alignment-to-⁸³reference-of-thought-<of-
apriorising/axiomatising/referencing>³⁰ and once it is induced by ignorance it leads to an
undermining of 'deductive social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-
entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
ontological-completeness⁸⁷ } which protects the internal-coherence of meaning as of soundness-
or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought and corresponding virtue'
and so by way of 'induced-ring-of-gyges-effect/solipsistic~point-of-temporal-
thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality' at 'uninstitutionalised-threshold¹⁰²' of registry-worldviews, with subsequent
conjugating ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
the conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration is derived from the
psychopath's initiated postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social

psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. It should be noted that both psychopathic postlogism⁷⁷ and conjugated-postlogism⁷⁷ cases of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought (as slanted and cohering-slanted, respectively), by their ‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’, involve ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated meaningfulness in arrogation by the fact that taken singularly from the same interlocutor in different circumstances, each (hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) narrative is apparently coherent but ‘construed together as of the retracing of set-of-narratives’ these reveal ‘unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought as preconverging-or-dementing²⁰—apriorising-psychologism’. It is rather their respective ‘retracing of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity¹⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought-⁸devolving-as-of-instantiative-context> of set-of-narratives together’ that reveals ‘postlogic slanting unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>’ and ‘conjugated-postlogism⁷⁷ cohering-slanted unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> (preconverging-or-dementing²⁰-integration)’; as in successive postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ and corresponding conjugated-postlogic conjoining

of the iterating narratives, the succeeding changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-effect/cinglé-effect’ as unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought inducing the preconverging-or-dementing⁷⁰—apriorising-psychologism which is particularly obvious at childhood psychopathy but its perception easily gets lost at adult psychopathy with psychopath increasing maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction) are constantly modified with circumstantial hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by ‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’; and so in order to wrongly imply the apriorising-⁸³reference-of-thought-elements/apriorising—registry-elements as the foundation for its faulty-mentation-procedure-deception-or-urge⁴³. However, the natural level of human interlocution engagement ‘is not the enlightenment of the retracing of an interlocutor’s sets-of-narratives’ (as this could vary anywhere from say a few days or weeks to years of supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of interlocution without a comprehensive attendant—ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-³reference-of-thought-³⁴devolving-as-of-instantiative-context> projection’ by which interlocutors deduce circumstantially. Thus the postlogism⁷⁷-and-conjugated- postlogism⁷⁷ habit of producing sets-of-narratives (which collective retracing reveals their unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought and perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-

preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ > from attendant-
ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ |
<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸ -of-⁸³ reference-of-
thought-⁸⁴ devolving-as-of-instantiative-context> insight, but singularly out of attendant-
ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ |
<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸ -of-⁸³ reference-of-
thought-⁸⁴ devolving-as-of-instantiative-context> are apparently of soundness-or-ontological-
good-faith/authenticity⁶⁹ -of-⁸³ reference-of-thought) come to be endemised and enculturated
socially, as of ‘least-and-derived-temporal-operating-modalities-of-the-⁸³ reference-of-thought-
as-of-⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-
inducing-the-uninstitutionalised-threshold¹⁰²’. Further, this ‘natural level of human
interlocution engagement is a perpetuation’ explaining why the conjugated-postlogism⁷⁷
mental-disposition is one of ‘slanted-cohering/conjoining’ as it rather further integratively
rationalises the latest iterated narrative as an elucidation rather than a further preconvergently-or-
dementing²⁰—apriorising-psychologism of adult psychopath/postlogism⁷⁷ (as obvious with the
child psychopathy ‘delirium effect’ as it slants and re-slants on the initial slanting in an
absolving-logic/fleeting-logic/escaping-logic reflex); and, the falsely projected ⁸³reference-of-
thought implied-elements of logical-dueness-or-implied-scape/implied-profile-or-implied-
stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-
reference/implied-teleology⁹⁹, create a new foundation for further preconvergently-or-
dementing²⁰—apriorising-psychologism when wrongly eliciting in an interlocutor ⁵⁴logical-
processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
supererogation⁹⁶ issue, such that one salient manifestation of conjugated-postlogism⁷⁷ arises
with many of such an interlocutor vaguely articulating propositions based on such falsely

‘apriorising–⁸³reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸³devolving-as-of-instantiative-context>’). The idea that the ‘natural level of human interlocution engagement is a perpetuation’ can be understood insightfully with respect to a non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism ⁸³reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their ⁸³reference-of-thought into the positivistic terms with their successive contentions (due to <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴), as their ⁸³reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability¹⁰, and in the big picture in all likelihood can only be ‘weaned from’ crossgenerationally as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Likewise the ‘natural basis of human interlocutory engagement tends to be perpetuating’ when it comes with psychopathy and social psychopathy with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²-{as-procrypticism}’, thus equally implying a <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ circularity/recurrence/repetition/repeatability¹⁰ of the ⁸³reference-of-thought as of the uninstitutionalised-threshold¹⁰² or ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought. Thus the central notion for preempting psychopathic postlogism⁷⁷ and conjugated-postlogism⁷⁷ is the ‘retracing of their sets-of-narratives as of attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-

elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
 devolving-as-of-instantiative-context>?. That revealing unsoundness-or-ontological-bad-
 faith/inauthenticity⁶⁴-of-⁸³reference-of-thought of the traces of sets-of-narratives is analogous to
 resolving a list of BODMAS equations where the solution of the first equation is a variable of
 the second equation and whose solution is a variable of the third equation whose solution is a
 variable of the fourth; and where the first equation is fundamentally flawed (as of an
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument flaw, for
 instance), systematically the three other equations will be wrong whether by
 (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 ⁸³reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation without factoring that such ⁸³reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ are only as pertinent (not by habit
 or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy-
 or-contiguity-or-ontological-preservation or ontological-normalcy/postconvergence to then
 articulate the necessary ‘imbricatedness/threadedness/recomposuring as of attendant-
 ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰’
 <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~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-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-
 ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ (as of

<amplifying/formative>⁸ wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-
 teleology⁹⁹) that is only pertinent when it is of the existential existence-
 potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality. It is important thus to know that since the defect of
 psychopathy and its derivation as social psychopathy has nothing to do with logical-processing
 but everything to do with ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹>/perversion-of-axiomatic-construct and the false ‘apriorising—⁸³reference-of-
 thought-elements/apriorising—registry-elements (out of attendant—ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-
 devolving-as-of-instantiative-context>)’ which are implied—logical-dueness-or-scape,
 profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
 teleology⁹⁹, it is simply ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation that is ontologically called for to invalidate the
 psychopathic ‘implied falsehood’ by invalidating the ‘apriorising—⁸³reference-of-thought-
 elements/apriorising—registry-elements (out of attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-³⁴devolving-as-of-
 instantiative-context>)’ of implied—logical-dueness-or-scape, profile-or-stature,
 presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹, and not involve
 in any elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-

elucidation-outside—attendant—ontological-contiguity⁶⁷~educated—
existentialising/contextualising/textualising-contiguity⁴⁰ which will ‘hollow-constitute’ and
falsely validate the deceptive foundation of ‘apriorising—⁸³reference-of-thought-
elements/apriorising—registry-elements (out of attendant—ontological-contiguity⁶⁷~educated—
existentialising/contextualising/textualising-contiguity⁴⁰—<reifying-or-elucidating-of-
prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
instantiative-context>)’ of implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. This is most
apparent with childhood psychopathy as with the dereifying example of spilling water on a
chair where it is directly obvious there is no elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰ to be
had/entertained nor any logical analysis but rather ⁵⁵maximalising-recomposuring-for-relative-
ontological-completeness³⁷—unframed-conceptualisation invalidating that the implied—
logical-dueness-or-implied-scape of the child psychopath who deliberately in a ‘dereifying act’
spills water on the chair to accuse another even exists, its implied-profile is ridiculous, just as
its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-
value-reference and its implied-teleology⁹⁹ (or sense-of-purpose), and such an approach will
equally extend with regards to social psychopathy where by ignorance at best or ‘other cynical
temporal manifestations as of conjugating affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation’ an interlocutor was to falsely imply the need for logical analysis in
order to falsely validate the foundational faulty-mentation-procedure-deception-or-urge⁴³ of the
‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of attendant—
ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰—

<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸ -of- reference-of-
 thought- devolving-as-of-instantiative-context>'. This phenomenon of the 'social protraction
 of psychopathy across individuals and society' can be articulated as follows. It is important to
 grasp that the mechanism of SLANTING as of compulsive-slanting—preconverging-or-
 dementing²⁰-apriorising is actually about 'denaturing¹⁶ postlogic-backtracking-<iterative-
 looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶-with-'successive-shifting-of-the-
 narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-
 narratives-and-acts' towards 'social-aggregation-enablers over intrinsic-reality/ontological-
 veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity' as non-
 veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for
 the psychopath to be slanted/'cinglé' is a 'faulty-mentation-procedure-deception-or-urge⁴³
 (entitlement folie/folie raisonnée)' as opposed to a logical motivation of a supplanting-
 conviction-as-to-profound-supererogation⁹⁶—of-'attendant-intradimensional'-
 postconverging/dialectical-thinking²¹—apriorising-psychologism or prelogic mental-disposition.
 It is as if 'the psychopath's mental state is to take a faulty-mentation-procedure-shortcut' to the
 normal process of prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-
 veridical—'attendant-intradimensional—apriorising/axiomatising/referencing'-logical-dueness-
 precedes-disontologising-logical-outcome-arrived-at> logical articulation with respect to
 'socially-perceived-value as of social-stake-contention-or-confliction'. Going by the example
 highlighted above, say for instance the interlocutor finds out that the other stranger isn't really a
 child molester. The psychopath simply articulates another postlogic/disontologising-perversed-
 outcome-sought-precedes-existentially-veridical—'attendant-intradimensional—
 apriorising/axiomatising/referencing'-logical-dueness/formulaic non-veridical hollow
 mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-
 narrated) over the previous narrative, and so in 'denaturing¹⁶ postlogic-backtracking devoided-

of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis'. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of 'denaturing¹⁶ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis' towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition). Even if this latter narrative is proven to be false (as it is another ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge⁴³ not being the logic itself, but in wrongly implying as existentially real the 'apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements (out of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context>)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge⁴³ paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge⁴³ operating ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ on such false axioms. Thus, with respect to postlogism⁷⁷ generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—of-'attendant-intradimensional'-postconverging/dialectical-

thinking²¹—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism’ since that will validate the ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of attendant-ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰—<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸ -of-⁸reference-of-thought-⁸devolving-as-of-instantiative-context>)’ on the basis that it was the ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ that was wrong hence the possibility and credibility not to question the ⁸³reference-of-thought/apriorising—registry/categorical-imperatives/axioms and to re-engage ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ by ‘prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶—<existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex’ wrongly turning the issue into one of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ instead of construing a ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ‘preconverging-or-dementing²⁰—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought manifestation’). The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing¹⁶ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’ towards sanctified-conventioning-social-aggregation-enablers. What is critical for the psychopath is that ‘the last postlogic/formulaic non-veridical hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-

formulaically-narrated' allows its interlocutors to prelogically 'rationalise' (align in-conviction-as-to-profound-supererogation⁹⁶ to or prelogism⁷⁸, at-a-pedestal,-in-this-case-ignorance-pedestal) the other narratives even if there are all 'non-veridical hollow mimicking narratives'. This might further involve juggling such hollow mimicking in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹ among different set-of-interlocutors (this is simply because postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per 'disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness' unlike postlogism⁷⁷ as prelogism⁷⁸ which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per 'existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at'), and inducing mutual misconstruing; and the reason for a perpetual psychopath's extrinsic-attribution inclination is that the outcome of its postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which is an unusual and rare social experience given that a psychopathic personality and postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the 'lack of constraining social ¹⁰³universal-transparency¹⁰⁴ <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-

epistemicity>totalising~in-relative-ontological-completeness } as inducing vices-and-impediments¹⁰⁵ which will then make it alienating) or a ‘fool-me-once-phenomenon’ where there is a relative insight on postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> from some interlocutors with no more commitment given the inconsistency of the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹, in time speaking to the fundamental mental denaturing¹⁶ involved in postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and so for the shallowness of the postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> the extrinsic-attribution inclination is in constant need for new sets-of-interlocutors. The mental process that takes place in the ignorant prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is an alignment to the psychopath’s (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) postlogism⁷⁷-formulaic slanting¹¹ compelling-nonconviction/madeupness/bottomlining-<‘decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing’-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>> projection (distractive-alignment-to⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰) such that the former’s mind is rather in a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-

failing-intemporal-preservation> ‘conjoining looping narratives (of flawed-existential-
 elevation-of-⁸³reference-of-thought⁴⁴ and developing a supplanting-conviction-as-to-profound-
 supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking³¹—
 apriorising-psychologism or prelogism⁷⁸ out of them), to the psychopath’s ‘denaturing¹⁶
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-
 with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-
 successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers
 over intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and
 dialectically/contendingly out-of-phase. But again, this is just when the temporal
 prelogic/prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-
 ‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> mind is ignorant of the slanted mental state of the
 psychopath. The general and complete operative psychopath⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> mechanism (it isn’t
 necessarily completed in all manifestations as is rather a ‘mental roaming/drifting-cycle
 disposition known as postlogism⁷⁷-retreating’ that carries on depending on how the situation
 permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then
 narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor
 (pri-individuation) as well as any other person or notion the interlocutor holds in high esteem,
 which are then contrasted ‘out of context’ unfavourably with non-veridical hollow mimicking
 narratives about the psychopath’s ‘socially-perceived-value as of social-stake-contention-or-
 confliction target’ (de-individuation) ensuring the latter narratives are articulated craftily and at
 different social locations/spaces. De-individuation further consists of four elements;

‘consternation’ wherein narratives with a ‘sense of dismay’ are induced on the interlocutor about the psychopath’s social-stake-contention-or-conflict target, ‘revulsion’ wherein narratives with a ‘sense of repugnance’ are induced on the interlocutor about the target, ‘certainty’ wherein narratives with a ‘false sense of undoubtedness’ are projected about the target on the interlocutor, and finally ‘a sense of passive or suggestive alienation’ towards the psychopath’s target is projected upon the interlocutor to ‘subconsciously induce a sense of alienation from the target’. The psychopath then strives to settle on the whole of this process circularly doing likewise with other new and pertinent interlocutors as well (commitment). By and large this circularity ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> thus involves these four elements as pre-valuation/pri-individuation/de-individuation/commitment. Together with its corollary, social psychopathy, this disposition (passive or suggestive alienation) is at various level-of-consciousness-and-wittiness extended to the social-construct as a comprehensive nature of extrinsic-attribution. Passive or suggestive alienation as such with corresponding ‘temporal-dispositions miscuing’ which is ‘misconstrued as intrinsic ontological depth-of-conviction-as-to-profound-supererogation⁹⁶’. The underlying reason for the entirety of this mental process in the psychopath has to do with its ‘mere-formulaic constrained/unconstrained perception and relation to ⁵⁶meaningfulness-and-teleology⁹⁹’ (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) which poorly perceives ‘supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism contentions’ not in the ‘essence/conviction-as-to-profound-supererogation⁹⁶ sense’ but rather as ‘formulaic mental alienation schemes’ wherein disontologising-perverted-outcome-sought-precedes-

existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
 logical-dueness (in order words the developmental psychology of the psychopath is actually to
 perceive supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-
 intradimensional’-postconverging/dialectical-thinking²¹–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-<for-sublimating–existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ to prelogism⁷⁸-as-of-conviction,-in-profound-
 supererogation⁹⁶-<existentially-veridical–attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at>, and strives to ‘square off as ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > at
 uninstitutionalised-threshold¹⁰² involving organic-comprehension-thinking (‘intemporal-
 prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting) being
 circumvented/distracted by threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰–apriorising-psychologism> in an epistemic-
 totalising³³~self-referencing-syncretising; and so, in transversality-<for-sublimating–
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-
 and-apriorising/axiomatising/referencing’¹⁰¹ along 3-pedestals (psychopath’s
 slantedness/compulsive-dementing²⁰ transversality-<for-sublimating–existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ pedestal, temporal-dispositions transversality-<for-
 sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–

disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ pedestals, and the
 intemporal-disposition transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ pedestal in their ontological-escalation/aetiologisation),
 enabling the ¹⁵de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics> not as postconverging-or-dialectical-thinking²¹–
 apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-
 contendingly-in-phase> of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰–apriorising-psychologism> as so-being rather
 distractive to organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-
⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹’); to ultimately prevent its own ‘perceived social alienation’
 by inducing the alienation of its ‘perceived social-stake-contention-or-confliction target’ over a
 social-stake-contention-or-confliction as to preconverging/postconverging–de-
 mentating/structuring/paradigming implications. Critically, it should be understood that passive
 or suggestive alienation is actually the summum of the possibilities of the psychopath’s
 meaningful finality that starts from prevaluation (neutral narrations). It should be noted that the
 mental state of the psychopath’s interlocutor as ‘ignorance-temporal-disposition
 conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
 dementing²⁰–apriorising-psychologism’ is not really ontologically-speaking a
 prelogic/conviction-as-to-profound-supererogation⁹⁶ mental state but rather technically a
 ‘miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state’. There are two
 stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as
 an ignorant of psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-

misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to which the interlocutor aligns prelogically and then miscues, and then secondly (in addition), as ‘committed-by-temporality⁹⁸/interest over intrinsic-veridicality’ whether in the form of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing²⁰–apriorising-psychologism’. Over a given or extended period the underlying effect sought by the psychopath might stick, especially where the social target, interlocutors and others are utterly unaware of the mental state of the psychopath, and so evolving more like a social-discomfiture of relationship over ‘socially-perceived-value as of social-stake-contention-or-confliction’ (*social-discomfiture as such can be defined as the subsequent, ignorant or deliberate/disingenuous, adherence as if veridical to the slanted and hollow mimicking narratives of the psychopath with the corresponding ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁰⁶> or mental-perversion in the social context). It is important to see that such social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional~procrypticism/notional-disjointedness-as-of-⁸³reference-of-thought as to underlying registry-worldview/dimension uninstitutionalised-threshold ⁰² ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁰⁶> of both the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the underlying psychopathic state), requiring ‘distractive-alignment-to-⁸³reference-of-thought-<of-

apriorising/axiomatising/referencing³⁰ at ‘uninstitutionalised-threshold¹⁰²’ initiated by the psychopath’s postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and resolved suprastructurally by a deprocryptic mindset/⁸³reference-of-thought making reference to superseding deprocryptic ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (just like an accusation of witchcraft in medieval society is not veridically/ontologically a ‘contention’ but rather a ‘protracted manifestation’ of non-positivism/medieval registry-worldview/dimension ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> by the dynamism of non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by a positivistic mindset/⁸³reference-of-thought making reference to superseding positivistic ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹). It should be noted that suprastructuring implies reflection about an utter and mentally dialectically-or-contendingly-out-of-phase; as of non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing²⁰–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing²⁰-reference as-the-temporal-dispositions-are-dialectically-out-of-phase/dialectically-primitive as suprastructurally reflected by an ‘ordered construct from the intemporal/ontologising disposition’ (since the state of exhibiting/demonstrating ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> will annul temporal-dispositions pedestals/statures/presumptuousness as postconverging-or-dialectical-thinking²¹–apriorising-psychologism/‘logically contending’, more like a medieval mind with a superstitious registry-worldview doesn’t has the

stature/presumptuousness to ‘logically contend’ about the ontological veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former makes syncretic/circular references to non-positivism/medievalism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in its supposed articulation of logic). Paradoxically, the normal prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is so attached by supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex to the notion of the essence of supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism meaning (as it is not priorly inclined to put into question narratives but rather to quickly operate/process logic to arrive at outcome while ‘trusting’ that the other is also prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> in their apriorising-registry, and so because psychopathy is a relatively outlying phenomenon thus the natural human personality development doesn’t take it much into account in the bigger scheme of things, i.e. it will be ‘a waste of too much mental energy’ to be verifying in detail the apriorising-registry implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ of every interlocutor, so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it ‘saves mental energy and time’, hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all

postlogism⁷⁷/perverted-as-disontologising-outcome-sought-precedes-logical-dueness across all registry-worldviews/dimensions); that it will find it hard to articulate or for that matter not believe the comprehensiveness and extent by which the psychopath can produce non-veridical hollow mimicking narratives towards its end purpose, particularly as it is a rather social outlying phenomenon and hence not usually integrated in many an individual's conceptualisation of social relations and phenomena. That's why the manifestation of 'poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶-of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹-apriorising-psychologism', contrasted to the psychopath's¹¹ compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>} or compulsively-dementing²⁰, is ad-hoc, circumspect and highly contextualised since the prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind even when acting temporally/badly has a hard time escaping from supplanting-conviction-as-to-profound-supererogation⁹⁶-of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹-apriorising-psychologism or prelogism⁷⁸ (it has qualms/conscience) while the psychopath's¹¹ compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-

outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>} is comprehensive since the psychopath
 naturally doesn’t attach any ‘emotional involvement’ and qualms to the meaning of the
 narratives it articulates (it views them just as non-veridical hollow mimicking form narratives
 that determine its interlocutors prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
 <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> dispositions and
 actions). In so doing, the psychopath has a parallel formulaic-representation-of-
 meaning/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated which
 ‘subknowledging⁹⁴/mimics’ the fundamental elements of ‘supplanting-conviction-as-to-
 profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹-apriorising-psychologism deductive meaning’ such that the (adult) psychopath’s
 non-veridical hollow mimicking narratives come across paradoxically as highly credulous.
 Basically the relevant question for the psychopath is: ‘how was the hollow mimicking form that
 can be grasped in a prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-
 precedes-disontologising-logical-outcome-arrived-at> mind deterministic of other prelogism⁷⁸-
 as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-
 intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> minds behaviours, and how can I then mimic-and-
 project this hollow mimicking form to determine how others minds will act. These
 parallelisation of mere-formulaic-projection/extrinsic-attribution induced-meaningfulness
 elements (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) with
 their corresponding prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-

precedes-disontologising-logical-outcome-arrived-at> as to intrinsic-attribution veridical-
 meaningfulness elements (which are subknowledged/mimicked) involve: ‘toning-
 triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-{easily copied with
 conjugated-postlogism⁷⁷ at an intuitive-level}’ as subknowledging⁹⁴ ‘prelogism⁷⁸-as-of-
 conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> toning/mannerisms’; ‘hollow mimicking
 presumptuousness/arrogation/usurpation’ as subknowledging⁹⁴ ‘prelogism⁷⁸-as-of-conviction,-
 in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as
 subknowledging⁹⁴ ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex-logic¹’ as
 subknowledging⁹⁴ ‘prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-
 precedes-disontologising-logical-outcome-arrived-at> logical operation narratives’;
 inductive/contextual limitation as subknowledging⁹⁴ ‘principles/projected-logic’; structured-
 manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging⁹⁴ ‘value
 referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledging⁹⁴
 ‘veridical contexts logic’, and ‘extrinsic-attribution acts with respect to conventioning/social-
 temporal-thresholding contexts on the basis that acts by the psychopath to elicit the temporal-
 self-interest of its interlocutors will override intrinsic right or wrong; whether such actions
 include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.’ as
 subknowledging⁹⁴ ‘intrinsic-attribution of acts as inherently right or wrong’. On the above
 basis, the psychopath’s relation to ‘deductive meaning’ is actually reverting to ‘vague-rhyming-
 or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-

vocalisation-or-subknowledging⁹⁴ of postlogic¹¹ compulsing-
nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-
intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
'attendant-intradimensional~ontologising'-imbued-<contextualising/existentialising~attendant-
ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical~'attendant-intradimensional~
apriorising/axiomatising/referencing'-logical-dueness>} as to its threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
intradimensional'-prospectively-disontologising~preconverging/dementing²⁰~apriorising-
psychologism>' construed as 'reverting deduction' whereas 'supplanting~conviction-as-to-
profound-supererogation⁹⁶~of-'attendant-intradimensional'-postconverging/dialectical-
thinking²¹~apriorising-psychologism' deductions' emphasise the intrinsic attributive essence of
deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-
copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging⁹⁴ 'revert or postlogic¹¹ compulsing-
nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-
intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
'attendant-intradimensional~ontologising'-imbued-<contextualising/existentialising~attendant-
ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical~'attendant-intradimensional~
apriorising/axiomatising/referencing'-logical-dueness>} backtracking—iterative-looping-'set-
of-dereifying-hollow-narratives-and-acts' deductions' imply the psychopath overemphasises in
a consciously active manner the empty forms of prosody in-of-themselves first and over the
intrinsic attributive essence of meaning like overemphasising the toning form (toning
triggering) and the supposition form (presumptuousness) in their expressed deductive

reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised spontaneously when naturally expressing profound/deep conviction; thus naturally the psychopathic mindset/⁸³reference-of-thought has an unusually large repertoire of ‘sense of meaningfulness associated with empty forms of prosody’ since it artificially perceives them as more critical than the supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism mind’s intrinsic meaningfulness the forms of prosody are latently associated with. The peculiarity with the psychopath and in the instance of protracted slantedness/social psychopathy with the case of exacerbation for instance, is the over-elaboration of such forms in a way that is rather an instrumentalisation of form of expression and not natural expression (mimicking or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴). In fact, it is often the case that such line of rather ‘overly emphasised forms of expression with peculiar tonality’ will be noticeable across an entire set of the psychopath interlocutor’s in conjugated-postlogism⁷⁷ in their ‘conjoining looping narratives of flawed-existential-elevation-of-⁸³reference-of-thought⁴⁴’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism⁷⁷ situation’, construable with an appropriate ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration and supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism mental-dispositions) is existentially-traced as of the circularity/recurrence/repetition/repeatability¹⁰ as to existential-transitioning-or-iterability-

trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷ ~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-
 ontological-coherence_or_superseding-oneness-of-ontology⁴¹ to establish ontological-
 veridicality, and not simply operating on the 'naïve supposition of ¹⁰³universal human
 prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-
 intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at>' without factoring the 'postlogism⁷⁷ mere-
 formulaic slanting ¹¹compulsing-nonconviction/madeupness/bottomlining-
 <'decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-
 intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-
 apriorising/axiomatising/referencing'-logical-dueness>} mental-disposition' of the
 postlogic/psychopathic and conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration
 mindsets/⁸³reference-of-thought. It is important to note that the psychopath's targeting is highly
 evolutive throughout its life (along human personality development stages) as 'socially-
 perceived-value as of social-stake-contention-or-confliction' with others arise and 'the
 possibility of going undetected' permits. The psychopath being 'out-of-phase' is pushed by a
 faulty-mentation-procedure-deception/urge/folie raisonnante, and the idea of psychopath's
 having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea
 again, is due to prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-
 veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-
 precedes-disontologising-logical-outcome-arrived-at> mental-alignment or in-phasing or
 prelogism⁷⁸ to the last narrative(s) of the psychopath and rationalising prelogically/by-

essence/candor all its previous ‘denaturing¹⁶ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase’ over ‘the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ instead of mentally aligning postlogically/by-form/slantedness/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ before reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a protracted unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/insanity). In fact, the psychopath’s faulty-mentation-procedure-deception-or-urge⁴³ occurs because of overthinking (elevating its perverted registry/mimicking-subknowledging⁹⁴ to wrongly contend with it) rather than underthinking downgrading the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> and not contending with it, just as is naturally done with a ‘childhood cinglé’ who is not yet surreptitious and the delirium is rather obvious. Actually, instead of being ‘deliberate of thought’/‘conviction-as-to-profound-supererogation⁹⁶ logical motive’, the psychopath ‘compulsively learns’ as of its postlogic ¹¹compulsing-nonconviction/madeupness/bottomlining-<‘<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness> faulty-mentation-procedure-deception-

or-urge⁴³ from the successive experiences of its failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> childhood postlogism⁷⁷-slantedness as it grows into an
 adult by learning first to be socially-functional-and-accordant⁹³ while being matured, indirect,
 spatialising, credulous and crafty about its postlogism⁷⁷-slantedness so that it starts becoming
 effective in inducing supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-
 intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism minds to
 align in-conviction-as-to-profound-supererogation⁹⁶ to its ¹¹compulsing-
 nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-
 intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising—attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶—<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—
 apriorising/axiomatising/referencing’-logical-dueness>⟩ hollow narratives. Thus, social
¹⁰³universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁷⁷⟩’ of its
 slanted/postlogic narratives mental-disposition at childhood ‘gets lost’ socially at adulthood to
 many a supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-
 intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism mind just
 getting acquainted but this is basically the same hollow-formulaic structure. This social loss-of-
 awareness of the social ¹⁰³universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-
 entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⟩ as being of postlogism⁷⁷ mere-formulaic slanting ¹¹compulsing-
 nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-
 intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising—attendant-

ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>} further elicits a ‘sense of temporality⁹⁸’
 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-
 supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—
 apriorising-psychologism minds to the psychopathic postlogism⁷⁷ mere-formulaic slanting
¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-
 existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-
 disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-
 <contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>}
 of preconverging-or-dementing²⁰-apriorising-psychologism narratives as if it was truly of
 supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹-apriorising-psychologism as to ontologically-veridical
 reality thus inducing the phenomenon of social-psychopathy threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>. Thus, a non-ignorant temporal pedestal mindset/³³reference-of-thought whether
 affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
 social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their
 temporal-self-interest to cynically elevate the psychopath’s postlogism⁷⁷-as-of-¹¹compulsing-
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-

intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising–attendant-
ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>} or slantedness/threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-
psychologism>-or-mimicking-or-subknowledging⁹⁴, when this is not socially¹⁰³ universally
transparent (at uninstitutionalised-threshold⁰²). Further, the element of the need to be socially-
functional-and-accordant⁹³ first, implies that psychopathy is ‘more than just the drive of a
pathological individual’ but inevitably psychopathy and correspondingly social psychopathy
involves a ‘social split-dynamism’ wherein the ‘unordinary eliciting’ of temporal interest
among some as extrinsic-attribution (praising, endearing, owing a favour, gifting, assisting,
being friendly towards, etc.) is the basis for the targeting of another or others, further
compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or
less effectively most of our formal setups, their sociological pertinence is actually far from
established, but for the fact that broad and large general education diminishes social
egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the
more common mental-disposition in the extended-informality-~~{susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to–⁵⁶meaningfulness-and-teleology⁹⁹}~~
including the ‘informal spaces’ of formal setups, with the result that this is a further factor that
makes psychopathy poorly graspable as simply of individual denaturing¹⁶ dynamics rather than
of social denaturing¹⁶ dynamics, thus better construed phenomenally as social psychopathy; as
logic will often tend to be ‘rationalised in social rather than abstract terms’ depending on level
of individuals intuition about the underlying dynamism of the postlogism⁷⁷-as-of-¹¹compulsing–

nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-
 intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
 'attendant-intradimensional~ontologising'-imbued-<contextualising/existentialising~attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical~'attendant-intradimensional~
 apriorising/axiomatising/referencing'-logical-dueness>} mental-disposition (going by
 experience), and then their sense of abstraction or gullibility or disposition to bandwagon effect
 with respect to a critical aetiologisation/ontological-escalation. (The implication here is that, for
 instance, it will be very naïve for an investigation involving a psychopath without the
 investigators being extra-cautious with respect to the underlying social aggregation linkage of
 potential interlocutors). Hence, the above phenomenon is further compounded in increasing
 profoundness (i.e. where the psychopath's childhood delirium gives way to an adulthood
 mental articulation which is diffused/with-hardly-any-social ¹⁰³universal-transparency¹⁰⁴-
 {transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness }-but-rather-select-transparency-
 to-some about the nature of the psychopath's veridical mental state) when the 'temporal
 prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical~'attendant-
 intradimensional~apriorising/axiomatising/referencing'-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> interlocutor', by the mechanism of 'induced-ring-
 of-gyges-effect/solipsistic~point-of-temporal-thresholding/point-of-ontological-faith-notion-or-
 ontological-fideism~imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing~as-so-being-as-of-existential-reality' at the point of lack
 of social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative~epistemicity>totalising~in-relative-ontological-completeness } about
 the psychopathic postlogism⁷⁷/slantedness ¹¹compulsing-

nonconviction/madeupness/bottomlining-⟨<decontextualising/de-existentialising~of-attendant-
 intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>⟩ in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (and wherein there
 is no ¹⁰³universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁷⁷⟩ 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 prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–
 ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> alignment to psychopath-and/or-the-protracted-
 postlogism⁷⁷’ comes to override the issue of ‘intrinsic rightness’ leading to what is known as
 ‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn (because
 individuals find ‘apparent social success and conventioning/social-temporal-thresholding’ in
 such social behaviour) leads to the ‘temporal endemisation/enculturation of social
 psychopathy’. The underlying mental-disposition of the psychopath as postlogic and the

temporal prelogic/conviction-as-to-profound-supererogation⁹⁶ minds pedestals that
 endemise/enculturate this process thus becoming conjugated-postlogism⁷⁷, is known as
 ‘extrinsic-attribution’, i.e. the idea of satisfying an interlocutors sense of temporal interests is
 more important and critical in gaining their support than the notion of intrinsic truth/veridicality
 of meaning (intrinsic-attribution) thus reflecting their threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-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-dementing²⁰-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-dementing²⁰-
 apriorising. But then in its child development psychology, this social negation is rather the
 backdrop by which it evolves (in a process of trial-and-error in hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-
 absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘disontologising-perverted-

outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness, i.e. vague-rhyming-or-copied-mimicry-
or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging⁹⁴) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge⁴³
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-
urge⁴³ for postlogic slantedness to attain an apparent normal social equilibrium or socially-
functional-and-accordant⁹³ state within any given social space as it develops into adulthood’. It
is in this way that a mechanism for psychopathic and postlogic slantedness is relayed to
apparently sound supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-
intradimensional’-postconverging/dialectical-thinking²¹—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-
⁸³reference-of-thought/slantedness become harder to perceive); - INDIRECTNESS (as the
psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-
urge⁴³, less direct and obvious, by increasingly appearing to bring up narratives in a neutral and
unmotivated manner); - SPATIALISATION (as the psychopath learns to articulate narratives at
different ‘social spaces/locations’ to prevent interlocutors from judging their non-veridical
hollow mimicking narratives and comparing with the effective social reality context to establish
whether the narratives are sound); - CREDULITY (as with development from childhood to
adulthood psychopathy, its narratives increasingly mimic ‘genuine supplanting-conviction-as-
to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
thinking²¹—apriorising-psychologism narratives’ and at an even deeper level mimicking
‘profound supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-

intradimensional’-postconverging/dialectical-thinking²¹-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-dementing²⁰-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-dementing²⁰-apriorising, etc. since it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be ‘the credulity-level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding-<as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) it into more strategic postlogic slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogic⁷⁷-slantedness is not socially-¹⁰³universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> or ‘uninstitutionalised-threshold¹⁰²’) of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-

<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰ –
 apriorising-psychologism>): Actually when it comes to social-and-confliction-stakes, the
 psychopath being postlogism⁷⁷-as-of-¹¹compulsing–nonconviction/madeupness/bottomlining-
 <‘decontextualising/de-existentialising~of-attendant-intradimensional–
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶ -<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>} construes meaningfulness as a hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> construct driven as a threshold-of–nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰–apriorising-psychologism> exercise (with respect
 to same-terms-of-expressions/seemingly-same-implied-meaningfulness with regards to ordinary
 meaning) as determining of others/conviction-as-to-profound-supererogation⁹⁶ interlocutors
 behaviours and mental-dispositions; this is rather crude with the childhood-psychopath/cinglé
 such that it fails to elicit supplanting–conviction-as-to-profound-supererogation⁹⁶ —of-
 ‘attendant-intradimensional’-postconverging/dialectical-thinking⁷¹–apriorising-psychologism in
 others as the postlogic-effect is rather ‘delirious’ then (as in the case of wetting a chair) but the
 postlogism⁷⁷ at adulthood psychopathy becomes rather polished/less-crude in its effect ‘with
 maturation/indirectness/spatialisation/credulity’ to the point then of eliciting a
 prelogic/conviction-as-to-profound-supererogation⁹⁶ mental-disposition as conjugated-
 postlogism⁷⁷/preconverging-or-dementing²⁰-integration (conjugated-ignorance, conjugated-
 affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism
 and conjugated-temporal-enculturation) which is hollow-constituting-<as-disjointed-

misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with respect to the meaningfulness of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ from the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>. The psychopath perceives instances of rebuttal of its postlogism⁷⁷ not essentially in terms-as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts as a prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking⁷¹-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 ¹¹compulsing-nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>⟩ postlogic narratives with the idea of how to further confound/muddle hence the reason it is recursive (postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶) as absolving/fleeting/escaping-reflex-logic¹ to the point of faking remorsefulness or being a victim as long as fundamentally it ‘succeeds in placing its interlocutor in a prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> relation to its ¹¹compulsing-nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-

intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>} or postlogism⁷⁷ mental-disposition' in order for the former to conjoin to its postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'⁷⁶>. So basically, as social-and-confliction-stakes develop from childhood to adulthood, likewise the psychopath's postlogic narratives exercise develop and become increasingly serious in its social consequences as the context of 'socially-perceived-value as of social-stake-contention-or-confliction' moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath. The fact, however, is that many of those who grow together with the psychopath (immediate family, close family friends and relatives, etc.) generally have some insight, however wobbly, into this mental process. Further, psychopathic phenomenon meets with varying impact levels as it's just a way of being/living for the psychopath, and differences in the setup of 'socially-perceived-value as of social-stake-contention-or-confliction' context and time might play a role in making its social consequences benign or aggravated. But then psychopathy and its social consequences, as a social phenomenon, is often wrongly perceived as exclusively due solely to an individual (the psychopath). This is rather an incomplete picture of things actually. The psychopath in a way can be said to suffer from a pathological dysfunction arising in the interaction of biology and the social environment. The psychopath has an urge or the inclination to take a faulty-mentation-procedure-deception to resolving 'socially-perceived-value as of social-stake-contention-or-confliction's. This is the reason why its narratives are of succeeding changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the projected apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements which

when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge⁴³; 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-urge⁴³ 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 attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought-⁸⁴devolving-as-of-instantiative-context>, which is what validates⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), in the formation of a basic and normal supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism of prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mindset/⁸³reference-of-thought’ inducing rather a postlogic¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-

outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>} mindset/⁸³reference-of-thought as it
 relates to meaningfulness as a faulty-mentation-procedure-deception-or-urge⁴³ relative to
 social-stake-contention-or-confliction’ (explaining its absolving/fleeting/escaping-reflex–logic¹
 mental-disposition); rather than as of the ‘requisite existentially veridical logical-dueness (of
 apriorising–⁸³reference-of-thought-elements/apriorising–registry-elements) and logical-
 processing-soundness driven construct’ associated with a prelogic supplanting–conviction-as-
 to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹–apriorising-psychologism mindset/⁸³reference-of-thought. And this fundamental
 faulty-mentation-procedure-deception-or-urge⁴³ relative to social-stake-contention-or-
 confliction of its postlogic ¹¹compulsing–nonconviction/madeupness/bottomlining-
 {‘<decontextualising/de-existentialising~of-attendant-intradimensional–
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>} mindset/⁸³reference-of-thought then
 goes on to account for the developmental psychology of the psychopath from childhood to
 adulthood wherein it gains maturation/indirectness/spatialisation/credulity/craftiness in
 circumventing its postlogism⁷⁷ failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> experiences at childhood and early adolescence to
 achieve the registry-worldview’s/dimension’s–⁸³reference-of-thought-for-social-functioning-
 and-accordance at adulthood. The paradox being that the prelogic supplanting–conviction-as-to-
 profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹–apriorising-psychologism mindset/⁸³reference-of-thought will project its own

mental-disposition unwittingly upon the psychopath (in the case of adult psychopathy but not in the instance of childhood psychopathy where the latter's deliriousness/delirious-effect/cinglé-effect is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction), and paradoxically then wrongly validate the psychopath as prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements) and logical-processing-soundness driven construct’. However, psychopathy tends to take a social dynamism all of its own which cannot only be explained by the nature of the psychopath who initiates it. The fact is, while supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism, the rest of the human mental-dispositions include varying levels of temporality⁹⁸/shortness (when there is no social¹⁰³universal-transparency¹⁰⁴-〈transparency-of-totalising-entailing,-as-to-entailing-〈amplituding/formative—epistemicity〉totalising~in-relative-ontological-completeness³⁷〉 of our acts at ‘uninstitutionalised-threshold¹⁰²’ thus there is not ‘intemporal social¹⁰³universal-transparency¹⁰⁴-〈transparency-of-totalising-entailing,-as-to-entailing-〈amplituding/formative—epistemicity〉totalising~in-relative-ontological-completeness³⁷〉 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 postlogism⁷⁷ in hollow-constituting-〈as-disjointed-misappropriation-of-

meaningfulness-and-failing-intemporal-preservation>). That is, abstractly, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' humans do solipsistically/emanantly/becomingly suffer perpetually, at 'uninstitutionalised-threshold'¹⁰², from the temporal-dispositions of slantedness (the psychopath),⁵⁰ignorance/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-teleology⁹⁹)', 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-supererogation⁹⁶) will often perfectly elicit an 'induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-

meaningfulness-and-failing-intemporal-preservation> (involving protracted/derived slantedness), in the absence of social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸ } on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point of such lack of social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸ } of its postlogism⁷⁷-slantedness to many a supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold⁰²’). Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold⁰²’ 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-teleology⁹⁹) or temporal (shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments¹⁰⁵. The social psychopathy phenomenon (in describing the underlying abstract nature of man before institutionalisation/intemporalisation; institutionalisation/intemporalisation being the exercise of utilising the intemporal-disposition by its purist and ¹⁰³universal projection rules in an ‘ontological entrapment’ exercise to undermine/override temporal-dispositions subknowledging⁹⁴/mimicking, by virtue of its <amplituding/formative-epistemicity>causality⁹-as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ and overall medium to

long term good to the cross-section of human temporal interests) is equally associated with the notion of the stages of human transcendence-and-sublimity/sublimation/supererogatory~dementativity/civilisation, in an intemporal-preservation-entropy-or-contiguity~or~ontological-preservation exercise, from a 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-dementing²¹-as-if-of-sound-knowledge>/pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation),¹⁰³universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as notional~deprocrypticism (preempting procrypticism, so construed by ‘notional~deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²¹-differentiation-as-of-supratransversality~<in-sublimating~existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’). That is, psychopathy as postlogism⁷⁷ is associated with temporal-dispositions in their ‘⁷⁴perversion-of-⁸³reference-of-thought~<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> (as prior intemporal⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹) of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ of the⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ behind a registry-worldview’s/dimension’s institutionalisation/intemporalisation level that then warrants a subsequent ‘intemporal-preservation-entropy-or-contiguity~or~ontological-preservation re-institutionalisation of prospective⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹). To grasp this better say for instance the normal arithmetic we know $2+2=4$, $5+1=6$, $7-3=4$, etc. was to be undermine by a new human

⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> 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-<for-sublimating-existential-
eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰¹ as from ontological-normalcy/postconvergence). Thus
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ are ‘inventions’
that are as pertinent as the extent of their preservation of intemporal reality (intemporal-
preservation-entropy-or-contiguity-or-ontological-preservation). Hence a false
subknowledging⁹⁴/mimicking-and-protracted-mimicking with no relationship to intrinsic reality
renders categorical-imperatives/registry/axioms-for-intemporal-preservation-entropy-or-
contiguity-or-ontological-preservation null and void, calling for the overcoming of the
slantedness/decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-
apriorising/axiomatising/referencing>³⁰ of mental-devising-representation and the articulation
of new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
intemporal-preservation-entropy-or-contiguity-or-ontological-preservation reflecting intrinsic
reality. These registry-worldview/dimension ⁷⁴perversion-of-⁸³reference-of-thought-<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> include: -
RECURRENT-UTTER-UNINSTITUTIONALISATION (base ⁷⁴perversion-of-⁸³reference-of-
thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶, resolved/structurally-

rendered-inoperant by BASE-INSTITUTIONALISATION categorical-imperatives/registry-
 worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy), -
 UnuniversalISATION (74perversion-of-83reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> of base-institutionalisation 83reference-of-thought-8categorical-
 imperatives/axioms/registry-teleology⁹⁹, resolved/structurally-rendered-inoperant by
 103universalISATION categorical-imperatives/registry-worldview/axioms-for-intemporal-
 preservation-entropy-as-of-ontological-normalcy), - NON-POSITIVISM/MEDIEVALISM
 (74perversion-of-83reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> of 103universalisation 83reference-of-thought-8categorical-
 imperatives/axioms/registry-teleology⁹⁹, resolved/structurally-rendered-inoperant by
 POSITIVISM categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-
 entropy-as-of-ontological-normalcy), and prospectively, - 80procrypticism-or-disjointedness-
 as-of-83reference-of-thought (slanted 74perversion-of-83reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivism
 83reference-of-thought-8categorical-imperatives/axioms/registry-teleology⁹⁹,
 resolved/structurally-rendered-inoperant prospectively by notional~deprocrypticism
 categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-
 ontological-normalcy). In the bigger scheme of things such ‘institutional-
 cumulation/institutional-recompose-<as-to-16historiality/ontological-
 eventfulness⁸⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ 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-} historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~
 transcendental/psychoanalytic-unshackling process’, which skews (‘intemporal⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) ‘the cross-section of human entropic being’ in the medium to long run towards intemporal-disposition preservation while undermining temporal-dispositions. Such a depth-of-thought as projected by the ‘institutionalisation intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’ is what creates ‘a sounder scientific foundation’ for ‘a hermeneutic/reprojecting/supererogating/zeroing psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’. This can be comparatively compared to the hydrocarbon fractionation column wherein virtue is ‘lightness’. We may be confused to think that being at a lighter state, a particular hydrocarbon fluid like kerosene is inherently the definition of virtue. But actually, the exceptionality (lightness) of kerosene is the result of the ‘distilling process’ which fractionates crude oil into kerosene. So if we start having issues of ‘lightness’ at the kerosene stage of the hydrocarbon fractionation column, what is called for is applying the ‘distilling process’ over kerosene to produce say petroleum gas. So inherently, all the hydrocarbon fluids are hydrocarbon, with virtue being the application of the distilling process. Thus reasoning from the overall perspective of the human species we can’t afford not

to pass ‘so-called modern man’ through the ‘distilling process’ (transcendence as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) as it is because every successive transcendental level ‘did its homework’ that we are in the positivistic world, and we can’t confuse ‘being at the backend of the institutional-cumulation/institutional-recompose-<as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ with us being inherently exceptional (it is the transcendental/psychoanalytic-unshackling process of undermining ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> that is). Hence ‘our homework’ is to articulate our very own ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> for the possibilities of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-as-pseudointemporality⁵²-preservation’ which speaks of inherent relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>’, as-it-is-thus-‘inwait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation, with respect to ontological-normalcy/postconvergence as we get at our ‘uninstitutionalised-threshold¹⁰²’; instead enabling ‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ of our mental-devising-representation as a registry-

worldview defect/perversion of positivistic categorical-imperatives/axioms known as procrypticism preconverging-or-dementing²⁰–apriorising-psychologism, for a prospective anticipation and preemption of this known as ‘deprocrypticism’)! It should be noted that while ‘institutional-cumulation’ and ‘institutional-recomposure’ are used interchangeably, however, the two terms carry two different connotative emphases necessary to make the conceptualisation complete. ‘Institutional-cumulation’ emphasises the contiguity of the process of human institutional transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity (with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) while institutional-recomposure stresses the peculiarity of the transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and ¹⁰³universalisation for positivism are recomposed peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and ¹⁰³universalisation, and so too, the constituent institutionalisation recomposed in ¹⁰³universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, ¹⁰³universalisation and positivism recomposed into notional~deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, ¹⁰³universalisation and positivism. This speaks of snowballing/expansive recomposing/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus

mentation capacity on developing new memetic-reordering/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-⁴{as-to-⁸historiality/ontological-eventfulness⁸ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

preconverging/postconverging–de-mentating/structuring/paradigming implications, as utilising the postconverging–de-mentating/structuring/paradigming outcome of previous institutional-cumulation/institutional-recomposure-⁴{as-to-⁸historiality/ontological-eventfulness⁸ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

effort. Hence dimensionality-of-sublimating²⁵ -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}

instigation recurrently inducing the institutionalisation/intemporalisation process (which is not an analogical notion but a contiguous notion as to ontological-contiguity⁶⁷ by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across institutional-cumulation/institutional-recomposure-⁴{as-to-⁸historiality/ontological-eventfulness⁸ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

rather so-reflecting ontological-contiguity⁶⁷ as to human limited-mentation-capacity-deepening⁵³ wherein existence’s ontological-contiguity⁶⁷ construable as to ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection is not beholdening to human limited-mentation-capacity at any given moment) applies ¹⁰³universally across space and time

(beyond any given registry-worldview's/dimension's institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically speaking it is prospectively predicative of future institutionalisation/intemporalisation like deprocrypticism. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposure-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) analysis) is not, as may wrongly be thought, analogical but is rather 'an ontologically-contiguous⁵⁶meaningfulness-and-teleology⁹⁹ reference' (given the contiguity in the 'precedingness/supersedingness/ascendency-and-continuity of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation referencing' across all cumulating/recomposing institutionalisations); i.e. memetic contiguity as the underlying principle of memetic-reordering which is the 'contiguous dynamism for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in the continuous transdimensional/transcendental relation of intemporal and temporal-dispositions' at uninstitutionalised-threshold¹⁰², and so, across all cumulating/recomposing institutionalisations whether from a retrospective, present or prospective perspective. Psychoanalytic-unshackling/memetic-reordering/institutional-recomposing process can then be defined as arising when a registry-worldview's/dimension's {cumulated/recomposed}-consciousness-awareness-teleology⁹⁹ is transcended/superseded as to human limited-mentation-capacity-deepening⁵³, at its uninstitutionalised-threshold¹⁰² involving-organic-comprehension-thinking in contrast with threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>; in transversality-<for-sublimating-existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ along three transversality-<for-sublimating-existential-

eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰¹ pedestals (postlogism⁷⁷ in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
not/slantedness/compulsive-dementing²⁰/subknowledging⁹⁴-impulse whether-psychopathic-or-
transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ pedestal,
temporal-dispositions transversality-<for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰¹ pedestals, and the intemporal-disposition
transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ pedestal with
intemporal-disposition aetiologisation/ontological-escalation) enabling the ¹⁵de-mentation-
<supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics> not as postconverging-or-dialectical-thinking²¹–apriorising-
psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
phase> of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-
<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-
apriorising-psychologism> with the corresponding ‘collapsing’/overriding and preconverging-
or-dementing²⁰–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-dementing²⁰–apriorising-
psychologism/decandored/dialectically-or-contendingly-out-of-phase consciousness-awareness-
teleology⁹⁹ by the new registry-worldview’s/dimension’s {cumulated/recomposed}-
consciousness-awareness-teleology⁹⁹ (and so deterministically and operantly without any
discretion of appraisal which wrongly leads to postconverging-or-dialectical-thinking²¹–

apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation) such as recurrent-utter-uninstitutionalisation ‘preconverging-or-dementing²⁰-apriorising-psychologism mental-devising-representation’ by base-institutionalisation, ununiversalisation ‘preconverging-or-dementing²⁰-apriorising-psychologism mental-devising-representation’ by ¹⁰³universalisation, non-positivism/medievalism ‘preconverging-or-dementing²⁰-apriorising-psychologism mental-devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-dementing²⁰-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 {cumulated/recomposed}-consciousness-awareness-teleology⁹⁹, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰², transcendence-and-sublimity/sublimation/~~supererogatory~~-dementativity into a prospective registry-worldview’s/dimension’s {cumulated/recomposed}-consciousness-awareness-teleology⁹⁹ put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology⁹⁹ is then represented as preconverging-or-dementing²⁰-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 ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~. Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-

teleology⁹⁹ and ontological-veridicality/ontological-contiguity⁶⁷ of⁸³ reference-of-thought (from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective); with the ontologically-veridical/ontological-contiguity⁶⁷ mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹—qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ stranded as oblongated/decandored in reflection/perspectivation of their veridical⁷⁴ perversion-of-⁸³ reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, beyond their <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present. Hence we know of the following¹⁵ de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> as preconvergingly-de-mentated/structured/paradigmed registry-worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively⁸⁰ procrypticism—or-disjointedness-as-of-⁸³ reference-of-thought (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and preemptive⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments¹⁰⁵ of the prior (uninstitutionalised-threshold¹⁰²) registry-worldview/dimension, successively as base-institutionalisation,¹⁰³ universalisation,

positivism and prospectively, deprocrpticism. Each of such psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring (along the institutional-
 cumulation/institutional-recomposure-~~as-to-~~⁴⁶historiality/ontological-
~~eventfulness~~⁸/ontological-aesthetic-tracing-~~perspective-ontological-~~
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) 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-dementing²⁰-apriorising-
 psychologism-or-subknowledging⁹⁴-or-⁷⁴perversion-of-⁸³reference-of-thought-~~as-~~
~~preconvergingly-apriorising/axiomatising/referencing-in-~~
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation~~⁹ >,-and-corresponding-
~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising’ relation to
 meaningfulness). (ii) for ¹⁰³universalisation, it has to do with requisite ‘projection
 rules/principles’ as ‘a memetic ontological entrapment’ for superseding ununiversalisation (as
⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergingly-~~
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-~~
~~supererogation~~⁹ > of base-institutional meaningfulness). (iii) for Positivism, it has to do with
 the requisite ‘empirical rules/principles’ as ‘a memetic ontological entrapment’ for superseding
 non-positivism/medievalism (as ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergingly-~~
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-~~
~~supererogation~~⁹ > of ¹⁰³universalistic meaningfulness). (iv) for Rational-Realism
 (deprocrpticism), it prospectively has to do with ‘notional~firstnaturedness—temporal-to-
 intemporal-dispositions-~~so-construed-as-from-perspective-ontological-~~
 normalcy/postconvergence> accountability/intemporality⁵²-skewing (‘intemporality⁵²-

asymmetric-subsumption-of-temporality⁹⁸, for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/supererogatory~de-mentativity) rules/principles’ as ‘a
 memetic ontological entrapment’ for superseding procrypticism (as the ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic
 meaningfulness). Thus in the bigger scheme of things, just as a contrastive dialectical insight
 (from our present vantage position of the positivism backend of the institutional-
 cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-
 eventfulness⁸⁷/ontological-aesthetic-tracing-<perspective~ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) process), will
 strongly highlight by ¹⁵de-mentation-<supererogatory~ontological~de-mentation-or-
 dialectical~de-mentation—stranding-or-attributive-dialectics> of ⁸³reference-of-thought’,
 recurrent-utter-uninstitutionalisation, ununiversalisation and non-positivism/medievalism as
 non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-
 reflected-or-perspectivated as in ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> and-not-of-logical-contention, this shows ontologically speaking that it isn’t
 out-of-the-stranding-template to prospectively imply (beyond our own illusion-of-the-
 present/present-consciousness) such a prospective ¹⁵de-mentation-<supererogatory~ontological-
 de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics> of our
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as of the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation of
 our registry-worldview/dimension (positivistic meaningfulness) as ⁸⁰procrypticism-or-

disjointedness-as-of-⁸³reference-of-thought. Noting as well that previous uninstitutionalised-threshold¹⁰² as to recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, ¹⁰³universalisation/non-positivism-or-medievalism equally had a sense of straightness/candor of their meaningfulness in a full blossoming of their own existentialism/full-existential-depth-implications of supposed postconverging-dementating/structuring/paradigming as we do in our positivistic/procrypticism registry-worldview, within the ambits of their the-Good/understanding/notional~knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness⁸ in {preconverging-disentailment by} postconverging-entailment>/<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ conceptualisation. But then their stranding from the prospective institutionalisation/intemporalisation represents them as preconverging-or-dementing³⁰-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as the transcendental backdrop/opportunity for the prospective registry-worldview/dimension. This when extrapolated will equally apply with our present positivism/procrypticism uninstitutionalisation/unintemporalisation for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our illusion-of-the-present/present-consciousness/epistemic-totalising³³~self-referencing-syncretising/mirage than the ontological-veridicality/ontological-contiguity⁶⁷ of ⁸³reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective). This equally explains why uninstitutionalised-threshold¹⁰² equally carried a

complex about their registry-worldview/dimension and these complexes certainly sound unintelligible to us given our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure-~~as-to-⁴⁶historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ process. With rational-realism (deprocrpticism), institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-discontiguity⁶³-~~between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-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 ⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-of-thought uninstitutionalised-threshold¹⁰². The very specific nature of the deprocrptic transcendence-and-sublimity/sublimation/~~supererogatory~~-dementativity/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 procrptic uninstitutionalised-threshold¹⁰², and conjugate this in meaningfulness by going beyond just logical operation/processing/contention of narratives but rather in the first instance introducing the notion of ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation’ to avoid wrongfully operating/processing of logic by the ⁸³reference-of-thought of the intemporal-disposition ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 ⁸³references-of-thought. It involves ¹⁵dementation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ temporal-dispositions manifest denaturing¹⁶ 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-~~between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-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 (‘intemporal⁵²-asymmetric-subsumption-of-temporal⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory-de-mentativity~~)’ for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-veridicality/ontological-contiguity⁶⁷ in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing³⁰-dialectical-dynamism-or-dialectics) of ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (unlike all prior institutionalisations which are rather intradimensional in their meaningful-depth construed only

as a closed ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ ‘postconverging-or-dialectical-thinking³¹–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/social¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) of ‘knowledge-notionalisation’ (knowledge as understanding not only of the ideal/intemporal but equally how the temporal/defective works distractively, to anticipate and preempt the latter perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal skewing (‘intemporal⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~dementativity)/differential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity⁶⁷; in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema> of temporal-dispositions and particularly in the extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology⁹⁹) which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence> individuation dispositions, deferential-formalisation-transference which is the bases for institutionalisation/intemporalisation by skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) for the supersedingness/lead of the intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold¹⁰² across the successive institutional-cumulation/institutional-recomposure-<as-to- historiality/ontological-eventfulness⁹ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>> 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-³³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)/deferential-formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold¹⁰² for getting one's way slyly will involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-uninstitutionalisation compared to base-institutionalisation-universalisation, then higher and higher with ¹⁰³universalisation-non-positivism-or-medievalism and our positivism-procrypticism, and prospectively highest with deprocrypticism; in line with the ontological-normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in a 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 temporality⁹⁸/shortness (shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) but rather ‘a transcendent-existentialism maturing of thought’ (intemporality⁵² as longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) that takes abstract cognisance of temporality⁹⁸/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability¹⁰ of human circular-uninstitutionalised-threshold¹⁰²) to be conceptually understood and superseded recurrently and perpetually. Critically, this insight about the effective nature of ontological-normalcy/postconvergence (in its becoming in a conscious transdimensional/transcendental-meaningfulness or memetism or suprastructural-meaningfulness) as ‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism—by—preconverging-or-dementing²⁰—apriorising-psychologism dialectics/dialectical-dynamism’ indicates that while psychoanalytically prior registry-worldviews/dimensions had hitherto been based on mental-devising-representations of ‘thresholding meaningfulness constructs’ (with their ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) within their ‘functional institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, notional~deprocrpticism 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-thinking²¹—apriorising-psychologism—by—preconverging-or-dementing²⁰—apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹³ as dialectical transformation as-prospective ⁸³reference-of-thought’ in its

‘functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation’ as renewing
 existentialism/full-depth-of-existential-implications meaningfulness and thought; with such
 non-thresholding ontological-normalcy/postconvergence-or-postdicatory
 deconstruction/ontological-reconstituting-as-to-conflatedness¹³ as dialectical transformation,
 as-prospective ⁸³reference-of-thought, approximating/proxying being of ontological-
 normalcy/postconvergence and suprastructural nature as the fulsome attainment of the
 institutionalisation/intemporalisation ideal (ontological-normalcy) culminating with
 deprocrypticism. The paradox of ontological-normalcy/postconvergence brought to bear with
 notional~deprocrypticism will imply ontologically/intemporally that a registry-
 worldview/dimension-and-as-of-all-successive-registry-worldviews/dimensions can be seen as
 being in ‘preconverging-or-dementing²⁰-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-conflatedness¹³ of the ‘preconverging-or-dementing²⁰-apriorising-
 psychologism hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> defect’ in an existentialism/full-depth-of-existential-
 implications articulation of temporal-dispositions threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> induced miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-
 or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-
 enculturation/temporal-endemisation over ‘a wrong supplanting-conviction-as-to-profound-
 supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking²-
 apriorising-psychologism or non-misconstruing reflex’ to meaningfulness in a

transcendental/transdimensional analysis involving ¹⁵de-mentation-
~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-~~
~~attributive-dialectics>~~ of ⁸³reference-of-thought' over an intradimensional
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ analysis. Insightfully, it implies the
Good/understanding/notional~knowledge-reification-gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-~~
~~contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness¹³ in {preconverging-disentailment by}—postconverging-~~
~~entailment>~~/~~<amplituding/formative-epistemicity>~~causality¹~as-to-projective-totalitative-
~~implications-of-prospective-⁰¹ nonpresencing,-for-explicating-ontological-contiguity⁰⁷~~
illumination driven institutionalisation over an impression-driven/good-naturedness/wishfulness
conceptualisation as the-Good sticks by essence to intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation and reinvents ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation for prospective/transcending/superseding registry-worldview to
comply with intemporal-preservation-entropy-or-contiguity—or—ontological-preservation when
the prior one fails, while the latter sticks by form to ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation whether this fails intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation or not. The conceptualisation of ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ refers to the same deconstructed/ontological-
reconstituting-as-to-conflatedness¹³ notion; axioms emphasises and hints of 'basis' and
'foundation' as well as 'fundamental validation' as of existential-reality, categorical-
imperatives emphasises and hints of 'necessity', 'rigour', 'constraining' and 'enforcing', while

registry-teleology⁹⁹ (short for the apriorising–registry-elements as implied—logical-dueness-or-
 scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
 teleology⁹⁹) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation
 elements implied when producing ⁵⁶meaningfulness-and-teleology⁹⁹. The ⁸³reference-of-
 thought is the fundamental-dispositional mentation architecture for human referencing or
 construing of ⁵⁶meaningfulness-and-teleology⁹⁹, and is capable of ontological-reconstituting–
 as-to-conflatedness¹³/deconstruction involving ¹⁵de-mentation-(~~supererogatory~ontological~de-
 mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~) with corresponding
¹⁵de-mentation-(~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—
 stranding-or-attributive-dialectics~~) hermeneutically/reprojectively/supererogatingly/zeroingly-
 educating-human–⁵⁶meaningfulness-and-teleology⁹⁹-into-the-existentialism-becoming of
 personhoods-and-socialhood-formation. This explains human transcendental capacity and
 sublimation as well as human ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> and desublimation. More precisely, ⁷⁴perversion-of-⁸³reference-of-thought-
 <as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-
 or-dementing²⁰–apriorising-psychologism mental-devising-representation implies registry-
 worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-
 existential–defect>⁸⁵ (reflecting ‘defects threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-
 psychologism>’) and this provides the social backdrop underlying the compulsive
 manifestation of a given registry-worldview’s/dimension’s postlogism⁷⁷/psychopathy in
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-

intemporal-preservation> wherein disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness involving postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ 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 ⁸³reference-of-thought. Fundamentally ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> has to do with the defect of the ⁸³reference-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 ⁸³reference-of-thought speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation irrespective of their appropriate or inappropriate ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ with respect to ontological-contiguity⁶⁷/ontological-veridicality, and implying sound ⁸³reference-of-thought further emphasises appropriate incidental ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ in producing the right outcome. Hence a registry-worldview/dimension defect is one of systematic defect of ⁸³reference-of-thought; whether when recurrent-utter-uninstitutionalisation ⁸³reference-of-thought as of non-rules—apriorising/axiomatising/referencing—psychologism, -as-impulsive-or-accidental-or-random-mental-disposition-(as ‘base

apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment of ⁸³reference-of-thought'
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) is failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-<as 'first-level ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ of ⁸³reference-of-thought'
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 base-institutionalisation, ununiversalisation is failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-<as 'second-level ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought'
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
¹⁰³universalisation, non-positivism/medievalism is failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-
 <as 'third-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-
 thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)
 required for positivism or prospectively, positivism is failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> preempting—disjointedness-as-of-⁸³reference-of-
 thought,-as-to-³²<amplifying/formative-epistemicity>growth-or-
 conflatedness¹³/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 deprocrpticism. Thus fundamentally preconverging-or-

dementing²⁰—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought does not arise because of failure of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ but rather because of failure of ⁸³reference-of-thought as of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>. This is unlike the case where logical-engagement of mental-devising-representation as ‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought is still relevant where there is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ (like calculating the answer of an arithmetic operation wrongly) so long as the ⁸³reference-of-thought is sincerely/genuinely working in adherence to arithmetic axioms to produce the right answer. But this is invalid and not applicable where the issue is about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously, expediently or unconsciously). Soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought on the other hand implies being-or-ontological-or-existential-or-⁵⁶meaningfulness-and-teleology⁹⁹ disposition as of supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism (reflecting sound ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ and at worst defect—of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) and so in effective prelogism⁷⁸ wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight

for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation)’, in reflecting/perspectivating/highlighting ‘the mental-devising-representations of registries/references constructs and protractedly of registry-worldviews/dimensions (on the basis of the ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~) whether as of registry-soundness and thus as ‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism representations’ (postconverging-or-dialectical-thinking²¹—apriorising-psychologism-~~<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>~~) or as of ⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>~~ and thus as ‘preconverging-or-dementing²⁰—apriorising-psychologism representations’ (preconverging-or-dementing²⁰—apriorising-psychologism-~~<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>~~), and so as ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human-⁵⁶meaningfulness-and-teleology⁹⁹-into-the-existentialism-becoming of personhoods-and-socialhood-formation. Such dialectical articulation of mental-devising-representations can be conceptualised as defining individuations in terms-as-of-axiomatic-construct of supplanting-conviction-as-to-profound-supererogation⁹⁶-~~of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism~~ (postconverging-or-dialectical-thinking²¹—apriorising-psychologism-~~<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>~~) and threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-~~<as-to-‘attendant-~~

intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
psychologism> (preconverging-or-dementing²⁰—apriorising-psychologism-<stranded-as-
rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). In so doing
reflecting/perspectivating/highlighting the teleological-dispositions-of-temporal-individuations
in their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—<as-
to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—
apriorising-psychologism> and supplanting—conviction-as-to-profound-supererogation⁹⁶—of
‘attendant-intradimensional’-postconverging/dialectical-thinking⁷¹—apriorising-psychologism as
<amplifying/formative–epistemicity>causality⁷—as-to-projective-totalitative–implications-of-
prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ dispositional constructs;
with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—<as-to-
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—
apriorising-psychologism> individuations acting in ‘circumventive/distractive-temporal-
prioritisation-of-⁸³reference-of-thought threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation⁹⁶—<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing²⁰—apriorising-psychologism>’ protracting as
prior/transcended/superseded registry-worldviews/dimensions (in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
defectively/non-veridically of ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-
teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
whether or not it fails intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation’) with respect to supplanting—conviction-as-to-profound-supererogation⁹⁶—of
‘attendant-intradimensional’-postconverging/dialectical-thinking⁷¹—apriorising-psychologism
individuation acting in ‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹³-
or-ontological-reprojecting organic-comprehension-thinking protracting as prospective-or-

emancipating/transcending/superseding registry-worldviews/dimensions (ontological-reconstituting-as-to-conflatedness¹³/deconstruction of new⁸³ reference-of-thought⁸ categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Such a preconverging-or-dementing²⁰-apriorising-psychologism mental-devising-representations (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>) is utterly different from postconverging/dialectical-thinking²¹-apriorising-psychologism mental-devising-representations (supplanting-conviction-as-to-profound-supererogation⁹⁶ of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism) either of sound⁵⁴ logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ or defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶, having to do with appropriate or inappropriate⁵⁴ logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶. The postconverging/dialectical-thinking²¹-apriorising-psychologism mental-devising-representations of either sound⁵⁴ logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ and defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking²¹-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>’ to imply the upholding of ‘ontological-reference/contending-reference’; and so, for the simple reason that the state of being in supplanting-conviction-as-to-profound-supererogation⁹⁶ of-‘attendant-

intradimensional'-postconverging/dialectical-thinking²¹-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-supererogation⁹⁶ simply have to do with inappropriate ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶, and not unsound-mental-disposition or ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (which in this latter case will speak of a mental-disposition to act as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> with regards to subsequent acts of similar context by their performers). Hence the postconverging/dialectical-thinking²¹-apriorising-psychologism mental-devising-representations of either sound ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ and defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ are 'projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking²¹-apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing²⁰-apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought) in implying the 'upholding of their sound ⁸³reference-of-thought status'. To illustrate, suppose X and Y are contending (ontological-reference) to know what 5+4 will give as answer (ontological-veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn't perfectly understand how to stack up the pencils to use to count the whole lot, then where his answer was to come out as

5+4=8, we talk of defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as X sincerely wants to calculate to produce the right answer but X's ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ failed. This doesn't invalidate the notion that Y can still engage X as 'possibly-of-postconverging-or-dialectical-thinking²¹—apriorising-psychologism'/possibly-of-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought in contending (appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³) with respect to another arithmetic operation, that is, possibly after pointing out to X where they went wrong in their operation of arithmetic. While threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism> performers subsequent acts of-similar-or-protracted-contextualisation to their prior acts verified to be of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism> are priorly projectively invalidated by reflex as 'possibly-of-preconverging-or-dementing²⁰—apriorising-psychologism'/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought and not 'possibly-of-postconverging-or-dialectical-thinking²¹—apriorising-psychologism'/possibly-of-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought in implying the 'revoking of their sound ⁸³reference-of-thought status'. To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing²⁰—apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-

supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷—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 ‘¹⁵de-mentation-⟨supererogatory~ontological–de-mentation-or-
 dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of ⁸³reference-of-thought’ notion
 reflecting prospectively threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶—<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁰—apriorising-psychologism> acts ‘of-similar-or-
 protracted-contextualisation’ implies ontological-
 normalcy/postconvergence/postdication/ontological-normalcy/postconvergence deploying of
 ‘¹⁵de-mentation-⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—
 stranding-or-attributive-dialectics⟩ of ⁸³reference-of-thought’ in enabling full mastery/grasp of
 such ‘convolutedness of social dynamics’ as of personhoods-and-socialhood-formation with
 respect to existence-potency³⁹~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-conflatedness¹³ perpetuation of a
 hermeneutic/reprojecting/supererogating/zeroing circle as ‘¹⁵de-mentation-
 ⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
 attributive-dialectics⟩ of ⁸³reference-of-thought analysis’, which is technically non-
 thresholding/doesn’t-technically-succumb-to-any-socially-betraying-threshold-of-ontologising-
 depth-of-analysis in its ontological-normalcy/postconvergence ontological-
 veridicality/ontological-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~deprocrysticism registry-worldviews/dimensions) is attained the reflex is to imply a mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought (preconverging-or-dementing²⁰-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus establishing ⁸³reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing²⁰-apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking²¹-apriorising-psychologism’/of-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought mental-devising-representation at the socially-betraying-threshold-of-ontologising-depth-of-analysis and this with its consequent implications is the fundamental basis for the temporal-enculturation/temporal-endemisation of all ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and the corresponding <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t have notions of sorcery and its practice with us today but we do have the phenomenon of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> high enough or relatively-ontologically-complete as it is rational-empiricism/positivising-driven to supersede it but not the latter/psychopathy-and-social-psychopathy as ⁷⁴perversion-of-⁸³reference-of-

thought-<as-preconvergently-apriorising/axiomatising/referencing-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~deprocrpticism⁸³ reference-of-thought as preempting—disjointedness-as-of-
⁸³reference-of-thought,-as-to-‘³²<amplituding/formativ-epistemicity>growth-or-
conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism. In fact every registry-worldview/dimension has its socially-betraying-threshold-
of-ontologising-depth-of-analysis (and the idea of questioning beyond it is hardly entertained,
whether beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-
extrication-as-of-existential-unthought>⁶) which existentially explains the registry-
worldview/dimension limits or relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—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 veridical⁸³reference-of-thought—⁸categorical-

imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-
ontological-preservation of its ‘temporal conventioning compromise’ determined by its
shallower socially-betraying-threshold-of-ontologising-depth-of-analysis. Thus we know
basically that the successive institutional-cumulation/institutional-recomposure-~~(as-to-~~
⁴historiality/ontological-eventfulness⁸⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) 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 recomposing’
going by human-subpotency-aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence>’-existentialism-form-factor: for the mentation of recurrent-utter-
uninstitutionalisation basically ‘trepidatious reasoning as non-rules—
apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition-~~(as ‘base apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
constitutedness¹⁴ -in-preconverging-entailment of ⁸³reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as socially-
betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at base-
institutionalisation-universalisation basically ‘non-universalising warped rulemaking-over-
non-rules—apriorising/axiomatising/referencing-psychologism,-~~(as ‘first-level ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as socially-
betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at ¹⁰³universalisation—~~

non-positivism/medievalism basically ¹⁰³universalising-idealisation preclusive rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘second-level
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)’; for the
 mentation at occlusive positivism—procrypticism basically ‘introducing positivising/rational-
 empiricist insight in articulating the ¹⁰³universalising of the contextualisation of rules and rule-
 making’; and for the mentation of protensive notional~deprocrypticism basically ‘upholding an
 utterly nondisjointing ontologisation/ontological-veracity/aestheticisation-towards-ontology as
 ontological-contiguity⁶⁷ (over recurrent/threshold of notional-discontiguity/epistemic-
 discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶ -of-mentally-
 aestheticised~preconverging/dementing⁷⁰ -qualia-schema_and_prospective-profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking¹ -qualia-
 schema>’/disjointedness-as-of-⁸³reference-of-thought in positivism—procrypticism) with
 regards to the underlying intemporal-preservation behind rules-that-remain of the-very-same-
 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 ¹⁰³universalisation while power relations also played a
 part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism,-(as ‘first-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of
⁸³reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) was set/given however skewed towards the dominance of say a leader or family/clanic group or priestly class or outright social class; with positivism though, while relatively ¹⁰³universal and empirical, the weakness lies in the ontological-contiguity⁶⁷ of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -(as ‘first-level ⁹⁰presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (hence not ‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-of-analysis) which preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting-as-to-conflatedness¹³’ focus, as enabling ‘fulsome ontologising’. Interestingly, while the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation

explains how and why successive institutional-cumulation/institutional-recomposure-~~(as-to-~~
~~historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-~~
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ 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-dementing²⁰-apriorising-
psychologism phenomenon’ like psychopathy and social psychopathy (with respect to
procrypticism or ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> of positivistic meaningfulness) or accusations and notions of sorcery (with
respect to medievalism); as this has to do with human-subpotency-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor
individuations dispositions wherein intradimensionally, the ‘socially-betraying-threshold-of-
ontologising-depth-of-analysis’ (or socially-betraying-threshold-of-intemporal-preservation-
entropy-or-contiguity-or-ontological-preservation or threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-

intradimensional'-prospectively-disontologising~preconverging/dementing⁷⁰—apriorising-
psychologism>) is rather an overall registry-worldview/dimension ⁷⁴perversion-of-⁸³reference-
of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> aftereffect rather as
an indirect comprehensive socially-betraying-threshold-of-ontologising-depth-of-analysis (or
socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-
disontologising~preconverging/dementing⁹⁰—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
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹>, as the various 'temporal-dispositions individuations' will, at that
uninstitutionalised-threshold¹⁰², betray ontologising/ontological-depth-of-analysis/intemporal-
preservation by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> at their specific temporal-dispositions individuations
thresholds (postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-
performance⁷²-<including-virtue-as-ontology>) with the idea that 'human intemporal-
disposition individuation' will rather be utterly emancipating/transcendental by 'ontologically-
reconstituting'/deconstruction (and so, without any hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> ⁵¹incrementalism-in-

relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness-as-of-³³reference-of-thought allowed, in order to sync with the ‘postconvergence/preceding/superseding nature of intrinsic reality’ which ‘doesn’t recognise’ nor is involved in temporal-and-social-trading with the mortals that we are to establish ontological-reference and ontological-veridicality) instead of betraying ontologising/ontological-depth-of-analysis/intemporal-preservation thus inducing prospective institutionalisation/intemporalisation by positive-opportunism—of-social-functioning-and-accordance⁷⁵ 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-threshold¹⁰²/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-in-shallow-supererogation⁹⁶-<as-to-

~~'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing³⁰ –~~
~~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/notional~knowledge-reification–gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ -in- {preconverging-disentailment by} postconverging-~~
~~entailment>~~<amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶ construct,
 which necessarily implies projecting into a prospective/transcending/superseding registry-
 worldview/dimension, in this case deprocrypticism; as otherwise the 'ordinary' reasoning of a
 social context imbued with interlocutors temporal-dispositions destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality>~of-ontological-
 performance⁷²-<including-virtue-as-ontology> of postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
 <including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the
 uninstitutionalised-threshold¹⁰² of the registry-worldview/dimension (procrypticism being the
 fundamental ontologising limits of a positivistic registry-worldview/dimension), will
 pervert/corrupt the possibility of 'a truly ontological/intemporal analysis as the-
 Good/understanding/notional~knowledge-reification–gesturing-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ -in- {preconverging-disentailment by} postconverging-~~

entailment>/<amplifying/formative-epistemicity>causality⁶~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construct' preempting the said ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomenon. In this respect, it is equally important to be cognisant of potentially nefarious influences that may arise from pseudo-formalisms as well, and where these are construed out of their inherent context to wrongly imply a genuine ontological analysis especially given the gullible/susceptible nature of the social-construct as it 'becomes existentially in a dynamism of conventioning and ontology'. Take the case of works of arts like novels and films primarily meant to entertain, and in so doing may induce wrong impressions and conceptions with regards to ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomenon like psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences. Basically, as we all know novels and films, while excellent in articulating aesthetic qualities, are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-ontological-insight by their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant 'theme and the intellectual projection behind its ontological analysis' seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature of such aesthetic products broadcasted or sold to millions of people can easily

induce wrong insights, undue romanticism, a poor grasp of its nefarious effects at individuals-
 and-institutional levels, and worst still perpetuate social ignorance simply by wrongly implied,
 naïve and fallacious explanations. Central to all such fallacies prevalent in many an aesthetic
 product with regards to psychopathy is that these often tend to be short-sighted given the
 unsustainable nature of the arguments in the middle to long run, and tend to be based on
 inductive limitation or ‘so-called principles’ that are actually fallacious since such arguments
 cannot truly be of entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷ as they require that others do not act likewise or their implications
 should be limited to given target(s) and not be totalisingly-entailing, since their fundamental
 teleology⁹⁹ is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In
 this respect, one can cite at individuals-levels instances of many a human interest story tragedy
 in the press which often go unanalysed, and in the bigger institutional-level for instance what is
 the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably
 due to grave and unprincipled mismanagement with profound social repercussions. The implied
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging—de-mentating/structuring/paradigming, contrasted with a temporal extricatory
 preconverging—de-mentating/structuring/paradigming, is necessarily the prospective
 transcending/superseding registry-worldview/dimension. Consider the case of contending about
 a ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergingly-~~
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-~~
~~supererogation⁹⁶~~ > like accusations and notions of sorcery in a non-positivism/medievalism
 setup where there is no intradimensional
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation

postconverging–de-mentating/structuring/paradigming given the obliviousness to a positivistic ontological-reference-of-veridicality/contending-reference-of-veridicality as it is suprastructural/beyond the registry-worldview’s/dimension’srecomposed-consciousness-awareness-teleology⁹⁹ to non-positivism/medievalism. Likewise the positivistic meaningful frame is oblivious to its procrypticism, and corresponding resolution as notional~deprocrypticism as the prospective/transcending/superseding ontological-reference-of-veridicality/contending-reference-of-veridicality. Further, this notion of registry-worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis (that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a ‘postconverging-or-dialectical-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ aligned with ontological-normalcy/postconvergence is what escapes and provides for grander emancipating possibilities that an intradimensionally mented or stigmatic psychology wouldn’t enable. The bigger notion of such a ‘postconverging-or-dialectical-thinking²¹–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/{cumulated/recomposed}-consciousness-awareness-teleology⁹⁹ in reference (as ‘tentative ⁸³references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived ⁵⁶meaningfulness-and-teleology⁹⁹ thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity; with the implication that the finality of such a ‘postconverging-or-dialectical-thinking²¹–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-completeness⁸⁷) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation, ¹⁰³universalisation, positivism or notional~deprocrpticism as having ‘relative sound/ontologically-veridical ⁸³reference-of-thought status’, in relation to a corresponding reflected/perspectivated state of prior transcended/superseded registry-worldview/dimension whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrpticism which is then correspondingly of ‘relative unsound/ontologically-impertinent ⁸³reference-of-thought status’, and so going by the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩. Ontological-normalcy/postconvergence as such will imply that the successive institutionalisations are rather shifts-in-the-curve-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-as-of-ontological-normalcy/postconvergence (shifts-in-the-curve-of-human-grasp-of-one-ontology/‘ontological-reference-of-veridicality’, which will graphically/as-imagery imply ‘human-grasping-capacity’ on one axis and ‘depth-of-ontology/ontological-reference-of-

veridicality/ontological-completeness' as the institutional-cumulation/institutional-recomposeure-⁶as-to-³⁸historiality/ontological-eventfulness/³⁸ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> on the other axis or dialecticisms-of-an-imperfect-human-grasping-of-
 'ontological-reference-of-veridicality'-which-mastery-improves-dialectically) which rather
 implies defects of ⁷⁴perversion-of-⁸³reference-of-thought-⁶⁴as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> or unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-
 thought of corresponding prior/transcended/superseded registry-worldviews/dimensions
 implying a voiding of their ⁸³reference-of-thought as ontologically-veridical as these become
 the subject of contention and aetiologisation/ontological-escalation from the corresponding
 prospective/transcending/superseding registry-worldview/dimension which is then the
 ontologically-veridical ⁸³reference-of-thought. It should be noted that a defect-of-⁵⁴logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁶ of the registry-worldview's/dimension's—⁸³reference-of-thought-for-social-
 functioning-and-accordance (unlike a ⁷⁴perversion-of-⁸³reference-of-thought-⁶⁴as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) implies movement-
 along-the-same-curve-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
 of a given registry-worldview's/dimension's ⁸³reference-of-thought whether as an
 inappropriate/poor-or-bad or appropriate/good or any other variation of the ⁵⁴logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁶, and doesn't fundamentally voids the 'sound ⁸³reference-of-thought status'
 with regards to the possibility of an appropriate ⁵⁴logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ in another instance. This

insight is critical because the defect-of-⁵⁴logical-processing-or-logical-implication—
supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-
worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance will
often be implied with regards to an issue and resolution of ⁷⁴perversion-of-⁸³reference-of-
thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> which rather speaks
to a defect 'revoking the sound ⁸³reference-of-thought status' construed as perversion-and-
derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> speaking of registry-worldview's/dimension's-uninstitutionalised-
threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵. For instance, there is no
intradimensional resolution of sorcery accusations and notions of sorcery as
intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
postconverging-de-mentating/structuring/paradigming within a non-positivism/medievalism
world, as what is required is a shift-in-the-curve-of-prior-relative-ontological-incompleteness⁸⁸-
of-⁸³reference-of-thought-as-of-ontological-normalcy/postconvergence to imply a prospective
transcending/superseding positivistic registry-worldview/dimension as the resolution wherein
positivising/rational-empiricism takes pride of place as ⁸³reference-of-thought of
meaningfulness. This applies with all ⁷⁴perversion-of-⁸³reference-of-thought-<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in all
institutionalisations as the ⁸³reference-of-thought is what gives registry/anchoring-of-
meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview
status which is voided in the instance of ⁷⁴perversion-of-⁸³reference-of-thought-<as-

preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ > with such
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶ > defining that registry-worldview/dimension uninstitutionalised-threshold¹⁰²
as it then becomes, by way of ⁴¹⁵de-mentation-⟨supererogatory~ontological~de-mentation-or-
dialectical~de-mentation—stranding-or-attributive-dialectics⟩ of ⁸³reference-of-thought’, the
subject of contention and aetiologisation/ontological-escalation. This implies that psychopathy
and social psychopathy as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-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-
completeness⁸⁷-of-⁸³reference-of-thought-as-of-ontological-normalcy/postconvergence from
positivism to notional~deprocrypticism registry-worldview/dimension as
intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
postconverging~de-mentating/structuring/paradigming resolution to psychopathy and social
psychopathy, and so beyond an extricator/temporal preconverging~de-
mentating/structuring/paradigming which will wrongly imply a movement-along-the-curve-of-
prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-as-of-ontological-
normalcy/postconvergence that preserves procrypticism (⁷⁴perversion-of-⁸³reference-of-
thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ > of positivistic
⁵⁶meaningfulness-and-teleology⁹⁹) while inducing preconverging-or-dementing²⁰~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-thinking²¹–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-completeness⁸⁷—unenframed-conceptualisationly institutionalising from prospective base-institutionalisation preempting recurrent-utter-uninstitutionalisation (as the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as to preconverging-or-dementing²⁰–apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective ¹⁰³universalisation preempting base-institutionalisation–ununiversalisation (as the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as to preconverging-or-dementing²⁰–apriorising-psychologism of base-institutionalisation–ununiversalisation), prospective positivism preempting ¹⁰³universalisation–non-positivism/medievalism (as the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as to preconverging-or-dementing²⁰–apriorising-psychologism of ¹⁰³universalisation–non-positivism/medievalism), and prospectively, prospective notional~deprocrypticism preempting positivism–procrypticism (as the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as to preconverging-or-dementing²⁰–apriorising-psychologism of positivism–procrypticism); with the implication

that notional~deprocrpticism is actually recomposuringly subsuming of positivism which is subsuming of ¹⁰³universalisation and it too recomposuringly subsuming of base-institutionalisation (all these with their respective personhoods-and-socialhood-formation existentialisms/full-depths-existential-implications). Likewise their respective methodologies/implements are recomposuringly subsumed-as-supplanted constructs (of varying ontologising-depths-of-analysis and of shallower to deeper socially-betraying-threshold-of-ontologising-depth-of-analysis), with the deepest-to-shallowest, as preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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~deprocrpticism attendant-ontological-contiguity⁵⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-³⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁴⁰—apriorising-psychologism> of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting—as-to-conflatedness¹³/deconstruction’ methodology of notional~deprocrpticism (which is very much an ‘uncompromising hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting—as-to-conflatedness¹³/deconstruction’, as ‘a deconstruction/ontological-reconstituting—as-to-conflatedness¹³ perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle

¹⁵de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics) of ⁸⁸reference-of-thought analysis’ that is technically non-
 thresholding-and-proxying-or-approximating-to-ontological-veridicality-and-doesn’t-succumb-
 to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that
 science as we know today is hardly just a question of adopting scientific methods to obtain
 scientific results, an unspoken fact is that much of science relies on a ‘rudimentary
 phenomenology in a heuristic hermeneutic/reprojecting/supererogating/zeroing circle exercise
 of ontological-reconstituting-as-to-conflatedness¹³/deconstruction by the researcher’, that
 simply passes as their personal talents, to obtain results applying scientific methods, and thus
 we can further imagine the possibilities if this reality came to be fully recognised and
 sophisticated hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-
 reconstituting-as-to-conflatedness¹³/deconstruction insights were to permeate scientific
 research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology
 of positivistic science which is subsuming of the ‘¹⁰³universalising-of-rules’ methodology of
¹⁰³universalisation and the latter subsuming of the rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-(as ‘first-level ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ of ⁸reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) methodology of
 institutionalisation –these in reflection of the development of human shallower-limited-
 mentation-capacity to deeper-limited-mentation-capacity
 cumulation/recomposuring/reordering/reorientation. In the case of threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-(as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism> acts of-similar-or-protracted-contextualisation with regards to
 slantedness/compulsive-dementing²⁰ (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-conflatedness¹³’ perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘¹⁵de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>~~’ of ⁸³reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in the bigger scheme of things where such dynamics involve social preconverging–de-mentating/structuring/paradigming effects on perceived meaningfulness and values in the overall social-setup it has a social-structure-scale-of-implications (specifically not only in terms–as-of-axiomatic-construct of vices-and-impediments¹⁰⁵ but also in undermining the enculturation of intellectual/emancipating dispositions). Effectively, such a deconstruction/ontological-reconstituting-as-to-conflatedness¹³ perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘¹⁵de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>~~’ of ⁸³reference-of-thought analysis’ (¹⁵de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>~~ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–⁵⁶meaningfulness-and-teleology⁹⁹-into-the-existentialism-becoming of personhoods-and-socialhood-formation) of supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking³¹—apriorising-psychologism individuation as intemporal/ontological (longness-of-register-of–⁵⁶meaningfulness-and-teleology⁹⁹) and threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰—apriorising-psychologism> individuations as

temporal (shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹), will comprehensively articulate in ‘a deconstruction/ontological-reconstituting-as-to-conflatedness¹³ perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> of ⁸³reference-of-thought analysis’ reflecting/perspectivating/highlighting temporal-dispositions pseudo-ontological-finalities, across social-setups and institutional settings with their evolving ‘socially-perceived-value as of social-stake-contention-or-confliction’. The state of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism> requires preconverging-or-dementing⁷⁰-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought mental-devising-representations and implies the ‘revoking of sound ⁸³reference-of-thought status’ with respect to interlocution of-similar-or-protracted-contextualisation (in the very first instance) while the state of supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism implies a ‘postconverging-or-dialectical-thinking²¹-apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought mental-devising-representation implying a veridical ⁸³reference-of-thought with respect to interlocution (in the very first instance), and enabling the second instance of engaging in terms-as-of-axiomatic-construct of logical pertinence to establish (postconvergence) ontological-veridicality/ontological-contiguity⁶⁷. Typically, such an insight with regards to ¹¹compulsing-nonconviction/madeupness/bottomlining-<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-

ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness> is obvious and transparent with respect
 to the childhood psychopathy/cinglée mental-disposition, given that an initial encounter often
 involves a natural ‘postconverging-or-dialectical-thinking²¹-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-dementing²⁰-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-dementing²⁰-
 apriorising-psychologism reflex’. This preconverging-or-dementing²⁰-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/disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness from one set of narratives to the other
 and one set of interlocutors to the other with the idea convincing is the notion of getting more
 people ‘mechanically convinced by vague-rhyming-or-copied-mimicry-or-formulaic-
 projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴’ and
 not an articulation of supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-
 intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism or
 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰ principle of reification, 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-dementing²⁰–apriorising-psychologism (which is often the case with the adult-psychopathic
 preconverging-or-dementing²⁰–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-
 dementing²⁰–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-
 of-⁸³reference-of-thought of such protracting threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-
 psychologism>. In the bigger scheme of things, it equally explains our mental-devising-
 representation preconverging-or-dementing²⁰–apriorising-psychologism/unsoundness-or-
 ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought underlying reflex with respect
 to prior/transcended/superseded registry-worldviews/dimensions and ‘postconverging-or-
 dialectical-thinking²¹–apriorising-psychologism’/soundness-or-ontological-good-
 faith/authenticity⁶⁹-of-⁸³reference-of-thought mental-devising-representation underlying reflex
 with respect to prospective/transcending/superseding registry-worldviews/dimensions. A
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> speaks of a hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> defect (as sticking ‘in form’ to
⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation that are ontologically defective
 rather than as being an adjunct to intemporal-preservation-entropy-or-contiguity–or–
 ontological-preservation per se, and so due to having attained the socially-betraying-threshold-
 of-ontologising-depth-of-analysis and thus not initiating ontological-reconstituting–as-to-

conflatedness¹³/deconstruction in superseding this socially-betraying-threshold-of-ontologising-
 depth-of-analysis) as impression-driven/good-naturedness/wishfulness defect of preconverging-
 or-dementing²⁰—apriorising-psychologism/unsoundness-or-ontological-bad-
 faith/inauthenticity⁶⁴-of-⁸³reference-of-thought mental-devising-representation; since
 ontological-reconstituting—as-to-conflatedness¹³/deconstruction as the-
 Good/understanding/notional~knowledge-reification—gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant—ontological-
 contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment by}—postconverging-
 entailment>/<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of new
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation is veridically of intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation (undermining ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹ > as to preconverging-
 or-dementing²⁰—apriorising-psychologism as best reflected by ‘intemporal-prioritisation-of-
⁸³reference-of-thought’—as-conflatedness¹³-or-ontological-reprojecting organic-comprehension
 as ‘ontological-reconstituting—as-to-conflatedness¹³/deconstruction of new ⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation for intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation’ over circumventing/distractive
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ mechanical-comprehension in hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-

preservation> defectively/non-veridically of ⁸³reference-of-thought-⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation'), and the temporal-dispositions to stick to the previous one speaks
 not only of act defects but registry-worldview/dimension defects at this socially-betraying-
 threshold-of-ontologising-depth-of-analysis to the fact that such 'of-similar-or-protracted-
 contextualisation', from an ontological-normalcy/postconvergence insight that is
 preceding/superseding to any hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> of shallow limited-mentation-capacity-
 {as of relative apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ -in-preconverging-entailment}, will elicit a same defect disposition thus the
 need to fundamentally undermine ⁸³reference-of-thought of the registry-worldview/dimension
 at that uninstitutionalised-threshold¹⁰² that endemises/enculturates the ontological-or-
 existential-defect due to its socially-betraying-threshold-of-ontologising-depth-of-analysis. It
 should thus be noted that the preconverging-or-dementing²⁰-apriorising-psychologism of
⁸³reference-of-thought of a registry-worldview/dimension implicitly reflects a defective/sub-par
 relative state-of-conceptualisation in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> (a fundamentally defective/sub-par state-
 of-disposition) with respect to ontological-normalcy/postconvergence, as can be demonstrated
 by ontological-reconstituting-as-to-conflatedness¹³/deconstruction, (and has nothing to do, as-
 being-caused-by, with an inducing phenomena of '74 perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹ > as to preconverging-
 or-dementing²⁰-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/dimensions with respect to ontological-normalcy, with the need for ontological-reconstituting-as-to-conflatedness¹³/deconstruction). In other words, the state of being non-positivism/medievalism with respect to ontological-normalcy/postconvergence is already a defective state ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought defective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for issues of superstition/lack-of-rational-empiricism to arise whether we talk of sorcery, bodily mutilations and their effects, charlatanisms, etc. Likewise, it will be naïve to imply that our registry-worldview as positivism-procrypticism is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposeure-⟨as-to-⁴⁶historiality/ontological-eventfulness⁷/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩, as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting-as-to-conflatedness¹³/deconstruction (of our notional~firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective-ontological-normalcy/postconvergence⟩ nature)’ how procrypticism (preconverging-or-dementing²⁰-apriorising-psychologism as to mere-formulaic positivistic ⁵⁶meaningfulness-and-teleology⁹⁹) in a positivistic registry-worldview de-mentatively/structurally/paradigmatically endemises psychopathy and social psychopathy. Insightfully, for a grander grasp of ontological-normalcy, the notion of institutional-cumulation/institutional-recomposeure-⟨as-to-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ 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-conflatedness¹³/deconstruction (which is the critical subsuming mechanism for re-establishing ⁸³reference-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 ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of any registry-worldview/dimension and requiring their prospective suprastructuring). This 'existentialism/full-depth-of-existential-implications form-factor' is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the human limited-mentation-capacity-deepening⁵³ induced institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>>, and inherently implies 'a ¹⁰³universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations'; which define their specificities and potentials which are basically abstractly of a same 'human form-factor', with regards to the reality of their 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 recomposing' of

meaningfulness and ⁸³reference-of-thought. Ontological-entrapment (as a deterministic point of reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-worldview/dimension, and thus avoiding any confusing effects to analysis of the ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~) is attained by ‘keeping or aligning’ preconverging-or-dementing³⁰-apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking²¹-apriorising-psychologism) of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of the wrong ontological-references/contending-references of all established ⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>~~ prior/transcended/superseded registry-worldviews/dimensions, in hollow-constituting-~~<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ failing/not-upholding-~~<as-of-apriorising/axiomatising/referencing>~~ the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, with respect to ontological-normalcy/postconvergence represented by the rightful ontological-references/contending-references of the prospective/transcending/superseding registry-worldviews/dimensions whose mentation/mental-devising representation are ‘kept or aligned’ as ‘ontologically-reconstituting’-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation⁹⁶, as in ontological-reconstituting-as-to-conflatedness¹³/deconstruction of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with sound ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. A ‘postconverging-or-

dialectical-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as being ontologically-driven is one where placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ (as to ‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism’ mental-devising-representation or preconverging-or-dementing²⁰–apriorising-psychologism mental-devising-representation) is the reflected/perspectivated implication either as of ‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism’ or of preconverging-or-dementing²⁰–apriorising-psychologism as so-reflected/so-perspectivated from ontological-normalcy/postconvergence, and it is thus ontology-driven beyond any ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ distorted ⁵⁶meaningfulness-and-teleology⁹⁹. This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s ⁸³reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’ ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) as the prospective/transcending/superseding registry-worldview/dimension has the Good/understanding/notional~knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness ³ in {preconverging-disentailment by} postconverging-entailment>/<amplituding/formative–epistemicity>causality⁵ ~as-to-projective-totalitative–implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ sound ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in ontological-reconstituting–

as-to-conflatedness¹³/deconstruction); wherein no amount of ‘good-naturedness’ of any individuation based on the former (prior/transcended/superseded) ⁸³reference-of-thought can fundamentally supersede its preconverging–de-mentating/structuring/paradigming vices-and-impediments⁰⁵, but for the ‘emancipating moulting’ (psychoanalytic-unshackling/memetic-reordering/recomposuring) into the ⁸³reference-of-thought of the latter (prospective/transcending/superseding) of such would-be emancipating individuation/intellectuals and consequent institutionalisation/intemporalisation as transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity. That is why there is no ontologically-veridical intradimensional resolution of issues and notions of sorcery for instance in a non-positivism/medievalism social-setup with any such pretence being nothing but a ‘temporal extricatory preconverging–de-mentating/structuring/paradigming’ to satisfy temporal preservation’, but for implying a prospective need for a positivistic registry-worldview/dimension as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in satisfying intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise there is no intradimensional resolution of a phenomenon like psychopathy and its social corollary in a ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension (the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-or-dementing²⁰–apriorising-psychologism of positivistic ⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

postlogism⁷⁷-or-disontologising-perverted-outcome-sought-precedes-existentially-veridical-
 ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness placeholder-
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ alignment
 to imply dialectical-out-of-phasing/dialectical-primitivity) insightfully deduced from
 ontological-normalcy/postconvergence represented by the ⁸³reference-of-thought of the
 prospective/transcending/superseding notional~deprocrypticism registry-worldview/dimension.
 Fundamentally, the reason for all the dimensions/registry-worldview ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> 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-teleology⁹⁹, such that whenever relatively sound
⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation are
 institutionalised/intemporalised, human temporality⁹⁸ in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuation
 dispositions (at uninstitutionalised-threshold⁰²) 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/intemporalised
⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation (ontological-reconstituting–as-

to-conflatedness¹³). 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-sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)> transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism—of-social-functioning-and-accordance⁷⁵ to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹-or-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuations dispositions); with corresponding percolation-channelling-<in-deferential-formalisation-transference> facilitating the perpetuation of such intemporal enculturation even when such positive-opportunism—of-social-functioning-and-accordance⁷⁵ 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 ‘emancipating 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/epistemicity-relativism-

determinism! Rational-realism (as to prospective deprocrpticism) as such involves rather elucidating ~~distractive-alignment-to-⁸³reference-of-thought-<of-~~ apriorising/axiomatising/referencing³⁰/decandoring with three de-mentative/structural/paradigmatic teleologies: - subknowledging⁹⁴-impulse/compulsive-dementing²⁰ temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing²⁰-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging⁹⁴-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing²⁰-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology⁹⁹ which ontologically reflects/perspectivates the subknowledging⁹⁴-impulse/compulsive-dementing²⁰-temporal-disposition-{psychopath} and the subknowledging⁹⁴-registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ backdrop of new recomposuring ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Thus at the uninstitutionalised-threshold¹⁰², it is counterintuitive for temporal-dispositions not to perceive their registry-worldview/dimension as ‘un-transcendable’ (acting as if in intemporal-preservation-entropy-or-contiguity-or-ontological-preservation while actually in temporal preservation-as-pseudointemporality⁵²; hence de-mentable/no-longer-thinking) due to ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence-~~(implicated-‘nondescript/ignorable-void’⁶⁷-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴)~~ which blinds the temporal-dispositions to the registry-

worldview's/dimension's 'intemporal preservation discontinuity' as a result of the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought-defects (and not logical defect) of compulsive-slanting—preconverging-or-dementing²⁰-apriorising (psychopath) and the consequent derived –miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation; arising from the conjugation with the relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰-apriorising-psychologism>’ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrysticism. The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-through’/reflect/perspectivate the registry-worldview/dimension ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as to preconverging-or-dementing²⁰-apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposing on the basis of prospective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. * It is not an ‘avoidable luxury’ as it is the necessary transcendental element in establishing the backdrop for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity/prospective-institutionalisation. Galileo’s medieval ‘round world utterances’ nor Darwin’s and others ‘evolution contentions’ are not idle-and-dispensable articulations as all transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (occurring at the registry-

worldview/dimension or intradimensional level and not logical operation/processing/contention level, are fundamentally about a new existential mental-devising-representation orientation) need to ‘break-the-mind’ of the prior temporal ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷~~ > existential mental orientation to avoid postconverging-or-dialectical-thinking²¹-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-teleology⁹⁹ of a transcendent registry-worldview/dimension in terms-as-of-axiomatic-construct of the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the transcended registry-worldview/dimension). This starts with the would-be transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of such prior registry-worldview/dimension from which it/they necessarily come from as well as not heeding generalised-social-temporal-preserving-mental-inclinations; and so, consistently crossgenerationally since transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/institutionalisation is ‘beyond just logical argumentation/contention’ as it points to ‘being-or-ontological existentialism/full-depth-of-existential-implications structure defect’ (defect of ⁸³reference-of-thought/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposing need or memetic-

reordering/psychoanalytic-unshackling’ for institutionalised/intemporalised being/ontology over recurrent-utter-uninstitutionalised,¹⁰³ universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively deprocrptic being/ontology over ⁸⁰procrpticism—or–disjointedness-as-of-⁸³reference-of-thought. The dynamism of social psychopathy and the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{9/}> involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ at ‘uninstitutionalised-threshold¹⁰²’) can be resumed as follows. Basically, the psychopath is involved in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ in a committed drifting-circularity/roaming (of non-veridical dialectically-or-contendingly-out-of-phase narratives ‘it wants to falsely represent veridically’), leading to temporal-dispositions slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect (contrasted to ontologising/intemporal conventioning-rationalising) and temporal-enculturation/temporal-endemisation effect, and these, hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, conjoining and conjugating to temporal-dispositions of 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 ¹⁵de-mentation-<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-

or-attributive-dialectics) of temporal-dispositions denaturing¹⁶ of social psychopathy (subknowledging⁹⁴/mimicking) arising from initiating phenomenal psychopathy (subknowledging⁹⁴ impulse) involving a distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ construal (as the backdrop of new recomposing ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and ultimately enabling its transcendental collapsing/overriding for psychoanalytic-unshackling/memetic-reordering/institutional-recomposing). 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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ ontological-normalcy/postconvergence reality construct (by intemporal transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ as from ontological-normalcy/postconvergence is meant an approach that makes the given prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reality the 'reference of soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought/candor/organic-comprehension-thinking', and re-orientating the mimicking-subknowledging⁹⁴ into a slantedness/decandoring)/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ based on: 1. Given prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reality actually being preconverging-or-

dementing²⁰—apriorising-psychologism/subknowledged/registry-perverted (which ‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹³-or-ontological-reprojecting should highlight that meaningful projections of implied intemporality⁵²/longness from banal <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> are not veridically and demonstrable to be ontologically real and should be related to as being in distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰/threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—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-dementing²⁰-apriorising (as dialectically-or-contendingly-out-of-phase or hollow-mimicking) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex—logic¹ in committed ‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other temporal interlocutors mimicking the psychopath’s postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, will carry on such a ‘circularity-of-extrinsic-attribution’ as the need to square up to the priorly slanted hollow mimicking narratives call for new slanted hollow mimicking ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > narratives even if it's
 just to get a respite to enable an interlocutor's or another interlocutor's prelogic/conviction-as-
 to-profound-supererogation⁹⁶ alignment to the new hollow mimicking postlogic⁷⁷-formulaic
 slanting ¹¹compulsing–nonconviction/madeupness/bottomlining–{<decontextualising/de-
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
 disontologising' -of-the-'attendant-intradimensional–ontologising'–imbued-
 <contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical–'attendant-intradimensional–apriorising/axiomatising/referencing' -logical-dueness>}
 narrative, a process known as absolving/fleeting/escaping-reflex–logic¹), 3. Psychopath's
 interlocutor's ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-
 and-failing-intemporal-preservation> or ¹²conjoining-looping-set-of-narratives as-of-cohering-
 logic-reflex narratives integration from its prelogism⁷⁸-as-of-conviction,-in-profound-
 supererogation⁹⁶ -<existentially-veridical–attendant-intradimensional–
 apriorising/axiomatising/referencing' -logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> rationalisation of the last psychopath's postlogic non-veridical hollow
 mimicking narratives in circularity as well, 4. Analyst's reflection/perspectivation of the above
 3 mechanisms as postlogic/subknowledging⁹⁴/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-
⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰) of the psychopath and the
 interlocutors as 'a manifestation of vice-and-impediment (never contention), i.e.
 REORIENTATION', 5. Analyst's intellectual articulation known as SUPRASTRUCTURING,

wherein the ¹⁰³universal ontological implication of social psychopathy dynamism across the human species (across space-and-time)/the social/ontological—de-mentating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication preconverging—de-mentating/structuring/paradigming). SUPRASTRUCTURING effectively involves: (a) ‘registering’/¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of the ⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>~~ associated with social psychopathy dynamism, i.e. ⁸⁰procrypticism—~~or-disjointedness-as-of-⁸³reference-of-thought mental-slantedness/decandoring~~ (b) ‘superseding’ by developing ¹⁰³universal axiomatic construct/categorical-imperatives preempting ‘(a)’ above which are habituated over a generation or two of the human species for notional~deprocrypticism institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ involving its formalisations and internalisations (psychoanalytic-unshackling by: (i) articulating a social ¹⁰³universal-transparency¹⁰⁴-~~(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁹)~~ of the registry-worldview-perversion, (ii) generating ~~<amplituding/formative-epistemicity>~~causality⁹-~~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁹~~ ‘internal contradiction’ in the ⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>~~ registry-worldview

(iii) referencing/registering/decisioning or ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ the ⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>~~ ⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>~~/mental-perversion/dimension defect for prospective preemption with new recomposing ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the prospective registry-worldview/dimension (iv) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—~~as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/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-dementing²⁰—apriorising-psychologism/dialectical-preconverging-or-dementing²⁰—apriorising-psychologism (⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>~~/registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-~~<as-Being-or-ontological-or-existential-defect>~~⁸⁵/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/mental-perversion/subknowledging⁹⁴/mimicking-and-corresponding-~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising), inducing a 'habituation' of the prospective/superseding/transcending registry-worldview/dimension crossgenerationally. For instance, de-mentatively/structurally/paradigmatically the positivistic mental frame is in

alienated-disposition/logically-incongruent and generates internal contradiction towards the non-positivism/medievalism mental frame as otherwise you have ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ or the referencing/registering/decisioning of meaning in terms—as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overridden/uttered, for instance, retrospectively the ‘God-of-plane’... type of proposition from an early animistic society which doesn’t comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, and this will equally apply prospectively between notional~deprocrypticism and procrypticism as the procryptic mindset/⁸³reference-of-thought will strive to register meaning not prospectively taking account of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-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/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming as opposed to an extricatory or incremental or ‘disjointedness-as-of-⁸³reference-of-thought’ or temporal-accommodation preconverging—de-mentating/structuring/paradigming which is about temporal interest, and so, beyond ‘temporal emotional involvement’ or at ‘reality personality’ wherein the notion of human temporal compromising is not an ontological notion but rather defines and qualify the nature of human temporality⁹⁸/shortness in an ontological construct). This way of

hermeneutic/reprojecting/supererogating/zeroing ‘ontological reasoning’ to arrive at ‘intemporal-or-ontological meaning’ that is beyond any ~~amplifying/formative-epistemicity~~totalising~self-referencing-syncretising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension so as to ‘grasp fundamental intemporal-disposition as of the inherent nature of existential-reality’ is central to the notional~deprocrpticism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places ‘abstract intrinsic-reality as of intemporal-preservation-entropy-or-contiguity~or~ontological-preservation’ above the ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ devising (supposedly for intemporal-preservation-entropy-or-contiguity~or~ontological-preservation) meant to represent it in a given registry-worldview/dimension as prior/transcended/superseding (which as such is now construed as ⁷⁴perversion-of-⁸³reference-of-thought~~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹~~ in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposuring ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity~or~ontological-preservation’. Deprocrpticism’s suprastructuralism involves ‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression so-construed as longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ over shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹; and so, beyond just about a prospective moral virtue but the prospective overall the-Good/understanding/notional~knowledge-reification~

gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in {preconverging-disentailment-by}—postconverging-
entailment>/<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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/notional~knowledge-reification-
gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
conflatedness¹³ -in {preconverging-disentailment-by}—postconverging-
entailment>/<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construct
carrying a virtue that supersedes the vices-and-impediments¹⁰⁵ of the non-
positivism/medievalism registry-worldview/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 denaturing¹⁶ of ⁸³reference-of-thought-⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ as of ontological-normalcy/postconvergence basis of
analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-
reality.

[Referentialism involves a ⁸³reference-of-thought (so-characteristic of the prospective
deprocrypticism registry-worldview/dimension) construing existence and existential-

conceptualisation/construal as about the ‘precedingness of becoming’ as of
 ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment~~ rather than ~~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—constitutedness¹⁴ in preconverging-entailment~~ (notwithstanding the instances of
 the latter’s attendant approximating-nature for conceptualisation/construal rather construed as
 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴). ~~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—constitutedness¹⁴ in preconverging-entailment~~ tend to fallaciously imply
 ‘existence of things in existence’ whereas ~~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging- disentanglement by}—postconverging-entailment~~ rightly
 implies ‘things becoming in existence rather as subsumed-in-existence in a superseding-
 oneness-of-ontology’; so because ~~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴ in preconverging-entailment~~ 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-
 constitutedness¹⁴ of ⁸³reference-of-thought’ perpetually when aware of its deficiency.
 ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment~~ 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-⁹¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)~~, and as implied by the notion of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that goes beyond ~~<amplituding/formative>~~ wooden-language-~~(imbued-temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰-narratives-of-the-⁸reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹)~~ which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-~~(implicated-epistemic-veracity-of-⁹¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)~~postdication. Thus, ~~apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }-constitutedness¹⁴-in-preconverging-entailment~~~~ will wrongly induce virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and so, with more and more profound defective construal/conceptualisation consequence with deeper and deeper categorisation and analysis. Often, and where aware, about the critical defective nature implied by ~~apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }-constitutedness¹⁴-in-preconverging-entailment~~~~ in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as an attendant resetting resolution for the induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness¹⁴ of axiomatic-construct/⁸³reference-of-thought’ (by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-

outside—attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰) that will then require another
 attendant resetting resolution for the subsequently induced ‘virtuality-or-ontologically-flawed-
 construal-of-constitutedness¹⁴ of ⁸³reference-of-thought’ down the line when aware of its
 further critical defect again (though, in a sense the entire recomposing process could be
 qualified as a ‘practical ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’ 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/recomposing as of attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-³⁴devolving-as-of-
 instantiative-context> as to existence-potency³⁹~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
 epistemically-unconceal-the-very-ontologically-same-existential-reality’ such that we are only
 occasionally and partially aware about the critical defective nature implied by
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment in categorisation schemes, thus fundamentally defining the limits even of a
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-teleology⁹⁹ construed/conceptualised. Since categorisation schemes

(whether construed/conceptualised beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>') define the '83reference-of-thought of categorisation construal/conceptualisation of knowledge', it is critical to grasp that the inherent de-mentative/structural/paradigmatic limits/defects of such '83reference-of-thought of categorisation construal/conceptualisation of knowledge' are systemic hence inducing 'flawed-existential-elevation-of-83reference-of-thought⁴⁴' as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing²⁰-reflexive/entailing-teleology⁹⁹-differentiation-as-of-subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing) at the given '83reference-of-thought of categorisation construal/conceptualisation of knowledge'. Beyond its conceptualisation as of knowledge categorisation and categorisation scheming but rather as of effective ontological-and-virtue conceptualisation/construal, apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment implies a simplistic/trite categorical relation in the construal/conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹ as of its ontological and virtue essence that is susceptible to defect as ⁷⁴perversion-of-83reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or derived-⁷⁴perversion-of-83reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; and as such, apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment will speak of subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-

apriorising/axiomatising/referencing and various shades of temporality⁹⁸/shortness in their
 ‘apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment and conjugated- apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment of ⁸³reference-of-thought’ including
 psychopathic slantedness apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment. 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 apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment which is conceptually associated with
 conceptualisation/construal of ‘human temporal uninstitutionalised-threshold¹⁰² mental-
 disposition’ (since such a construal fully reflect the reality of a human temporal-to-intemporal
⁸³reference-of-thought nature, with high ‘apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment and conjugated-
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment of ⁸³reference-of-thought’ of temporal-dispositions ⁸³reference-of-thought, much like
 the ‘conjugated- apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment of ⁸³reference-of-thought’ of the other

BODMAS characters to A's fundamental postlogism⁷⁷-slantedness pathological condition/constitutedness¹⁴ as when insisting on upholding the ~~<amplifying/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹)~~ and not factoring in A's underlying condition and defect as ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴—in—preconverging-entailment~~, and so out of sync with the attendant—ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰ ~~<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-⁸³ reference-of-thought-⁴⁴ devolving-as-of-instantiative-context>~~ as the more fundamental a priori whose imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰). The resolution by imbricatedness/threadedness/recomposuring is most telling of the inherent nature of ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness¹³—in—{preconverging-disentailment-by}—postconverging-entailment~~ which is conceptually associated with 'human registry-worldview's/dimension's institutionalisation mental-disposition'; as ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness¹³—in—{preconverging-disentailment-by}—postconverging-entailment~~ speaks of a more profound relation in the

construal/conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹ as of its ontological and virtue essence that is susceptible to uphold intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-~~implicated-epistemic-veracity-of-⁹¹nonpresencing-<perspective-ontological-normalcy/postconvergence>~~/postdication, and so even when elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ is denaturing¹⁶ as exposed by attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-reference-of-thought-⁸⁴devolving-as-of-instantiative-context>, to further construe new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation factoring in the imbricatedness/threadness/recomposuring reflecting the attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-reference-of-thought-⁸⁴devolving-as-of-instantiative-context>.

~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment~~, 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

attendant-ontological-contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸³ -of-
⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>, and so grasped as
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-
 disentanglement-by} postconverging-entailment emphasises projective-insights for upholding
 ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation. Hence apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in- {preconverging-disentanglement-by} postconverging-entailment will tend to
 avoid systemic defects of analysis associated with apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—constitutedness¹⁴ -in- preconverging-entailment requiring re-categorisation/re-
 adaptation/re-classification as ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴.
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-
 disentanglement-by} postconverging-entailment is thus naturally inclined to induce ‘appropriate-
 existential-elevation-of-⁸³reference-of-thought’ by the ontological and virtue implications (as
 ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking³¹ -
 differentiation-as-of-supratransversality-<in-sublimating-existential-
 eventuating/denouement>~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-teleology⁹⁹’ as meaning produced apparently
 with the ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ (seemingly of

veridical-ontological ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or—ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical ⁸³reference-of-thought’, underlined by the disambiguated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>. Further, ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment~~ and ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-disentailment-by} postconverging-entailment~~, 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-thinking²¹—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-teleology⁹⁹ not only with respect to understanding but equally dynamics of ‘personality formation and teleological-differentiation’, and so specifically as associated with the dynamics implied of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor, further reflected in the overall

dynamics of postlogism⁷⁷ and conjugated-postlogism⁷⁷ (including the dynamics of psychopathy and social psychopathy as social reprising out of attendant-ontological-contiguity⁶⁷ ~educated-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-⁸⁴ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> of psychopathic pathological insane-fitment, as of fundamental/most-simplistic apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in-preconverging-entailment socially reprised with ‘conjugated- apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ -in-preconverging-entailment of ⁸³reference-of-thought’) as well as grasping fundamental dynamics of institutions and especially as influenced by the extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹> 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-accordant⁹³ thresholds rather than utter ontology, thus giving room for ‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’). These two concepts are critical relative to grasping and analysing human choice/notions relative to ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of meaningful-frameworks. Other implications have to do with human personality development psychology in relation to meaningfulness extending to the construal/conceptualisation of language development as well as aesthetics and virtue as

reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸. In a further elaboration of apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—constitutedness¹⁴-in-preconverging-entailment and apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³-in-~~{preconverging-disentailment by}~~—postconverging-entailment with respect to psychologism, the reason why a prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-construct ⁸³reference-of-thought psychologism has to do with the fact that every registry-worldview/dimension has ‘its own specific apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—constitutedness¹⁴-in-preconverging-entailment/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 ⁸³reference-of-thought which thus needs its own corresponding psychologism for its superseding ⁵⁶meaningfulness-and-teleology⁹⁹, achieved by ‘⁷⁰presencing—absolutising-identitive-constitutedness¹⁴’ as apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—constitutedness¹⁴-in-preconverging-entailment 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-teleology⁹⁹ <amplifying/formative-epistemicity>totalising~self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, by way of continuous ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’ as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior ~~apriorising/axiomatising/referencing-
of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in-preconverging-entailment~~ of ⁸³reference-of-thought’ is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup ⁸³reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹, and as of its operant nature, isn’t the case in its operant conceptualisation in such a base-institutionalisation social-setup ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology⁹⁹ as rather the mental-disposition apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in the use of numbers is more about acting in currying favours or in view to receiving favours meaningfully as of ~~<amplituding/formative—epistemicity>~~totalising~‘nominal-as-tendentious—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ ~~<reifying-or-elucidating-of-~~ prospective-relative-ontological-completeness ⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-

~~instantiative-context~~' (as can be observed by anthropologists in various forms in many a hunter-gatherer and animist societies), rather than use of numbers considered as of such a relatively independent-domain and exactness of ⁵⁶meaningfulness-and-teleology⁹⁹ orientation as we construe of arithmetic and mathematics in say a ¹⁰³universalisation or positivism registry-worldview/dimension Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹

~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving. Thus use of numbers is defined by other ideas in such early hunter-gatherer and animist societies given Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ like the notion of wealth accumulation, which will be predominantly about 'inducing a sense of social obligation or faithfulness or deference' from other persons, and so together with other cultural peculiarities that avoid hoarding and emphasise wealth display, gifts, etc. Psychologism (as being central in ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in {preconverging-disentailment-by} postconverging-entailment~~ or rather ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴' as recurrent re-categorisation/re-adaptation/re-classification of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in preconverging-entailment~~), refers to the underlying human reflex mental scheme of a given registry-worldview's/dimension's ⁸³reference-of-thought 'allowing for its given capacity to supersede its psychological complex in construing ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷ transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity and corresponding ⁵⁶meaningfulness-and-

teleology⁹⁹. The bigger question could be asked; why doesn't humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to ⁵⁶meaningfulness-and-teleology⁹⁹ as humans in base-institutionalisation–ununiversalisation, who do not do likewise as humans in ¹⁰³universalisation–non-positivism/medievalism, who do not do likewise as humans in positivism–procrypticism? Is it a difference in species, as of successive species? Obviously, no! As we know from history and anthropology that cultural diffusion has shown that all humans are able to come to terms and operate at the highest forms of human registry-worldview's/dimension's institutionalisation. This fundamentally points to the centrality of a registry-worldview's/dimension's ⁸³reference-of-thought psychologism 'placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology⁹⁹ as arising and determined by its specific limited-mentation-capacity-(as from relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴—in-preconverging-entailment to relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness¹³—in-{preconverging-disentailment-by}—postconverging-entailment) construal/conceptualisation as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought'. The underlying human psyche is in need of a 'framework of intelligibility construal/conceptualisation' as its mental-scheme (psychologism) by which humans, given their limited-mentation-capacity-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-completeness⁸⁷-of-⁸³reference-of-thought, as enabled by the ‘social framework of intersolipsistic deambulation’. This ‘social framework of intersolipsistic deambulation’ is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulation/institutional-recompose-~~(as-to-⁴⁶historiality/ontological-eventfulness³⁵ /ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ which are thus equally in a linearity. This notion of ‘social framework of intersolipsistic deambulation’ harkens back to that of human registry-worldview’s/dimension’s institutionalisation by its socially-functional-and-accordant⁹³ thresholds of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> further redefining the possibility of uninstitutionalised-threshold¹⁰² as the threshold for failing/not-upholding the institutionalisation’s ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and the possibility of prospective institutionalisation as renewing ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence with respect to the uninstitutionalised-threshold¹⁰², thus further redefining successive prospective socially-functional-and-accordant⁹³ thresholds as successive prospective registry-worldviews/dimensions. Thus, implying a dual-faceted representation of human mental-disposition as uninstitutionalised-and-institutionalised, wherein by metaphysics-of-presence-~~(implicated-‘nondescript/ignorable-void’⁵⁰-as-to-⁷⁵presencing—absolutising-identitive-constitutedness¹⁴)~~, the present registry-worldview’s/dimension’s ⁸³reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-

devising-representation/mentation/consciousness-awareness-teleology⁹⁹ with any sense of uninstitutionalised-threshold¹⁰² being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of ⁸³reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-dispositions as a contiguity of shortness-to-longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ should be predicative of human ⁵⁶meaningfulness-and-teleology⁹⁹ (much the same way that the notion of temporality⁹⁸-to-intemporal⁵² thresholds driven construal enables an existentially operant ~~amplituding/formative-epistemicity~~>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰~~reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-~~

instantiative-context> construal of virtue beyond the ‘relatively impression-driven basis of conceptualisation’ associated with <amplituding/formative-epistemicity>totalising~‘random-as-impulsive—implicated_attendant—ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>, <amplituding/formative-epistemicity>totalising~‘nominal-as-tendentious—implicated_attendant—ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> involving allegiance/subservience driven construal, <amplituding/formative-epistemicity>totalising~‘ordinal-as-qualifying—implicated_attendant—ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-

instantiative-context> involving qualification/good-to-bad driven construal,
 <amplituding/formative-epistemicity>totalising~‘intervalist-as-categorising—
 implicated_attendant-ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> categorisation/kindness-humility-helpfulness-etc. driven construal),
 superseding the non-contiguous nature of present stigmatic/mented psychology. Such a
 ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing-psychologism as
 of the grander ontological-normalcy/postconvergence
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ construes social
¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } as of
 attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-
 contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought-⁸³devolving-as-of-instantiative-context>; as this is already the natural
 human psychology which on the token of relative completeness-of-⁸³reference-of-thought of
 successively achieved social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷ } as of attendant-ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-

<instantiative-context> is behind the untenability/internal-contradiction/internal-
 incoherence/institutional-constraining that ushers in the successive psychologisms of the
 <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions ⁸³reference-of-thought, with the bigger insight thus that such natural
 psychology is central to futural Being-development/ontological-framework-expansion-as-to-
 depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of
 prospective notional~deprocrypticism institutionalisation psychologism; and we can appreciate
 that the more thorough dilemmas with respect to vices-and-impediments¹⁰⁵ of the grander
 human condition have been de-mentatively/structurally/paradigmatically resolved as of these
 successive psychologisms postconverging-de-mentating/structuring/paradigming arising from
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought induced social
¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ > as of
 attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought-⁸⁴devolving-as-of-instantiative-context>. For instance, the prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-<as ‘first-level ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴ of ⁸reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument> induced a social
¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ > as of
 attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought-⁸⁴devolving-as-of-instantiative-context> that led to the base-

institutionalisation—ununiversalisation psychologism grounded on rule-making differing from
 the non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-
 accidented-or-random-mental-disposition psychologism of recurrent-utter-
 uninstitutionalisation, with its corresponding grander ontological and virtue implications.
 Interestingly consider for comparison our mented/stigmatic psychology construct (which is
 relatively ontologically non-contiguous by the positivism registry-worldview/dimension
 ‘<amplituding/formative—epistemicity>totalising~‘intervalist-as-categorising—
 implicated_attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> categorising disposition’ or ‘third-level⁷⁰ presencing—absolutising-
 identitive-constitutedness¹⁴
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as it doesn’t
 construe a <amplituding/formative—epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-

instantiative-context>, as apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment-by} postconverging-entailment of
 temporality⁹⁸-as-pseudointemporality⁵²-to-intemporality⁵² of human individuations as is the
 case with referentialism as of ontological-normalcy/postconvergence, as so implied by
 ‘notional~deprocrpticism’), under the positivistic ⁵⁶meaningfulness-and-teleology⁹⁹
⁸³reference-of-thought as absolute value-judgment (not withstanding its prior relative-
 ontological-incompleteness⁸⁸-of-³³reference-of-thought as positivism–procrpticism); likewise,
 we’ll necessarily be suspect with regards to a corresponding approach where for instance the
 non-positivism/medievalism mindset/⁸³reference-of-thought equally construed a relatively
 ontologically non-contiguous stigmatic/mented psychology construct based on its registry-
 worldview/dimension ‘<amplituding/formative-epistemicity>totalising~‘ordinal-as-
 qualifying—implicated_attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-³reference-of-thought-³⁴devolving-as-of-
 instantiative-context> categorising dispositions’ or ‘second-level ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of
 its ⁵⁶meaningfulness-and-teleology⁹⁹ as value-judgment (not withstanding its prior relative-
 ontological-incompleteness⁸⁸-of-³³reference-of-thought as ¹⁰³universalisation–non-
 positivism/medievalism-<failing positivising/rational-empiricism-based-universalisation-

directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism)

when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc). As we come to recognise that such an approach renders the

⁵⁶meaningfulness-and-teleology⁹⁹ as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure-⟨as-to-

⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ as the absolute determinant of what can be psychology, with a naivety that doesn’t allow consciously, (as consciously decentering and pivoting with respect to human psychical and institutionalisation implications), for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought to then project that there may be a prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought which

⁵⁶meaningfulness-and-teleology⁹⁹ as value judgment transforms psychological-construal/psychologism. The best possible outcome in this regard is as of the construal of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as it establishes prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought by social

¹⁰³universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷⟩ as of attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰-⟨reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought-⁸⁴devolving-as-of-instantiative-context>⟩. As setting up the relevant attendant psychologism is only by a construal that the best possible psychology-

construct/psychologism is necessarily attained by ~~cumulating/recomposuring-attendant-ontological-contiguity~~ >-successive registry-worldviews/dimensions
 construals/conceptualisations by their attendant prospective relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought by social ¹⁰³universal-transparency¹⁰⁴ -{transparency-of-totalising-entailing, -as-to-entailing-~~amplifying/formative-epistemicity~~>totalising~in-relative-ontological-completeness⁷} as of attendant-ontological-contiguity⁶⁷ ~duced-existentialising/contextualising/textualising-contiguity⁴⁰ -{reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context}> (that is, 'attendant ontologising-capacity driven apriorising/axiomatising/referencing-psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'), and so successively across all registry-worldviews/dimensions, whether retrospectively or prospectively. This insight about the nature of a mented/stigmatic psychology compares with the instance about a Kantian absolute apriorising/axiomatising/referencing exercise; in that in both instances, human mentation capacity is construed as absolutely given at all times, with that mentation capacity rather 'reflexively and erroneously' absolutely construed as of the positivistic mindset/⁸³reference-of-thought, and what is not factored in is the fact that there is a human limited-mentation-capacity that maximalisingly-recomposes as of human shallow-to-deepening-limited-mentation-capacity, ~as-limited-mentation-capacity-deepening⁵³ inducing the ~~cumulating/recomposuring-attendant-ontological-contiguity~~ >-successive registry-worldviews/dimensions institutionalisations ⁸³reference-of-thought with their own 'specific institutionalisation/uninstitutionalised-threshold¹⁰² mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments' as of their prospective relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought with respect

to their social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } as of
 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought-⁸³devolving-as-of-instantiative-context>; with the implications being
 that social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } as of
 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought-⁸³devolving-as-of-instantiative-context> as of prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought redefines prospective ⁵⁶meaningfulness-
 and-teleology⁹⁹ and the corresponding
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, implying an
 epistemic-totalising³³~renewing-realisation/re-perception/re-thought based on prospective
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation ultimately as of ‘notional~deprocrypticism’; as this consciously factors in the
 reality of the need of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
 as decentering/pivoting with respect to psychical-orientation, ⁵⁶meaningfulness-and-teleology⁹⁹
 construal/conceptualisation, institutionalisation and overall existential becoming. This validates
 the notion of ‘postconverging-or-dialectical-thinking²¹-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-teleology⁹⁹ as of the overall registry-worldview/dimension reconstrual of
 superseding-oneness-of-ontology’ (enabling the <amplituding/formative-

epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-
ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰’-
phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity⁶⁷~duced–
existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
prospective-relative-ontological-completeness⁷-of-reference-of-thought-⁸⁴devolving-as-of-
instantiative-context>/conflation of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the
notional~deprocrypticism socially-functional-and-accordant⁹³ as of intemporal/ontological
contiguity, with no-notional~firsnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-normalcy/postconvergence>-non-dissociability,
thus upholding notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-
thought,-as-to-³²<amplifying/formative–epistemicity>growth-or-
conflatedness¹³/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-level⁵⁶meaningfulness-and-teleology⁹⁹’ as it can accrue at the
intradimensional-level of individuals-notionally-as-receptacles-of-temporal-to-intemporal-
individuation 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-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴' largely limits its notion to 'affect', and not a full-blown ontological-contiguity⁶⁷ as ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in- {preconverging-disentailment-by}—postconverging-entailment~~ elaborated '⁵⁶meaningfulness-and-teleology⁹⁹' determination in full ontological converging with the social (as metaphysics-of-absence- ~~<implicated-epistemic-veracity-of- ⁸¹nonpresencing-<perspective-ontological-normalcy/postconvergence>~~) of the social, 'conflation psychologism' based on 'temporal-to-intemporal contrastive-synopsis-ing-depths-of-⁵⁶meaningfulness-and-teleology⁹⁹' going by the 'referentialism technique of point-referencing, explained elsewhere,' that restores attendant-ontological-contiguity⁶⁷ ~~~educed-existentialising/contextualising/textualising-contiguity⁴⁰~~ ~~<reifying-or-elucidating-of-prospective-relative-ontological-completeness ⁸²-of-⁸³reference-of-thought- ~~devolving-as-of-instantiative-context~~>~~ in undermining ⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-of-thought). Hence by recurrent re-categorisation/re-adaptation/re-classification of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in- preconverging-entailment~~ of ⁸³reference-of-thought as a '⁷⁹presencing—absolutising-identitive-constitutedness¹⁴' exercise at worldview-level, institutional-level and operant-level of ⁵⁶meaningfulness-and-teleology⁹⁹, the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for ~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought for prospective

transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is achieved. Insightfully, (beyond ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’) the full ~~<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ of ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment~~ as implied with referentialism as the underlying transcendental memetic/suprastructural-meaningfulness fugue reflecting existential-reality will take an even more critical bearing with respect to notional~deprocrypticism psychologism as unlike the articulation as ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ (rather heuristically and beyond consciousness-awareness-teleology⁹⁹) in previous institutional-cumulation/institutional-recomposure-~~{as-to- historiality/ontological-eventfulness³ /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~, with notional~deprocrypticism ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment~~ is rather bound to be perceived and construed as of the {cumulated/recomposed}-consciousness-awareness-teleology⁹⁹ in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by}—postconverging-entailment~~ (including ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’) 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 attendant-ontological-contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-reference-of-thought-⁸ devolving-as-of-instantiative-context> in ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) as the prospective registry-worldview/dimension institutionalisation⁸³ reference-of-thought, for ‘decentering’ the prior registry-worldview/dimension uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought in its ‘apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ -in-preconverging-entailment and conjugated-apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ -in-preconverging-entailment of ⁸³reference-of-thought’ with respect to the prospective registry-worldview/dimension institutionalisation⁸³ reference-of-thought overall attendant-ontological-contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-reference-of-thought-⁸ devolving-as-of-instantiative-context> ⁵⁶meaningfulness-and-teleology⁹⁹; (as ontology/ontological-veridicality/intrinsic-reality increasingly supersedes ‘prior-conventioning as social-aggregation-enabling’, wherein for instance scientific explanations psychologism (as of prospective apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ -in-{preconverging-disentailment-by} postconverging-entailment) supersede mythical/supernatural/alchemic explanations psychologism (as of prior apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ -in-preconverging-

entailment) as ‘prospective-conventioning as transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity’; interestingly, highlighting how and why
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity for prospective
 institutionalisation is construed in transcendental-enabling/sublimating/~~supererogatory~~~de-
 mentativity terms as its strive for a prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought necessarily implies a more profound grasp of intrinsic-
 reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold¹⁰² prior
 relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought revealing which by reflex
 adopts a social-aggregation-enabling disposition with respect to the prior-conventioning). In this
 respect, ultimately the full achievement of ~~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³-in-~~{preconverging-disentailment-by}~~ postconverging-entailment 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 ‘~~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~
 constitutedness¹⁴-in-preconverging-entailment and conjugated-
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—~~constitutedness¹⁴-in-preconverging-
~~entailment~~ of ⁸³reference-of-thought and thus resultant ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴’ 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 ~~apriorising/axiomatising/referencing- {of-~~

~~attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-~~
~~contiguity }—constitutedness¹⁴-in-preconverging-entailment~~ as its fundamental mentation
 deficiency at uninstitutionalised-threshold¹⁰² or as of ‘human temporal uninstitutionalised-
 threshold¹⁰² mental-disposition’ (which it tends to resolve by ‘⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴’ when aware of defective ~~apriorising/axiomatising/referencing-~~{of-
~~attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-~~
~~contiguity }—constitutedness¹⁴-in-preconverging-entailment~~) with respect to psychical-
 orientation, ⁵⁶meaningfulness-and-teleology⁹⁹ construal/conceptualisation, institutionalisation
 and its overall existential becoming, as so reflected in the ~~<cumulating/recomposuring-~~
~~attendant-ontological-contiguity >-succession~~ of registry-worldviews/dimensions;
 notional~deprocrpticism by its very transcendental essence comprehensively comes into grips
 with the ~~apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-
~~existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-~~
~~entailment~~ in positivism~procrpticism as it attains more than just ‘⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴’ but an overall comprehensive ~~apriorising/axiomatising/referencing-~~
~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-~~
~~contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-~~
~~entailment~~ insight as of ontological-normalcy/postconvergence referentialism for superseding
 positivism~procrpticism. ~~apriorising/axiomatising/referencing-~~{of-attendant-ontological-
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment as of
 ontological-normalcy/postconvergence referentialism in superseding
~~apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-
~~existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-~~
~~entailment~~, provides resolution as of 3 aspects of ⁵⁶meaningfulness-and-teleology⁹⁹: firstly, with~~

respect to temporal instigating as ~~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 constitutedness¹⁴ ~~in-preconverging-entailment~~ like psychopathic-slantedness insane-fitment
 ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology⁹⁹
 in arrogation and its derivation with respect to temporal mere-forms/reprisings of such
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—~~constitutedness¹⁴ ~~in-preconverging-
 entailment~~ as ‘conjugated- ~~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 constitutedness¹⁴ ~~in-preconverging-entailment~~ of ⁸³reference-of-thought’ associated with
 conjugated-postlogism⁷⁷ temporal mere-forms/reprisings by construing/conceptualising such
 perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>~~ phenomenon, and re-establishing social ¹⁰³universal-transparency¹⁰⁴ ~~-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸ } that by itself is the fundamental
 basis for human knowledge-and-virtue; secondly, articulating the ¹⁰³universal
 aetiologisation/ontological-escalation as of ontological-reconstituting-as-to-conflatedness¹³;
 and thirdly, highlighting the de-mentative/structural/paradigmatic pivoting/decentering as
 prospective ontological-completeness-of-⁸³reference-of-thought possibilities. It should be noted
 that ‘a mentation reflex as decentered and in ¹⁵de-mentation-~~(supererogatory~ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~’ is no less valid
 with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology⁹⁹ of ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’
 (speaking of uninstitutionalised-threshold¹⁰²) as ‘a mentation reflex as centered and~~

postconverging-or-dialectical-thinking²¹-apriorising-psychologism' is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of 'human registry-worldview's/dimension's institutionalisation mental-disposition'; and so, with no relevant need for attending to any 'psychological complexes' with respect to a representation as of an uninstitutionalised-threshold¹⁰² wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold¹⁰²) as being 'a mentation reflex as centered and postconverging-or-dialectical-thinking²¹-apriorising-psychologism' instead of 'a mentation reflex as decentered and in ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~'. The point of this statement is that when procrypticism as our uninstitutionalised-threshold¹⁰² is bound to be construed as of metaphysics-of-absence-~~(implicated-epistemic-veracity-of-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-teleology⁹⁹ will be represented as decentered and in ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as the necessary/requisite backdrop for the construal of prospective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ushering in notional~deprocrypticism as prospective institutionalisation. In this regard, we'll certainly inherently relate to preceding successive uninstitutionalised-threshold¹⁰² of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered and in ¹⁵de-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 denaturing¹⁶ of positivistic meaningfulness as our prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the

preceding successive uninstitutionalised-threshold¹⁰² by mentation reflex had, consciously and unconsciously, resisted a representation as decentered and in ¹⁵de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~); while we can recognise successively the centered and postconverging-or-dialectical-thinking²¹-apriorising-psychologism nature of base-institutionalisation, ¹⁰³universalisation and positivism, though probably less so of notional~deprocrypticism institutionalisation as it points to the decentering and ¹⁵de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold¹⁰² construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of ~~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in-{preconverging-disentailment-by} postconverging-entailment~~ as of centering and postconverging-or-dialectical-thinking²¹-apriorising-psychologism ⁸³reference-of-thought implied with institutionalisations and ~~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in preconverging-entailment~~ as of decentering and ontologically/preconverging-or-dementing²⁰-apriorising-psychologism ⁸³reference-of-thought implied with uninstitutionalised-threshold¹⁰²; prompting the respective institutionalisation and uninstitutionalised-threshold¹⁰² psychologisms as of the apriorising/precedingness of attendant-ontological-contiguity⁶⁷ ~~~educed-existentialising/contextualising/textualising-contiguity⁴⁰—~~ ~~<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁶devolving-as-of-instantiative-context>~~ reflecting this reality beyond and above our subpar ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁸³reference-of-thought in positivism–
procrypticism from a notional~deprocrypticism perspective, just as we’ll recognise for instance
that a ¹⁰³universalisation–non-positivism/medievalism mental-disposition contending against
positivism institutionalisation meaningfulness is actually acting out a subpar
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁸³reference-of-thought as of the
apriorising/precedingness of attendant–ontological-contiguity⁶⁷ ~educated–
existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of-³ reference-of-thought-⁸⁴ devolving-as-of-
instantiative-context> reflecting this reality beyond and above it from the positivism
perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as
decentered and in ¹⁵de-mentation-<supererogatory~ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) of an uninstitutionalised-threshold¹⁰² is hardly
just one of ‘simplistic knowledge elucidation’ but rather an elucidation as of intellectual
courage in bluntly asserting decentering and ¹⁵de-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-⁸³ reference-of-thought over a relatively relative-ontological-incompleteness⁸⁸ -of-⁸³ reference-
of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the
many illustrious positivism registry-worldview/dimension enablers subverting a non-
positivism/medievalism mindset/⁸³ reference-of-thought, fundamentally so with respect to such

an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/supererogatory~de-mentativity rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold¹⁰² as decentered and in ¹⁵de-mentation-~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~ but rather a ‘psychological complex issue’ of the prior/transcended/superseded ⁸³reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’, as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound attendant~ontological-contiguity⁶⁷~educated~existentialising/contextualising/textualising-contiguity⁴⁰-~~reifying-or-elucidating-of-prospective-relative-ontological-completeness~~ -of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>; as more fundamentally, Galileo’s use of a telescope to demonstrate a heliocentric system with respect to the non-positivism/medievalism ⁸³reference-of-thought is not about the inherent knowledge implications to which the non-positivism/medievalism mindset/⁸³reference-of-thought has ‘mentally shut-off’ to, but fundamentally about the ‘psychological complex’ of the non-positivism/medieval world of countenancing such meaningfulness as jeopardising the prior (non-positivism/medievalism), with the implication rather for the need of the prospective psychologism as the positivism institutionalisation psychologism (~~amplituding/formative-epistemicity~~>totalising~renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹) requisite knowledge or ⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought. Such equally applies with respect to

notional~deprocrpticism prospective institutionalisation relative to our procrpticism
 uninstitutionalised-threshold¹⁰². In other words, prospective institutionalisation as
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is construed not in
 terms~as-of-axiomatic-construct of ‘mechanical-knowledge’ which refers to ‘the simplistic
~~<amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ outcomes construed as
 the overtly compelling aspect of the knowledge’ validating a knowledge construct but is
 construed rather in terms~as-of-axiomatic-construct of ‘organic-knowledge’ which refers to
 ‘the mental-disposition and mental-orientation as ⁸³reference-of-thought/psychologism
 construed as including the discretional contemplative aspect of the knowledge, behind the
 thought process that eventually leads to and is subsuming of the mechanical-knowledge’. Thus
 prospective institutionalisation as transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity is grounded on such an underlying ⁸³reference-of-thought associated with organic-
 knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or
 botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation
 setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant
 demonstration to approval in such a social-setup necessarily imply that ‘the underlying
 positivism mental-disposition and mental-orientation as ⁸³reference-of-thought/psychologism
 construed as including the 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
~~<amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ outcomes means the
 medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-

knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-
 awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁶
 conjure up explanations/⁵⁶meaningfulness-and-teleology⁹⁹ in terms-as-of-axiomatic-construct
 of its non-positivistic medieval alchemic or non-positivistic animistic ⁸³reference-of-thought
 psychologism; as it is naïve to think that implied organic-knowledge as of prospective
 institutionalisation transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
 requiring its own ⁸³reference-of-thought psychologism can simply be construed as ‘mechanical-
 knowledge’ while still upholding/keeping the prior/transcended/superseded registry-
 worldview’s/dimension’s ⁸³reference-of-thought psychologism, as the organic-knowledge
 rather points to ‘validating <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁷’ outcomes as its mechanical-knowledge aspect but further requires a development
 of the discretionary contemplative aspect as of ontological-faith-notion-or-ontological-fideism-
 imbued-underdetermination-of-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-teleology⁹⁹ synopsis-depth as of
 the overall registry-worldview’s/dimension’s reconstrual of superseding-oneness-of-ontology’,
 and not the prior/superseded/transcended uninstitutionalised-threshold¹⁰² psychologism. Such
 organic-knowledge gets institutionalised to an extent by the habituation as of
 circularity/recurrence/repetition/repeatability¹⁰ of the mechanical-knowledge implied
⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹ as of crossgenerational
 psychoanalytic-unshackling involving <amplifying/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ towards the ultimate
 crossgenerational alignment to the prospective/transcending/superseding registry-worldview

⁸³reference-of-thought, as a positivistic registry-worldview ⁸³reference-of-thought. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind ~~<amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions as at all their uninstitutionalised-threshold¹⁰² temporal-individuations-as-shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ are a drawback to transcendence-and-sublimity/sublimation/supererogatory~dementativity (by adherence to ‘<amplifying/formative>⁸ wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing³⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) of prior/transcended/superseded registry-worldviews/dimensions’ inducing their successive threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰—apriorising-psychologism>, and critically so as across all registry-worldviews/dimensions postlogism⁷⁷ leads to a characteristic mental-disposition at their uninstitutionalised-threshold¹⁰² of deception-of-concurrently-false-presupposing/false-presuming/false-premising-of-narratives and the consequent derivation, due to induced ‘lack of constraining social ¹⁰³universal-~~

transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }, to other temporal-dispositions as conjugated-postlogism⁷⁷, and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ whether conscious or unconscious) while the intemporal-individuation-as-longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ ushers in transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (by it perpetual vouching for intemporal-preservation-entropy-or-contiguity~or-ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in pushing as this enables successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought to raise better and better ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation); thus validating the notion of a human intersolipsistic relation to ⁵⁶meaningfulness-and-teleology⁹⁹ in transversality-<for-sublimating~existential-eventuating/denouement>~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, as its resolution is rather an anticipation as of transversality-<for-sublimating~existential-eventuating/denouement>~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹. Likewise, futural Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation ⁵⁶meaningfulness-and-teleology⁹⁹ implies that transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity rather reasoned in our positivism~
 procrypticism terms of psychologism is inevitably denaturing¹⁶ as of ontological-
 normalcy/postconvergence epistemic-or-notional~projective-perspective; as it is in need of the
 organic-knowledge of the prospective institutionalisation psychologism or
 notional~deprocrypticism psychologism as ~~apriorising/axiomatising/referencing-
 {of-attendant-
 ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in-
 {preconverging-disentailment by}~~ postconverging-entailment (conflation
 psychologism) on the basis of the ‘referentialism technique of point-referencing (explained
 elsewhere), which involves ‘contrastive temporal-to-intemporal synopsis-depth from a
 notional~deprocrypticism perspective’ that re-establishes attendant~ontological-
 contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰ ~~<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness -of-
 reference-of-thought-
 devolving-as-of-instantiative-context>~~ and in so doing undermines the relatively defective
 terms of ‘positivism~procrypticism uninstitutionalisation psychologism’ (disjointedness-as-of-
⁸³reference-of-thought) and setting up ‘notional~deprocrypticism organic-knowledge
 institutionalisation psychologism including the discretional contemplative as of the ontological-
 faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ aspect in
 preempting—disjointedness-as-of-⁸⁴reference-of-thought or upholding jointedness’, as de-
 mentatively/structurally/paradigmatically transcending the overall vices-and-impediments¹⁰⁵ of
 positivism~procrypticism registry-worldview/dimension. The further implication is that
 notional~deprocrypticism is rather construed as a perpetuating metaphysics-of-absence-
~~{implicated-epistemic-veracity-of-⁹¹nonpresencing-<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-historiality/ontological-eventfulness⁶⁸/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ is validated by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing-psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. This can be further expounded as follows in similar terms. The ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ behind the institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness⁶⁸/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ doesn’t only imply that the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is simplistically the result of ‘social-¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct’ successively as: non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in recurrent-utter-uninstitutionalisation, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’ in base-institutionalisation-¹⁰³universalisation, ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’ in ¹⁰³universalisation-non-positivism/medievalism, ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’ in positivism-procrypticism, and prospectively in deprocrypticism, ‘preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²⟨amplituding/formative-epistemicity⟩growth-or-

conflatedness¹³/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-echoiness/existence-in-reverberation/existence-potency³⁹~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-¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct’ as highlighted above equally inherently imply (and so, as of complement to human limited mentation capacity), a grander non-constraining element qualified as ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct’; with both the ‘social-¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct’ and the ‘complementing grander social-¹⁰³universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct’ is the ‘mechanical-knowledge’. The underlying idea is that an

individuation in recurrent-utter-uninstitutionalisation notwithstanding its non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accident-ed-or-random-
 mental-disposition (social-¹⁰³universally-transparent-and-implicitly-formulated direct-
 constraining-construct), wherein human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘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-teleology⁹⁹, is not necessarily
 utterly devoid of a basic sense of the-Good/understanding/notional~knowledge-reification-
 gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
 conflatedness -in-{preconverging-disentailment by} postconverging-
 entailment>/<amplituding/formative—epistemicity>causality~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁹⁷ 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-teleology⁹⁹ as of the registry-worldview’s/dimension’s-⁸³reference-of-
 thought-for-social-functioning-and-accordance in such a setup as not constrained by any
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (based on
 mere ‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing-
 psychologism,-as-impulsive-or-accident-ed-or-random-mental-disposition in recurrent-utter-
 uninstitutionalisation), however at the intemporal-threshold as of the registry-
 worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance
 notwithstanding its limited-mentation-capacity, by intemporal-projection it will be able to

summon heuristically a sense of the-Good/understanding/notional~knowledge-reification-
 gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced~existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging disentanglement by} postconverging-
 entailment>/<amplituding/formative-epistemicity>causality⁴ ~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ from its
 ‘complementing grander social-¹⁰³ universally-non-transparent-thus-non-constraining-element
 of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality construed as of
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ (beyond the mere
 ‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing-
 psychologism,-as-impulsive-or-accidental-or-random-mental-disposition) as ‘organic-
 knowledge’, for ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation (as
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging—de-mentating/structuring/paradigming) which subsequently as of dynamic-
 cumulative-aftereffect brings about base-institutionalisation—ununiversalisation ‘social-
¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct’ of
 ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’ as the new
 ‘mechanical-knowledge’ as well as implying the ‘complementing grander social-¹⁰³ universally-
 non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-
 being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity-
 or—ontological-preservation’, with both forming the new ‘organic-knowledge’. Likewise, base-

institutionalisation—ununiversalisation too by dynamic-cumulative-aftereffect at its intemporal-threshold of the registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance notwithstanding limited-mentation-capacity, the intemporally projecting individuation will be able to summon heuristically a sense of the Good/understanding/notional~knowledge-reification—gesturing—~~in-~~ prospective psychologism~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }— conflatedness ¹³ in {preconverging disentanglement by}—postconverging entailment>/<amplituding/formative—epistemicity>causality?~as-to-projective-totalitative— implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷, from its 'complementing grander social-¹⁰³universally-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-completeness⁸⁷—unenframed-conceptualisation (as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigmimg) leading by a dynamic-cumulative-aftereffect to the subsequent prospective ¹⁰³universalisation—non-positivism/medievalism as of the new 'social-¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct' of '¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism' as the new 'mechanical-knowledge' as well as implying the 'complementing grander social-¹⁰³universally-non-transparent-thus-non-

constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-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—⁸³reference-of-thought-for-social-
 functioning-and-accordance as explained above; with respect to temporal-thresholds of the
 registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-
 accordance of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-
 functioning-and-accordance, temporal mental-dispositions are rather in arrogation/usurpation
 relation with the determinant nature of ‘social-¹⁰³universally-transparent-and-implicitly-
 formulated direct-constraining-construct’ as ‘mechanical-knowledge’, and so as
 <amplifying/formative> wooden-language—(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-
 teleology⁹⁹), while failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the
 ‘complementing grander social-¹⁰³universally-non-transparent-thus-non-constraining-element
 of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ construed as of
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ which together
 with the ‘mechanical-knowledge’ make up the ‘organic-knowledge’, and so rather as of
 temporal extricatory preconverging—de-mentating/structuring/paradigming. This further
 involves shades-of-temporality⁹⁸ as postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-

discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
 <including-virtue-as-ontology> inducing defect-of-⁵⁴logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as well as
 postlogism⁷⁷ inducing defect of ⁸³reference-of-thought or ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. postlogism⁷⁷ as such
 involves deliberate and wrong pretence of rational projection of thought (as of teleologically-
 degraded synopsis-ing-depth) whereas attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> reveals that such thought derives from ‘denaturing¹⁶ axiomatic relation’
 as the ‘<amplituding/formative>⁸ wooden-language-<imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹>
 of mechanical-knowledge’ as deterministic for temporal/shortness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ purpose in disdain of the intemporal/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ essence of knowledge as of its organic essence. The
 conjugation of other shades-of-temporality⁹⁸ to postlogism⁷⁷ induces their respective
 conjugated-postlogism⁷⁷ leading by dynamic-cumulative-aftereffect to a broader social derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> construed as social-postlogism⁷⁷ that fundamentally is denaturing¹⁶ of
⁵⁶meaningfulness-and-teleology⁹⁹ at the given uninstitutionalised-threshold¹⁰² as threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
psychologism>, in want for prospective institutionalisation. The underlying insight being that
human formulation of ⁵⁶meaningfulness-and-teleology⁹⁹ is necessarily incomplete because of its
limited-mentation-capacity and thus comes with an inherent sense/projection of ontological-
appropriateness, and as of human developing ontological-completeness-of-⁸³reference-of-
thought, as the driving element in upholding ontological-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—
⁸³reference-of-thought-for-social-functioning-and-accordance intemporal-thresholds and so as
of ontological-emancipation-beyond-just-virtue) should be the critical and decisive
constructive/institutionalising/nascent—sublimating-decisionality element for attaining
notional~deprocrypticism wherein the ‘social-¹⁰³universally-transparent-and-implicitly-
formulated direct-constraining-construct’ as mechanical-knowledge is construed as overlapping
with the ‘complementing grander social-¹⁰³universally-non-transparent-thus-non-constraining-
element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
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-teleology⁹⁹ is incomplete and rather
speaks of ‘vague intellectual intemporal-romanticism’ and doesn’t fit with the reality of human-
subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘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-teleology⁹⁹ mental-
disposition adhering rather to <amplituding/formativ> wooden-language-(imbued—temporal-
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing³⁰—
narratives—of-the-³³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹)
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-teleology⁹⁹
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 temporality⁹⁸/shortness and skewing towards the intemporal/longness-of-
register-of-⁵⁶meaningfulness-and-teleology⁹⁹, and so as of organic-knowledge overlapping.

Further, the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ of human meaningfulness as of temporal-to-intemporal mental-dispositions transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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 secondnaturating 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 intemporal⁵²/longness but rather relating to it as a secondnaturating exercise of skewing (‘intemporal⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity or deferential-formalisation-transference) with respect to the institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemporal⁵²/longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality⁹⁸/shortness in their times). In which case while such intemporal⁵²/longness cannot be construed as of a social commonness of⁸³reference-of-thought, it’s occurrence if it does occur can only be construed in

transversality-<for-sublimating-existential-eventuating/denouement>-of-affirmative-and-
 unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ (more like
 the abstract notion of faith, by definition and as implied in many a creed, however metaphysical
 though, can only be solipsistic to an individual and not amenable to a commonness of social
 contemplation) as of abstract intersolipsism. The Nietzschean metaphor 'God is dead', as of
 human emancipation, is one whose validity can only be countenance where it implies the
 capacity of human pretence of intellectual-and-moral sublimation, and not the notion of
 intellectual-and-moral decadence. *Thus to sum up, the overall notion of
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-
 disentanglement-by}~~ postconverging-entailment 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 apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-~~{preconverging-disentanglement-by}~~ postconverging-
 entailment as of the <amplituding/formative-
 epistemicity>totalising~'ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰'-
 phenomenal-abstractiveness-of-presencing-in-'protensive-consciousness'-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-

existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of-⁸³ reference-of-thought-³⁴ devolving-as-of-
 instantiative-context> potency implied as of ontological-normalcy/postconvergence and
 reconstrued in the successive prospective relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-
 thought, wherein the referentialism technique for apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ -in- {preconverging-disentailment-by} postconverging-
 entailment known as point-referencing delineates/disambiguates the various institutional-
 cumulation/institutional-recompose- {as-to-⁴⁰ historicity/ontological-
 eventfulness³³ /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} as of ontological-
 normalcy/postconvergence revealing their ‘contrastive-synopsising-depths-of-
⁵⁶ meaningfulness-and-teleology⁹⁹’ as the varying synopsising-depth of human
⁵⁶ meaningfulness-and-teleology⁹⁹ (recurrent-utter-uninstitutionalisation, base-
 institutionalisation-universalisation,¹⁰³ universalisation-non-positivism/medievalism,
 positivism-procrypticism, and prospectively notional~deprocrypticism which as
 ‘notional~deprocrypticism’ is the ‘point of point-referencing for
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-
 disentailment-by} postconverging-entailment’, by the construal of its ontological-
 contiguity⁶⁷ —of-the-human-institutionalisation-process⁶⁸ ⁸³reference-of-thought as of
 ontological-normalcy/postconvergence), with respect to the same intrinsic-reality/ontological-
 veridicality such that such varying is attributed to human limited-mentation-capacity-
 deepening³³ as of apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ in {preconverging disentanglement by} postconverging entailment (or construed as from apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in preconverging entailment/⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ to apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging entailment) inducing both the registry-worldviews/dimensions institutionalisation-facets (‘centered/in-phase’ and ‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism’) and uninstitutionalised-threshold⁰²-facets (‘decentered/out-of-phase’ and preconverging-or-dementing²⁰—apriorising-psychologism as caricaturing-hollow-staging-and-performance). Supposed a notional~conflatedness¹³ or apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging entailment abstraction across all the registry-worldviews/dimensions on the basis of the referentialism technique of point-referencing (‘notional~deprocrypticism-or-as-from-recurrent-utter-uninstitutionalisation-to-deprocrypticism’) is undertaken with respect to establishing ‘⁸³reference-of-thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—ontological-performance⁷²-<including-virtue-as-ontology> relative to social-stake-contention-or-confliction’, it will fundamentally be perceived sceptically by the respective uninstitutionalised-threshold¹⁰² as it ‘decenters and dementes beforehand/as-of-a-priori’ as of their respective prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, so implied by their given social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-

contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸ -of-reference-of-thought- devolving-as-of-instantiative-context>; that is, as ‘decentering and preconverging-or-dementing²⁰—apriorising-psychologism beforehand/as-of-a-priori’ recurrent-utter-uninstitutionalisation given its non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidental-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-dementing²⁰—apriorising-psychologism beforehand/as-of-a-priori’ base-institutionalisation-universalisation as failing/not-upholding-<as-of-apriorising/axiomatising/referencing>¹⁰³ universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism, as ‘decentering and preconverging-or-dementing²⁰—apriorising-psychologism beforehand/as-of-a-priori’ ¹⁰³universalisation–non-positivism/medievalism as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism, and as ‘decentering and preconverging-or-dementing²⁰—apriorising-psychologism beforehand/as-of-a-priori’ positivism–procrypticism as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formativ-epistemicity>growth-or-conflatedness¹³/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/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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 ~~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 conflatedness¹³ ~~in {preconverging-disentailment-by}—postconverging-entailment~~
 referentialism technique of point-referencing (notional~deprocrpticism) that ‘decenters and
 dements it beforehand/as-of-a-priori’ on the basis of such ‘doppler-thinking’ based on
 attendant-ontologising-capacity driven ‘postconverging-or-dialectical-thinking²¹—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-teleology⁹⁹ threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism> at the positivism—procrpticism uninstitutionalisation, while it ‘pointlessly
 strives to be centered and postconverging-or-dialectical-thinking²¹—apriorising-psychologism
 by reflex’ by not recognising its uninstitutionalised-threshold¹⁰² or the procrpticism
 uninstitutionalisation ⁸³reference-of-thought in disjointedness-as-of-⁸³reference-of-thought (as
 all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ of meaning as of
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴. But then we know and can appreciate
 that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-
 dementing²⁰—apriorising-psychologism beforehand/as-of-a-priori’ going by ‘attendant

ontologising-capacity driven apriorising/axiomatising/referencing-psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'. This 'anti-transcendence as anti-uninstitutionalised-threshold¹⁰² and anti-prospective institutionalisation mental-disposition' of all 'present-states' of all registry-worldviews/dimensions is due to the fact of such 'present-states' <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-threshold¹⁰²-facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold¹⁰² where ⁵⁶meaningfulness-and-teleology⁹⁹ breaks into threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁹⁰-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-drag³⁴ in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴), apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment referentialism technique of point-referencing from the intemporal-projection/intemporality⁵² individuation point of point-referencing for

apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-
 disentailment-by}—postconverging-entailment (given that the intemporal-disposition by
 longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ is ontological as of
 supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing), in disambiguating/delineating the ‘various temporal-to-
 intemporal synopsising-depth of ⁵⁶meaningfulness-and-teleology⁹⁹’ by social ¹⁰³universal-
 transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness } as of attendant-ontological-
 contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness -of-⁸³reference-of-thought-
 devolving-as-of-instantiative-context> with respect to prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought, and in so doing establishing ‘registry-
 worldview’s/dimension’s-uninstitutionalised-threshold ⁰²-defect-<as-Being-or-ontological-or-
 existential-defect>⁸⁵ <amplituding/formative-epistemicity>causality⁶ ~as-to-projective-
 totalitative-implications-of-prospective-⁶⁴nonpresencing,-for-explicating-ontological-
 contiguity projection insight’ with respect to the distractive alignment implications of
 postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-
 or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-
 performance⁷²-<including-virtue-as-ontology> (which are the very ‘temporal-distractively-
 aligned synopsising-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹’-as-shalowness-of-thought-as-
 subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing) as of aetiologisation/ontological-escalation (which is the
 very ‘intemporal synopsising-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹/supratransversality-

<in-sublimating-existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing as-to-<amplituding/formative-
epistemicity>totalising~social-context-construed-conflatedness¹³⁷); 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-
<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ crossroads of temporal-to-
intemporal individuations synopsis-depth-of-⁵⁶meaningfulness-and-teleology⁹⁹.]

In other words, suprastructuralism (as of its referential and ontological-normalcy/postconvergence emanance perspective and as a doppler-thinking exercise) ushers in a whole new comprehensive registry-worldview across the entire social construction-of-meaning called deprocrpticism, much like positivism did over non-positivism/medievalism or ¹⁰³universalisation over ununiversalisation or base-institutionalisation over tter-uninstitutionalisation. Central to such ‘a ¹⁰³universal notion of deprocrpticism’ is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/⁸³reference-of-thought in reflection of the suprastructural and ontological-normalcy/postconvergence nature of intrinsic-reality (more like the positivistic registry-worldview is all about existential positivistic conceptualisations, positivistic techniques and basic positivistic mindset/⁸³reference-of-thought superseding existential alchemic conceptualisations, alchemic techniques and a basic alchemic mindset/⁸³reference-of-thought that defined the non-positivism/medievalism registry-worldview/dimension); involving ensuring intemporal-disposition organic-comprehension-thinking that upholds-and-is-the

⁸³reference-of-thought for ontological-contiguity⁶⁷/ontological-veridicality, over threshold-of-nonconviction/makeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> by temporal-dispositions meaningfulness hotchpotching disjointing/disparateness/disentailing’ as perverted-and-derived-perverted-⁸³reference-of-thought and induces notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-schema> as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In the bigger picture of human institutional transcendence-and-sublimity/sublimation/supererogatory-dementativity, this is very much in line with the transcending/superseding of human uninstitutionalised-threshold¹⁰² ‘with increasing cumulation of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ capacity’ that defined the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> specificities as: existential base-institutionalising with base-institutionalising techniques and base-institutionalising mindset/⁸³reference-of-thought (Base-institutionalisation); existential ¹⁰³universalising with ¹⁰³universalising techniques and ¹⁰³universalising mindset/⁸³reference-of-thought (¹⁰³universalisation); existential positivising/rational-empiricism with positivising techniques and positivising mindset/⁸³reference-of-thought (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation disjointedness-as-of-⁸³reference-of-thought as of temporal-accommodation of positivistic meaningfulness, as ‘existentially utter

postdicatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation', with postdicatory
 methods and techniques and an overall postdicatory mindset/³³reference-of-thought
 (deprocrpticism). Existential ontologising is effectively the human placeholder-setup/mental-
 devising-representation/mentation/consciousness-awareness-teleology⁹⁹ aspiration towards a
 fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-
 normalcy; all along the institutional-cumulation/institutional-recomposure-~~(as-to-~~
~~historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-~~
~~normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}~~ levels but for
 incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology⁹⁹ capacity the preceding institutionalisation levels are more like successive
 compromises towards notional~deprocrpticism as ontological-normalcy/postconvergence
 (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation). A critical distinction between
 notional~deprocrpticism institutionalisation and positivistic institutionalisation has to do with
 the former uncompromising relation with respect to upholding ontological-contiguity⁶⁷ thus
 overcoming the temporal-emananances-registries hotchpotching
 (<amplituding/formative>⁸ wooden-language-~~(imbued—averaging-of-thought-<as-to-~~
~~leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-~~
~~'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>}~~ or
 banality-of-thought dynamism, and specifically in the extended-informality-~~(susceptible-to-~~
~~effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-~~
~~teleology⁹⁹ }~~ even though it is very much present in the formal sphere as well) and the
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and
 notional~disjointedness-as-of-³³reference-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-dementing²⁰-apriorising-psychologism (⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁹> as to preconverging-or-dementing²⁰-apriorising-psychologism) of positivistic ⁵⁶meaningfulness-and-teleology⁹⁹, to notional~deprocrypticism will involve a psychoanalytically preconverging-or-dementing²⁰-apriorising-psychologism deconstruction/ontological-reconstituting-as-to-conflatedness¹³ of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ wherein this is presently postconverging-or-dialectical-thinking²¹-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ wherein the notional~deprocrypticism mindset/⁸³reference-of-thought reflects/perspectivates the positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ at its uninstitutionalised-threshold⁰² in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or preconverging-or-dementing²⁰-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-teleology⁹⁹ or memetic-refinement) ontologising involves an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹³ as dialectical transformation, as-prospective ⁸³reference-of-thought, of

intradimensional-meaningfulness psychoanalytically as-preconverging-or-dementing²⁰–
 apriorising-psychologism of our present positivistic mindset/⁸³reference-of-thought at its
 uninstitutionalised-threshold¹⁰². Even though as with all transcended registry-
 worldviews/dimensions such an implied veridical placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ will probably sound
 unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-
 present/epistemic-totalising³³~self-referencing-syncretising/present-consciousness/mirage; as
 the ⁸³reference-of-thought, in articulating ontological-normalcy/postconvergence and the
 suprastructural nature of intrinsic-reality/ontological-veridicality, moves away from a
 positivistic registry-worldview registrying/dueness to a notional~deprocrypticism registry-
 worldview registrying/dueness with the corresponding ¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> stranding the prospective/superseding/transcending registry-
 worldview/dimension transdimensional-meaningfulness–
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as organic-
 comprehension-thinking and the prior/superseded/transcended registry-worldview/dimension
 intradimensional-meaningfulness as threshold-of–nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing ⁹–apriorising-psychologism> (just as
 <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions ⁸³reference-of-thought, in a conceptual grasp of ontological-
 normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-
 veridicality, had priorly moved from an utter-institutionalisation
 registrying/dueness/existentialism to a base-institutionalisation
 registrying/dueness/existentialism, to a ¹⁰³universalisation registrying/dueness/existentialism

and then presently a positivistic registrying/dueness/existentialism, with corresponding ¹⁵ de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ stranding prospective/superseding/transcending registry-worldviews/dimensions meaningfulness as organic-comprehension-thinking and the prior/superseded/transcended registry-worldviews/dimensions meaningfulness as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation ⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing ²⁰-apriorising-psychologism>; as-and-when-it-is-established that a registry-worldview’s/dimension’s institutionalisation is no longer intemporal-preservational, when it is ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ⁹⁷> its ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at its uninstitutionalised-threshold¹⁰²). It should be noted that human uninstitutionalised-threshold ¹⁰² refers to the point where a specific institutionalisation is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation by a formulaic adherence (lip-servicing) to ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation hence attaining its uninstitutionalised-threshold ¹⁰² wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation ⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing ²⁰-apriorising-psychologism> and not organic-comprehension-thinking’, and we can envision retrospectively the points of ¹⁵de-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-
historicality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> process like an
insight in the recurrent-utter-institutionalised ‘so-called savage’ mindset/⁸³reference-of-thought
or the medieval mindset, for instance. Likewise such a threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-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-totalising³³~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-<between—prior-shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-
schema> arising from temporal-dispositions⁷⁴perversion-of-⁸³reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-
or-dementing²⁰-apriorising-psychologism, and as it upholds veridical ontological-
veridicality/ontological-contiguity⁶⁷ as the veridical⁸³reference-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 -<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-schema>’, and is actually preconverging-or-dementing²⁰—apriorising-psychologism (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism>) and not contending. When implied specifically with regards to psychopathy and social psychopathy (just like a superseding positivistic orientation implied with regards to notions-and-accusations-of-sorcery and medieval mindset/⁸³reference-of-thought to sorcery), notional~deprocrypticism as an intemporal transcendental construct implies ontological-contiguity⁶⁷ deconstruction/ontological-reconstituting—as-to-conflatedness¹³ construct of temporal-dispositions notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-schema> as the backdrop/grounding of the veridical ⁸³reference-of-thought; as what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-schema>’, as the latter is actually in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism> and is not contending as organic-comprehension-thinking. Noting as well that with regards to human mentation

capacity, the successive institutional-cumulation/institutional-recomposure-~~(as-to-~~
~~historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-~~
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ elicit successive
circumspections (as recomposed-consciousness-awareness-teleology⁹⁹) in human
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology⁹⁹ capacity that are enablers of the associated institutional-cumulation/institutional-
recomposure-~~(as-to-~~~~historiality/ontological-eventfulness /ontological-aesthetic-tracing-~~
~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-~~
~~determinism’>)~~: for base-institutionalisation the circumspection is one of contrastive
uninstitutionalised-threshold¹⁰² –institutionalisation analytical placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology⁹⁹ capacity for upholding
institutionalisation; with ¹⁰³universalisation the circumspection involves contrastive
ununiversalisation–and–¹⁰³universalisation analytical placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹ capacity for upholding
¹⁰³universalisation; with positivism the circumspection involves contrastive non-
positivism/medieval/alchemic–and–positivism/rational-empiricism analytic placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ capacity
for upholding positivism/rational-empiricism; and prospectively, for notional~deprocrpticism
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-
teleology⁹⁹ capacity for upholding the intemporal-disposition as ontology. Critically, human
analytical mentation capacity mainly disambiguates what-is-in-effect organic-comprehension-
thinking and threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-

~~disontologising~preconverging/dementing~~⁰ ~~~apriorising-psychologism~~>, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking²¹ ~~~apriorising-psychologism representation and preconverging-or-dementing~~²⁰ ~~~apriorising-psychologism representation~~. Equally, with regards to human mentation capacity, the effect of limited mentation capacity characterising a given registry-worldview/dimension or intradimensional level and its social-construct not only defines its inherent vices-and-impediments¹⁰⁵ but such a social-construct further and critically structures and stifles the natural renewal of human emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to think outside of medieval mental-dispositiona and likewise with regards to our procrypticism. The bigger point of successive institutionalisations has to do overall with their specific emancipative registry-worldview/dimension framework as fertilising the cross-section of human practical and conceptual incidental issues and endeavours as well as the virtue constructs at the said registry-worldview/dimension. What is interesting with regards to an incidental study like psychopathy and social psychopathy with respect to the grander notional~deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recompose-~~{as-to-⁰historiality/ontological-eventfulness~~ /ontological-aesthetic-tracing-~~<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ 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/notional~knowledge-reification-gesturing-~~<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness~~³ ~~in {preconverging-disentailment by} postconverging-entailment~~> ~~<amplituding/formative-epistemicity>~~causality⁰ ~~~as-to-projective-totalitative-~~

implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ backdrop
 and background that informs and deepens understanding of the overall meta-conceptual
 analysis of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> issues (issues arising from the tempering or false implying of the apriorising-
 registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-
 or-arrogation, assumptions, value-reference and teleology⁹⁹ and thus inducing a fundamental
 flaw with the ⁸³reference-of-thought in the first place, and further at a second-order level in
 wrongly implying the existential veridicality of logical-dueness (thus making irrelevant the
 construing of soundness or unsoundness) of ⁵⁴logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶), which in turn further
 enlighten the incidental analysis of psychopathy and social psychopath. Such dynamic and
 mutually beneficial insight at the meta-conceptualisation and incidental further extends to other
 related incidental issues relevant to the meta-conceptualisation. It should be noted that this
 overall explanatory exercise is ‘not reasoning by analogy’ but rather contiguous (ontological-
 contiguity⁶⁷) as the fundamental notion is institutionalisation/intemporalisation entropy
 (intemporal-preservation contiguity; by a skewing device (‘intemporal⁵²-asymmetric-
 subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/supererogatory~de-mentativity)/differential-formalisation-
 transference of the averageness of human temporal-dispositions, with corresponding
 formalisation and internalisation as psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring, towards the supersedingness of the intemporal-
 disposition which is inherently ontological and syncs with intrinsic reality in its
 <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷, and hence its

supersedingness as it induces overall social virtue-as-of-ontology). Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) involves: - recurrent-utter-uninstitutionalisation (initial state of ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>’ that intemporally calls for the introduction of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as base-institutionalisation), - base-institutionalisation institutionalisation/intemporalisation (whose ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>’ as ununiversalisation intemporally calls for ¹⁰³universalisation), - ¹⁰³universalisation institutionalisation/intemporalisation (whose ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>’ as non-positivism/medievalism intemporally calls for positivism), - positivism institutionalisation/intemporalisation (prospectively, whose ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>’ as procrypticism intemporally calls for deprocrypticism), - and prospectively notional~deprocrypticism

institutionalisation/intemporalisation (whose ⁸³reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation will carry the ‘virtuous and intellectual responsibility’ to recognise that ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> 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 ¹⁰³universal intemporal-disposition’, and the construct of deprocrptic categorical-imperatives/axioms should be anticipatory and preemptive of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>’ perpetually at the ‘uninstitutionalised-threshold¹⁰²’. More like the modern notion of medicine doesn’t work on the idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease theory, but accepts that de-mentatively/structurally/paradigmatically bacteria, cancer, organ failure, etc. cause disease and that the virtue of medicine is about how to understand and preempt the above causations; likewise deprocrptic virtue operates on a realistic grasp of human subknowledging⁷⁴/mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold¹⁰² and then strives to skew/deferential-formalisation-transference for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-preservation entropy/contiguity). We can garner such emanant (becoming) ‘psychoanalytic unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic registry-worldview. A literary insight can also be grasped reading Chinua Achebe’s Things Fall Apart on how a community where a traditional registry-worldview with its sense of purpose

had to deal with positivistic transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is by cultural diffusion rather than by internal philosophical transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Basically, all transcendence-and-sublimity/sublimation/supererogatory~de-mentativity involve ‘a psychoanalytic-unshackling of this sort’. Counterintuitively, it should be understood that no transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is rational because you rationalise by operating logic on a sound registry-worldview/axiomatic construct/categorical-imperatives but then the need for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity due to perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and the registry-worldview’s/dimension’s relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰-apriorising-psychologism>’ is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as ⁸³reference-of-thought supersedes/precedes ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁸), so you rather have a reinvention as <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought of a new and better registry-worldview/axiomatic-construct/categorical-imperatives by the psychoanalytic-unshackling coming from its better grasp/<amplituding/formative—epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of the world/intrinsic reality. Basically, we can say that human-emanant/becoming-transcendence is

the first level of human invention (incremental inventions of relatively sounder minds; with the would-be ‘intellectual-analysts’ undergoing their own philosophical/first-level transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity to liberate themselves before secondnaturing/institutionalising for the new possibilities for the species; noting that, this doesn’t mean that the Descartes, Comtes, Galileos, Newtons, Darwins... of the world, miraculously came up with positivism to supersede/precede/override/utter medievalism, as they were of medieval stock but by philosophical transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity could project beyond the limits of non-positivism/medievalism even were they were still imbued with remnants of the old like alchemic beliefs. Hence it is the transcendental process that is actually critical)! Now what positive can come from psychopathy? From the intemporal perspective NONE. Besides specific social consequences of psychopathy as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath; by and large, ontologically and as reflected by the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹), the psychopath’s and other postlogic articulations have a nefarious effect, on social ⁵⁶meaningfulness-and-teleology⁹⁹ particularly in ‘spheres of extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹)’ of society in general and social institutions, as the postlogic ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹~~ > induces threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ ~~as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-~~

psychologism> with many an interlocutor, and which by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect, undermines the sophistication/intricacy of thought involved with organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹), and often leads to a social dynamism of plainness and mediocrity which is subpar and corrupting to social and institutions teleological potential. In-conviction-as-to-profound-supererogation⁹⁶ (prelogically), threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰-apriorising-psychologism> is vis a vis organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹), 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-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> involving miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) point-of-referencing of intemporal/ontological-veridicality. Basically, organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-

teleology⁹⁹) carries the idea of ‘a higher teleology⁹⁹ complex of being more profound with respect to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>’ with respect to ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-veracity in terms-as-of-axiomatic-construct of registry-teleology⁹⁹ implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. However, with psychopathy and postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) as reflecting the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism> of the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵, as meaningfulness is now not about a ‘defect of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> contiguity’ intemporal⁵²/ontological-veridicality as of specific existential-instantiation ontological-performance⁷²-<including-virtue-as-ontology> but rather ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of ⁵⁶meaningfulness-and-teleology⁹⁹. And this, in its fulsome articulation taken beyond individual and social contexts to the comprehensive registry-

worldview/dimension speaks of an underlying ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> registry-worldview/dimension defect of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹: wherein recurrent-utter-uninstitutionalisation, as of its inherently-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to-⁵⁶meaningfulness-and-teleology⁹⁹ requires prospective base-institutionalisation-universalisation which as of its inherently-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to-⁵⁶meaningfulness-and-teleology⁹⁹ requires ¹⁰³universalisation-non-positivism/medievalism which as of its inherently-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to-⁵⁶meaningfulness-and-teleology⁹⁹ requires positivism-procrypticism as of its inherently-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to-⁵⁶meaningfulness-and-teleology⁹⁹, and prospectively positivism-procrypticism which as of its inherent disjointedness-as-of-⁸³reference-of-thought requires deprocrypticism. And this memetic-reordering/psychoanalytic-unshackling process, is fundamentally about ‘the precedingness/supersedingness/ascendency/postconvergence of the entropy to preserve intemporality⁵²’ known as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, with the idea that ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation are as pertinent only as these preserve intemporality⁵², and are collapsed/overriden by new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, when shown not to be preserving intemporality⁵², as when of ⁷⁴perversion-of-⁸³reference-of-

thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as to preconverging-
 or-dementing²⁰-apriorising-psychologism with regards to the preceding ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation. Further a registry-worldview/dimension that so
 misanalyses is not 'shaped' to review but rather syncretises/is-circular in its failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation rather than implying prospective ones for intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation; such that ontologically-speaking the
 phenomenon is in a circularity/recurrence/repetition/repeatability¹⁰ as of ⁸³reference-of-thought
 denaturing¹⁶ and relative-ontological-incompleteness⁸⁸, 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-supererogation⁹⁶—to—
 profound-supererogation⁹⁶ that should not be confused with a secondnatured/institutionalised
 disposition in relation to virtue). This effectively forms the recomposed backdrop for
 prospective transcendental construct of deprocrypticism, as the 'ontologising organic-
 comprehension-thinking (organicalism/'intemporal-prioritisation-of-⁸³reference-of-thought'-as-
 conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹) that reflects/perspectivates the protracted threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-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-urge³³ 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 ~~amplifying/formative-epistemicity~~causality⁹ ~~as-to-projective-totalitative-implications-of-prospective-~~⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the ¹⁰³universal implications on human civilisation of postlogism⁷⁷ in hollow-constituting-~~as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation~~ and ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation~~⁹⁶ phenomena as reflected above regarding the contiguous process of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation behind human civilisation. It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism⁷⁷ mind contrasted to the nature of the 'normal supplanting-conviction-as-to-profound-supererogation⁹⁶ ~~of-'attendant-intradimensional'-postconverging/dialectical-thinking~~²¹-apriorising-psychologism or prelogic mind', which are antipodal as the normal mind is by reflex prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶ ~~of-'attendant-intradimensional'-postconverging/dialectical-thinking~~²¹-apriorising-psychologism as to attendant-ontological-contiguity⁶⁷ ~~educated-existentialising/contextualising/textualising-contiguity~~⁴⁰ and by reflex will tend to see prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶ ~~of-'attendant-intradimensional'-~~

postconverging/dialectical-thinking²¹–apriorising-psychologism narratives while the psychopath is of postlogic¹¹compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) and does has an covert vista (when the interlocutor is not forewarned/experienced about its nature) in wrongfully inducing a sense of supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹–apriorising-psychologism in the normal mind by¹¹compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ projective narrating (an insight that is easily picked up seeing the childhood psychopathy growing into an adolescent and an adult, as its more covert mental structure at adulthood can be retraced and associated to the awkwardness of expression at early life in understanding what the adult psychopath is up to), hence the reason a mind in search of supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹–apriorising-psychologism or prelogism⁷⁸ (normal prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–

apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> mind) will speak of a pathological liar, by liar wrongly granting the
 psychopath a supplanting-conviction-as-to-profound-supererogation⁹⁶-of-'attendant-
 intradimensional'-postconverging/dialectical-thinking²¹-apriorising-psychologism, be it a 'poor
 or bad supplanting-conviction-as-to-profound-supererogation⁹⁶-of-'attendant-
 intradimensional'-postconverging/dialectical-thinking²¹-apriorising-psychologism', in the very
 first place, hence aligning integratively to the psychopath instead of aligning in transversality-
 <for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
 disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹. It is rather a flaw in the
 prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-
 intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> mind's perception (prelogism⁷⁸ or supplanting-
 conviction-as-to-profound-supererogation⁹⁶-of-'attendant-intradimensional'-
 postconverging/dialectical-thinking²¹-apriorising-psychologism while the psychopath's mental-
 disposition is formulaic slanting¹¹compulsing-nonconviction/madeupness/bottomlining-
 <'<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-
 intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-
 apriorising/axiomatising/referencing'-logical-dueness> or postlogism⁷⁷ in preconverging-or-
 dementing²⁰-apriorising-psychologism)! Straying into a basic elucidative
 anthropopsychology/the-anthropological-continuity (a novel
 hermeneutic/reprojecting/supererogating/zeroing approach to psychology); extrinsic-attribution
 is a fairly common social mental-disposition, at 'uninstitutionalised-threshold'¹⁰² as we are not

inherently intemporal (the-Good as longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹)
 in our solipsistic projection but have the potential of temporal (shortness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹) solipsistic/emanant projections of postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
 <including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and
 formalisation ensures that because of the positive-opportunism—of-social-functioning-and-
 accordance⁷⁵ 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 ('intemporal⁵²-asymmetric-
 subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-
 transference and dominate temporal-dispositions in the medium to long perspective. For
 instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a
 bad judgment even if, circumstantially, maybe they themselves may be inclined not to have
 others or some others to enjoy the same (of course, the internalisation of our 'present
 institutionalised/intemporalised positivistic meaningful worldview' will seem to imply that we
 do have a first nature disposition to be inherently civilised to want to ¹⁰³universally wish that
 everyone have to deal with a fair legal system, that anyway is to the credit of the
 institutionalisation/intemporalisation process, but that is a 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-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) man in the medium to long perspective towards 'the-Good/understanding/notional~knowledge-reification—gesturing-<in-
 prospective—psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging-disentanglement by} postconverging-
 entailment>/<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—
 implications-of-prospective-⁶⁷ nonpresencing,-for-explicating-ontological-contiguity⁶⁷
 (institutionalised, formalised and internalised)'. This elucidation is important because while internalisation might point to the social good it is important to understand that when dealing with our solipsism at 'uninstitutionalised-threshold¹⁰²' we aren't anymore intemporal (the-Good as longness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹) than temporal (shortness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹) 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 ¹⁵de-mentation-
 <supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
 attributive-dialectics> highlighting organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹³-or-ontological-
 reprojecting/longness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹) and the distracting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-

‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰ –
 apriorising-psychologism>. Why talk of ‘uninstitutionalised-threshold¹⁰²’? This is the
 underlying notion of ‘a grand theory of psychology’ that has been missing to turn psychology
 from a preconverging–de-mentating/structuring/paradigming of the human ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-implicit-
 functionalism> as modern into a postconverging–de-mentating/structuring/paradigming across-
 and-of-all-times of ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence>!
 Why? The foundation of a human psychological science should be fundamentally about ‘the
 contiguity/entropy conceptualisation of the human psyche’ (and as this permits institutional-
 cumulation/institutional-recomposure-<as-to- ¹⁶historiality/ontological-
 eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}) or
 anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recompositing from
 recurrent-utter-uninstitutionalisation, based-institutionalisation–ununiversalisation,
¹⁰³universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively
 deprocrypticism). The present treatment of psychology will seem to imply that all psychology
 is about psychoanalytic techniques on the modern positive mind, which is rather naïve and
 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-echoiness/existence-in-reverberation/existence-potency³⁹~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 subknowledging⁹⁴, mimicking)-to-intemporal preservation, just as the notion of good covers the concepts of good-to-bad). Correspondingly, this notion of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation involves ‘mental candoring’ where mental-devising-representation syncs with intrinsic-reality and mental decandoring where mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought referencing/registering/decisioning or registry-teleology⁹⁹’ (being a functional representation of how an intemporalising registry-worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought referencing/registering/decisioning or registry-teleology⁹⁹’ (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-‘preconverging-or-dementing²⁰–apriorising-psychologism registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> across the institutional-cumulation/institutional-recomposure-<as-to-
⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, whether in the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as to preconverging-or-dementing²⁰–apriorising-psychologism of recurrent-
 utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or ⁸⁰procrypticism–

or-disjointedness-as-of-⁸³reference-of-thought. Such a
transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-
ontological-completeness⁸⁷—unenframed-conceptualisation, for a novel genuinely ¹⁰³universal
psychology as anthropopsychology, involved in all successive institutional-
cumulation/institutional-recomposure-⟨as-to-¹⁶historiality/ontological-
eventfulness⁸/ontological-aesthetic-tracing-⟨perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ for intemporal-
preservation-entropy-or-contiguity-or-ontological-preservation is profoundly elucidated with
associated notions as follows: - The concept of ¹⁵de-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-completeness⁸⁷—unenframed-conceptualisation
⟨amplituding/formative-epistemicity⟩causality⁹ ~as-to-projective-totalitative-implications-of-
prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶¹, i.e.
notional~firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-
perspective-ontological-normalcy/postconvergence⟩) for such a conceptualisation of
anthropopsychology or ‘genuinely ¹⁰³universal 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-
supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking⁹¹—
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-
⟨for-sublimating-existential-eventuating/denouement⟩~of-affirmative-and-unaffirmative-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ reflex) of ‘intemporal-

disposition' being wrongly attributed to all interlocutors by reflex without ensuring that their disposition is effectively intemporal and not temporal. ¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics>, as to its corresponding notions of preconverging-or-dementing²⁰-
 apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
 contendingly-out-of-phase> and postconverging-or-dialectical-thinking²¹-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
⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-
 notional~projective-perspective) of the intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation' by articulating the veridically contiguous ontological mental-
 devising-representation of the transcending (and so, in a veridical dialectic and existential
 psychoanalytic reorientation as oblongated/decandored in representing/implying
 defective/perverted temporality⁹⁸). It implies reflecting/perspectivating/highlighting (reasoning-
 through-and-not-reasoning-with) hollow and in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-
 backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ as
 absolving/fleeting/escaping-reflex-logic¹ as of notional-discontiguity/epistemic-discontiguity⁶³-
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ as these

pervert/dement/subknowledge-~~(preconverging-or-dementing²⁰-as-if-of-sound-~~
~~knowledge)~~/mimick-and-syncretise the ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation providing the backdrop for prospective transcendental dimension with
 new superseding ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹.
¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—~~
~~stranding-or-attributive-dialectics)~~ can be implied as mental-devising-representation across all
 registry-worldviews/dimensions not withstanding any registry-worldview's/dimension's
 illusion-of-the-present/present-consciousness mental-devising-representation, and so, by
 accounting anticipatorily and preemptively for the registry-worldview's/dimension's
⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergingly-~~
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-~~
~~supererogation⁹⁶>~~, -of-its-⁸categorical-imperatives/axioms/registry-teleology⁹⁹-for-intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation whether a retrospective, present
 or prospective registry-worldview/dimension. Hence the need for 'collapsing'/overriding of the
 transcended registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with prospective transcending/superseding
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and preemption
 as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as
 secondnaturing and 'not as temporal-dispositions transformation' to wrongly imply a
¹⁰³universal dimensionality-of-sublimating²⁵ -~~(amplituding/formativ>supererogatory-de-~~
~~mentativeness/epistemic-growth-or-conflatedness¹¹/transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ human
 predisposition. For instance, the veridical stranded mental-devising-representation we may have

from a positivistic standpoint of the non-positivism/medievalism mind as oblongated/decandored is not recognised by the non-positivism/medievalism mindset/⁸³reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold¹⁰² requiring positivism insitutionalisation/intemporalisation). Prospectively, the ¹⁵de-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-teleology⁹⁹ as of prospective notional~deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold¹⁰² requiring notional~deprocrypticism institutionalisation/unintemporalisation will equally meet with an epistemic-totalising³³~self-referencing-syncretising wrong reflex of postconverging-or-dialectical-thinking²¹~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 ¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> as of preconverging-or-dementing²⁰-apriorising-psychologism-
 <stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
 phase> notwithstanding their wrongly projected postconverging-or-dialectical-thinking²¹-
 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). ¹⁵de-mentation-<supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics> prevents temporal-dispositions
 (in the articulation and re-articulation of narratives) by the ‘temporal-dispositions
 disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-
 articulated are of intemporal-disposition teleology⁹⁹ hence wrongly implying candored and
 straightness, whereas these are in effect <amplituding/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ iterating narratives of
 temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-
 temporal-dispositions-defect/preconverging-or-dementing²⁰-apriorising-psychologism (the-
 perversion-of-the-⁸categorical-imperatives/axioms/registry-teleology⁹⁹-for-intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation) and avoiding setting-aside
 which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-
 dementing²⁰-apriorising-psychologism (the-perversion-of-the-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation). This ensures in effect ‘the ¹⁵de-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-dementing³⁰–

apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> or <amplituding/formative-epistemicity>totalising~self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ or notional-

discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰–qualia-schema_and_prospective-profound-

supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹–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-

teleology⁹⁹> of society as social-aggregation-enabling, the reason we strive to formalise whether

in terms–as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since

reality doesn’t adjust to man and it is man that adjusts to reality. The ¹⁵de-mentation-

<supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-

attributive-dialectics},-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence

implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent

⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

⁹> speaks of the real nature of its present and prospective narratives as decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning we tend to represent by default such miscuing and ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹> meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as decandored/oblongated (subknowledging⁹⁴/mimicking) even if the mental-disposition of the transcended registry-worldview is in an illusion-of-the-present straightness/candoring mental-devising-representation of meaning. In other words, ¹⁵de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) ensure an affixing of temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹> teleologic orientations denaturing¹⁶ to the corresponding temporal ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹> 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-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with the new prospective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the transcending registry-worldview/dimension. For instance, the

mental-devising-representation of a non-positivism/medievalism mindset/⁸³reference-of-thought relating to say an accusation of sorcery by an intemporal positivistic mindset/⁸³reference-of-thought will not be limited to that particular instance but carries the ‘disambiguation of 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-locals/aetiologisation/ontological-escalation dispositions of that non-positivism/medievalism mindset/⁸³reference-of-thought by way of ¹⁵de-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/⁸³reference-of-thought crossgenerationally (consider the diffusion of positivistic registry-worldview and its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-positivistic registry-worldviews/dimensions 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 <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions which in their <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present will tend to wrongly recover/syncretise to project straightness/candoring of mental-devising-representation as

intemporality⁵²/longness rather than decandored/oblongated mental-devising-representation as temporality⁹⁸. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturing’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating²⁵—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~’; and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology⁹⁹ of temporal-dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it! Thus ¹⁵de-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 ~~<amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ and positive-opportunism—of-social-functioning-and-accordance⁷⁵ as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnatured-or-institutionalisation/intemporalisation-level-validation. At which point ¹⁵de-mentation—~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~ articulates temporal-dispositions teleologies orientations as

‘subknowledging⁹⁴/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold¹⁰²’, i.e. the ⁸³reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with teleology⁹⁹ fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting <amplituding/formative>disposedness/psychologismic-construct-(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 with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation)) the teleology⁹⁹ of human ¹⁵de-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-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and it is well beyond the idea of just a ‘de-mentative/structural/paradigmatic argumentation convincing’ intradimensionally as to ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ (based-on-the-⁸categorical-imperatives/axioms/registry-teleology⁹⁹-of-the-registry-worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-

ontological-incompleteness⁸⁸ that is ontologically-deficient/preconverging-or-dementing²⁰–
 apriorising-psychologism as of its ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–
 ontological-preservation, in the first place; as teleology⁹⁹ as such reflects human-subpotency
 sublimation-over-desublimation possibilities in existence as to underlying supposedly coherent
 ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰ –as-being-as-of-
 existential-reality>. 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-drag³⁴ in preconverging-or-dementing²⁰–
 apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
 contendingly-out-of-phase> as it wrongly implies that temporal-dispositions ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ > of their
 dimension’s/registry worldview’s ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–
 ontological-preservation is of sound mental representation; rather what should be implied is the
 prospective intemporality³²/longness instead preserving prospective ⁸³reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-
 contiguity–or–ontological-preservation with pertinence being about ‘articulating and directing’
 intemporal/ontologically-contiguous ⁵⁶meaningfulness-and-teleology⁹⁹ towards the
 ‘institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-
 transference>’ as secondnaturing of the new ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–

ontological-preservation. For instance, the positive (as to intemporal project) will not engage in a direct logical convincing with the non-positivistic/medieval mind as this just validates to the non-positivism/medievalism disposition that its non-positivism/medievalism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation relation with ⁵⁶meaningfulness-and-teleology⁹⁹ is sound such that it goes on to operate/process logic by ~~amplifying/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ non-positivism/medievalism ⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹. Rather the positivistic mindset/⁸³reference-of-thought will project the new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-<inferential-formalisation-transference> and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism—of-social-functioning-and-accordance⁷⁵ of a positivism-based rule of law, social organisation, polity, nation-building, etc. based on positivism axioms and which inherent effectiveness and supersedingness/transcendence breaks the non-positivism/medievalism mindset/⁸³reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. This takes an utterly impersonal form (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn't allow reflexively. The 'transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposing-for-relative-

ontological-completeness⁸⁷—unenframed-conceptualisation complex-of-stranding’ refers to the counter-intuition from a registry-worldview/dimension perspective in not representing itself as stranded (decandored or oblongated or in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism> when it is demonstrated that it is ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ > as perversion-of-the-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and rather syncretises in operating those same ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation prospectively; while that same registry-worldview/dimension intuitively recognises that a prior/superseded registry-worldview/dimension mental-devising-representation as stranded is ontologically veridical as the prior/superseded registry-worldview/dimension subknowledges/mimics and self-reference-syncretises it’s ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold¹⁰². The reason for the human ‘transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are fundamental and constitutive functional elements of its existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and hence the complex when <amplituding/formative-epistemicity>totalising~self-referencing-

syncretising/present-consciousness/illusion-of-the-present. But then, if such a complex is to stand, the transcendental exercise by which man left the cave-to-so-called-modern-man wouldn't have happened, and any registry-worldview/dimension (retrospective, present, prospective) that fails its own ¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ as to elucidation-and-superseding-of-its-⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergingly-~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, -as-to-preconverging-or-dementing²⁰-apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding-<as-of-apriorising/axiomatising/referencing> its 'own homework' for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at the backend of the institutional-cumulation/institutional-recomposure-~~(as-to-historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>)~~ ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸! As an anthropopsychological disposition, rational-realism as notional~deprocrpticism 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/notional~knowledge-reification-gesturing-~~<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment>/<amplituding/formative~epistemicity>causality' ~as-to-projective-totalitative-~~

implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶¹) to achieve the best intellectual-and-moral outcome for man' than 'working with what-one-wishes' from a wrong temporal/impression-driven construal'. The idea of understanding the ontology of human temporal mental defect is not to 'idle' in a temporal circularity that defeats-and-debase the grandor of a ¹⁰³universal/intemporal projection but rather strives to better stir man towards the intemporal-and-ontological as virtue, an exercise which while of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ consummated/forfeiting posture' with regards to human temporality⁹⁸/shortness wouldn't however acquiesce to the naïve disconcertment that takes the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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 ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity by decandoring/oblongating (representation of ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹~~) as to preconverging-or-dementing²⁰—apriorising-psychologism-~~(stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>)~~ on the basis of the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-~~(so-construed-as-from-perspective—ontological-normalcy/postconvergence>'~~—existentialism-form-factor rationally, and ontologically

represents the social-construct (as validated by the ‘shifting relation of social conventioning and purist ontology’) as being in effect ‘a highly cohesive postconverging–de-mentating/structuring/paradigming’ at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but ‘a poorly cohesive extricatory preconverging–de-mentating/structuring/paradigming’ at uninstitutionalised-threshold¹⁰². The notion of the social-construct as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming is actually an aspirational ideal and reference for ‘human intemporal projection towards it’ but it isn’t ontologically veridical by the inherent solipsistic human nature due to a notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-constructed-as-from-perspective–ontological-normalcy/postconvergence> human reality, and thus the need for institutionalisation to skew (‘intemporal⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) towards intemporal⁵²/intemporal-preservation as human secondnaturing. This elucidation is vital in pointing out that the teleology⁹⁹ of rational-realism as notional~deprocrpticism (with teleology⁹⁹ fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting <amplituding/formative>disposedness/psychologismic-construct-<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 with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly>educing-‘herein specifically-

relevant 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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ 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-threshold¹⁰²). That is, knowledge-notionalisation involving grasping and understanding both the ignorances/desublimation/temporal-dispositions and ideals to better skew/deferential-formalisation-transference towards idealism as the fulsome ontology, and not failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to understand or overlooking the ignorances/desublimation/temporal-dispositions as the temporal on the wrong basis that all that matters is the ideal as intemporal. Furthermore, temporal-dispositions tendency to pervert/dement/subknowledge-<preconverging-or-dementing¹⁰-as-if-of-sound-knowledge)/mimick-and-syncretise at uninstitutionalised-threshold¹⁰² with the dialectical consequence of the development of the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions (institutionalisations) validates the appropriateness of striving rather for transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ and not nested-congruence to uphold intemporality⁵²,

and hence a complete ontology. To put it in other terms, for instance, transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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 postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology>. * It should be noted that in ¹⁵de-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-teleology⁹⁹) do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension (as to its given institutional-development-as-to-social-function-development and living-development-as-to-personality-development so-referenced to its given Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹). The idea is not to idle in articulating meaningfulness within the dimension in need of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. For instance, a positive mind's articulation of defective meaningfulness in non-positivism/medievalism registry-worldview/dimension is not to 'idle' by relating and staking such meaningful articulation in terms-as-of-axiomatic-construct of the non-positivism/medievalism world sense of meaningful purposefulness but rather to project a positivistic worldview's transcendental meaningful purposefulness. In that sense, actually for the social scientist and philosopher words like dialectically-or-contendingly-out-of-phase, primitive, decandored, perverted don't carry the ordinary and temporal connotations of stigmatising under a temporal extricatory preconverging-de-mentating/structuring/paradigming. Rather, these are critical and actively sought after notions that provide the 'dialectical backdrop' for enabling prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The idea is that these notions are veridically dialectical notions that apply in all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity unlike a simplistic 'history fixating conceptualisation' will have. In other words, our non-positivism/medievalism ancestors' possibility of being-represented/mental-devising-representation as dialectically-or-

contendingly-out-of-phase/dialectically-primitive) is the opportunity for the contrastive construction of a superseding/transcendental registry-worldview/dimension that brought about the relative virtue in the positivistic registry-worldview/dimension of their great-grandchildren today. That is rather the uninhibited/decomplexified and forward-looking perspective imbued in a notional~deprocrpticism institutionalisation/intemporalisation with respect to procrpticism. In the bigger picture, identifying inherent virtue in the institutionalisation/intemporalisation process on the basis that humans of all generations (times and epochs) are ‘capacity-wise same’ as per notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> going by a preconverging/postconverging—de-mentating/structuring/paradigming of mentation-capacity (shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ to longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) with respect to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, but for the semblance of the superiority of latter registry-worldviews/dimensions which is nothing but the result of being at the backend of the institutional-cumulation/institutional-recompose-~~(as-to-⁴⁶historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > by miscuing, and in subsequent derivation of disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions perversions/defects of postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing²⁰-apriorising-psychologism), actually points to a decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is definitional of all registry-worldviews/dimensions ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > 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-drag³⁴ in meaning' in a logical engagement with it from an intemporal/ontological perspective (of ontological-normalcy/postconvergence), as it is rather in perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > of its ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation.

Instead this requires a transversality-~~for-sublimating-existential-eventuating/denouement~~~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ (due to the dialectically-out-of-phasing/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/preconverging-or-dementing²⁰-apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor acquiesce to the implied-logical-dueness-or-implied-scape and subsequent apriorising-registry-elements of implied-profile-or-implied-stature, implied-presumptuousness-or-implied-arrogation, implied-assumptions, implied-value-reference and implied-teleology⁹⁹ projected by the temporal-dispositions, but rather advances that there is ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷~~ > requiring a transversality-~~for-sublimating-existential-eventuating/denouement~~~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ ‘postconverging-or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. For instance, there is no possible logical engagement but rather a transversality-~~for-sublimating-existential-eventuating/denouement~~~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ between the recurrent-utter-institutionalised and base-institutionalised mindsets/⁸³references-of-thought, likewise between the ununiversalised and ¹⁰³universalised mindsets/⁸³references-of-thought, non-positivism/medievalism and positivistic mindsets/⁸³references-of-thought, and prospectively procrypticism and notional~deprocrypticism mindsets/⁸³references-of-thought.

Just as there would have been no ontological possibility for a positivistic worldview without superseding the backdrop of the perversion of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of non-positivism/medievalism uninstitutionalisation preconverging-or-dementing²⁰-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-teleology⁹⁹ as of prospective notional~deprocrpticism without the 'requisite uninhibited/decomplexified mental-devising-representation' superseding the positivism-procrpticism perversion of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation perspective preconverging-or-dementing²⁰-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-teleology⁹⁹ as from prospective notional~deprocrpticism as a de-mentative/structural/paradigmatic human-and-social-cross-sectional resolution for the virtues of notional~deprocrpticism in superseding the vices-and-impediments¹⁰⁵ of procrpticism at its uninstitutionalised-threshold¹⁰². This construal is placed on a solid firmament (that is able to supplant any intradimensional illusion-of-the-present mental-devising-representation) by the '<amplifying/formative-epistemicity>causality' ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation articulation)' that demonstrably oblongates/decandors temporal-dispositions as it articulates the dialecticism of a

registry-worldview's/dimension's transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity (transcending-dimension/organicalism and transcended-dimension/mechanicalism),
 on the validity of the stranding-contiguity-of-ontology. Logic and logical-congruence is
 ontologically valid only as an after-transcendence exercise when through the
 institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-
 transference>, the ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-
 for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation of the
 transcending-registry-worldview/dimension in organicalism is institutionalised/intemporalised
 by positive-opportunism—of-social-functioning-and-accordance⁷⁵ with the induced social
¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative~epistemicity>totalising~in-relative-ontological-completeness³⁷) (of
 both the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> 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 <amplifying/formative~epistemicity>causality~as-to-projective-
 totalitative~implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁷ of the transcending registry-worldview/dimension),
 referencing/registering/decisioning or stranding (of transcended registry-worldview/dimension
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> as backdrop for prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity), and intemporal superseding of the
 transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-

objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic
 (as of temporal-dispositions disambiguation by transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ for crossgenerational ‘habitation’ of the transcending
 registry-worldview/dimension in organicalism); defining the ‘postconverging-or-dialectical-
 thinking²¹-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-<for-sublimating-
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-
 and-apriorising/axiomatising/referencing’¹⁰¹, supplanting-conviction-as-to-profound-
 supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-
 apriorising-psychologism / ¹¹compulsing-nonconviction/madeupness/bottomlining-
 {‘<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>}, elevating / downgrading, straightness /
 oblongated, sane integration / insane-or-slantedness integration, soundness-or-ontological-
 good-faith/authenticity⁶⁹-of-⁸³reference-of-thought / unsoundness-or-ontological-bad-
 faith/inauthenticity⁶⁴-of-⁸³reference-of-thought, thinking / mimicking or compulsive-slanting—
 preconverging-or-dementing²⁰-apriorising, attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-

instantiative-context>/meaningful-projection-of-intrinsicness / vague-rhyming-or-copied-
 mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
 subknowledging⁹⁴, in-phasing / dialectically-out-of-phasing (dialectically-primitive), logical-
 contention / transversality-<for-sublimating-existential-eventuating/denouement>~of-
 affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹, postconverging-or-dialectical-thinking²¹-apriorising-
 psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
 phase> or breaking-from-the-prior-mindset/⁸³reference-of-thought or collapsing/overriding /
 preconverging-or-dementing²⁰-apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (operating-the-very-
 same-prior-mindset), coring (accounting-for-registry-subknowledging⁹⁴/mimicking/defect) /
 setting-aside, (glossing-over-registry-’preconverging-or-dementing²⁰-apriorising-
 psychologism/defect), transcending-or-superseding / transcended-or-superseded). * It should be
 noted that this element of deconstructed meaningfulness is obviously reflected in the
 articulation of this paper itself in a creative, referential and dynamic grasp of ⁸³reference-of-
 thought and ⁵⁶meaningfulness-and-teleology⁹⁹ in a rather ephemeral subject, the social. In this
 regard, the hermeneutic/reprojecting/supererogating/zeroing exercise originates from an even
 more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather
 spontaneously by the author a few years back which has formed the backdrop for this ‘rather
 relatively benign idiosyncrasy’ in this paper as the reader may come across and is the
 explanation for many of the author’s insights. It is this mechanism of deconstructing
 meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and
 creative insight that allows the hermeneutic/reprojecting/supererogating/zeroing design in a
 ‘continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence’
 analogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly

explanatory hermeneutic/reprojecting/supererogating/zeroing insight extending to the possibility of a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of notional~deprocrpticism (superseding the vices-and-impediments¹⁰⁵ of, as well as human emancipation over, procrpticism). Such ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹³ as dialectical transformation as prospective⁸³ reference-of-thought of renewing existentialism/full-depth-of-existential-implications of transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in various shades is just as critical for the necessary reconstitutive insight (deconstruction) that can be highly evasive and difficult to fully grasp at different registry-worldviews/dimensions meaningful-references or rather dialectically successive existentialisms. - A ‘circular dialectical dynamism of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) by virtue of intemporal higher teleologies, distracted by threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰ – apriorising-psychologism>, due to temporal and/or perverted/subknowledging⁹⁴/mimicking degraded-teleologies; in the psychoanalytic-unshackling process that explains transcendental-dialecticism transdimensionally/across-registry-worldviews/dimensions as reflected/perspectivated as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought/candoring-and-dialectically-in-phase with regards to organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) and as

oblongated/decandored-and-dialectically-out-of-phase with regards to threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>. * The underlying idea behind the circular dialectical dynamism of organic-
 comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-
 conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹) in relation to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰-apriorising-psychologism> is that the threshold-
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-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-dementing²⁰-apriorising-psychologism at the temporal-
 dispositions perversions/defects of postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
 <including-virtue-as-ontology>. This undermines the ontologically-veridical organic-
 comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-
 conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹). The ‘<amplituding/formativ-epistemicity>causality⁹-as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁶ retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-

construed-as-from-perspective-ontological-normalcy/postconvergence>-pedestals-
 disambiguation) as ⁸³reference-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-supererogation⁹⁶-reflex/prelogic-reflex-
 admittance-reflex/in-phase-reflex' instead of rightly aligning as dialectically-or-contendingly-
 out-of-phase (non-ontological-reference or non-contending-reference-but-ontologically-or-
 contendingly-reflected-or-perspectivated-as-preconverging-or-dementing²⁰-apriorising-
 psychologism or not-veridical-thinking-reference-rather-preconverging-or-dementing²⁰-
 reference or ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>,-and-not-of-logical-contention reflex or transversality-<for-sublimating-
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-
 and-apriorising/axiomatising/referencing'¹⁰¹ reflex) temporal-dispositions are directly engaged
 wrongly as straight/candored/conviction-as-to-profound-supererogation⁹⁶ and elevated as
 ontologically veridical as if these were intemporal, to effectively reflect/perspectivate the
 temporal-dispositions by ¹⁵de-mentation-(supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics) while avoiding
 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising-as-
 straight/candored-and-dialectically-or-contendingly-in-phase of the non-veridical narratives
 expressed by temporal-dispositions. When the dialecticism of organic-comprehension-thinking
 (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-
 ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) and
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-

apriorising-psychologism> involves psychopathy and social psychopathy postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, it highlights the psychopath's slantedness-or-insane-fitment as 'epistemically-decadent in notional-discontiguity/epistemic-discontiguity'⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>' by its temporal-dispositions defect, and the conjugating temporal-dispositions postlogic threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism> as being integrative of the epistemic-decadence (notional-discontiguity/epistemic-discontiguity'⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶) as 'notional-discontiguity/epistemic-discontiguity'⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹²conjoining-looping-set-of-narratives as-of-cohering-logic-reflex in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ as absolving/fleeting/escaping-

reflex–logic¹ given their conjugated/inflected/derived temporal-dispositions perversion, while the intemporal-disposition prelogic/conviction-as-to-profound-supererogation⁹⁶ organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) supersedes intemporally as ontological-veridicality (ontological-contiguity^{67/83}reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing²⁰-reference), and with the ‘disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ by articulating their prospective implications in an infinity (metaphorically-a-million-and-one-instances-and-locales). To further elucidate, the underlying idea of ‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-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-contiguity⁶⁷ of ⁸³reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-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-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-

meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ that matters.' What's the meaning of
 being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledging⁹⁴ or
 perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous
 meaningful context (H.G. Well's country of the blind preconverging-de-
 mentating/structuring/paradigming, for instance), or worst still in teleologically-degraded social
 situations that may be mobbish or genocidal, wherein by our illusion-of-the-present/present-
 consciousnessas <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ we apparently demonstrate such qualities
 but ontologically we aren't veridically intemporal-preservational? And even more pertinent,
 what will those same qualities mean at the uninstitutionalised-threshold¹⁰² of recurrent-utter-
 uninstitutionalisation, base-institutionalisation, ¹⁰³universalisation, positivism, and
 prospectively deprocrypticism, with their evolving ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ wherein prospective ⁵⁶meaningfulness-and-teleology⁹⁹
 is beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-
 as-of-existential-unthought>⁶. The only answer that cuts it in all ways, is inevitably intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality (mentation-capacity-
 wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹, more than just an abstraction as it carries the notion of a
 contiguous existentialism/full-depth-of-existential-implications transdimensional-
 meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory
 deconstruction/ontological-reconstituting-as-to-conflatedness¹³ in dialectical transformation as
 of prospective ⁸³reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity-

or-ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation of superseding-oneness-of-ontology enabling the possibility in reflecting holographically- <conjugatively-and-transfusively> the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸ of the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions that is truly of ontological relevance. The idea of conceptualising morality out of such ontology-driven basis is more or less delusional however ‘good-natured’ when we consider that even a community of miscreants will have to construe of a semblance however perverted of moral conceptualisation that allows for individuals self-preservation and only of a degree of variance however big such a variance is perceived with supposed grander moral conceptualisations that do not factor in the de-mentative/structural/paradigmatic relation of virtue to ontology as of successive developing prospective relative-ontological-completeness⁸⁷-of-⁸⁸reference-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-teleology⁹⁹ and intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ mental-dispositions across all registry-worldviews/dimensions will simply ‘out of goodnaturedness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁰ —narratives—of-the-⁸⁸reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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-⁸³reference-of-thought’—as-conflatedness¹³-or-ontological-
 reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of-
⁸³reference-of-thought’—as-conflatedness¹³-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 ¹⁵de-mentation-(<supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics> (as of preconverging-or-
 dementing²⁰-apriorising-psychologism representation when temporally-preservational-as-
 pseudointemporality⁵²-preservation or of notional-discontiguity/epistemic-discontiguity⁶³-
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-
 schema>) or postconverging-or-dialectical-thinking²¹-apriorising-psychologism representation
 when intemporally-preservational/ontological-contiguity⁶⁷. ‘Intemporal-prioritisation-of-
⁸³reference-of-thought’—as-conflatedness¹³-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-
 teleology⁹⁹ over shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ transience)’ of
 ontological-contiguity⁶⁷ conceptualisaion for intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation. Finally, by affirming ontological-veridicality/ontological-
 contiguity⁶⁷ of ⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic-
 or-notional~projective-perspective) over notional-discontiguity/epistemic-discontiguity⁶³-
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-

supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as perverted, ‘intemporal-
 prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting
 validates ‘the stranding/mental-devising-representation of temporal-dispositions in threshold-
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> (<amplitudinal/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴) as transversal/logically-incongruent-
 and-in-distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰ to organic-comprehension-thinking (intemporal-
 disposition’s ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-
 ontological-reprojecting). Basically, with regards to the ‘psychologism of precedence as
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹’ with respect to ‘a prospective/transcending/superseding registry-
 worldview’s/dimension’s prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought psychologism’ as postconverging-or-dialectical-thinking²¹-apriorising-psychologism
 and centered over ‘a prior/transcended/superseded registry-worldview’s/dimension’s prior
 relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought psychologism’ as
 preconverging-or-dementing²⁰-apriorising-psychologism and decentered and beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ of the latter psychologism, even before appraising ⁸³reference-of-
 thought issue as of the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-
 functioning-and-accordance construed as of temporal-to-intemporal thresholds within the ambit

of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰, given the inherent-and-tautological ontological precedence of the prospective/transcending/superseding psychologism as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over the prior/transcended/superseded psychologism; ‘distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ refers to the operant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal technique involving a transcendental perspective that dissociates the psychologism of ‘the prospective institutionalisation as of teleologically-elevated intemporal synopsising-depth of ⁵⁶meaningfulness-and-teleology⁹⁹ psychologism and so postconverging-or-dialectical-thinking²¹-apriorising-psychologism and centered’ and the psychologism of the ‘uninstitutionalised-threshold¹⁰² as teleologically-degraded shades-of-temporal (postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology>) synopsising-depth of ⁵⁶meaningfulness-and-teleology⁹⁹ construed as in distraction of the prospective institutionalisation psychologism and so preconverging-or-dementing²⁰-apriorising-psychologism and decentered’, and a non-transcendental metaphysics-of-presence-~~{implicated-‘nondescript/ignorable-void’-as-to-presencing—absolutising-identitive-constitutedness }~~ or ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ perspective as ‘un-dissociated psychologism that wrongly equates the intemporal and shades-of-temporal teleological synopsising-depth of ⁵⁶meaningfulness-and-teleology⁹⁹ as of the two previous transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity perspective implied psychologisms’ (as a result of non-recognition of a divergence with respect to the

prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and the prior/transcended/superseded relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, speaking of the ontological-veridicality of the transcendental perspective as of ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting and not a non-transcendental perspective as of ~~amplituding/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴). In other words, distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ by the preconverging-or-dementing²⁰-apriorising-psychologism and decentering of the prior-as-present/transcended/superseded beforehand/as-of-a-priori implies that the prospective/transcending/superseding ⁸³reference-of-thought is a more profound representation of intrinsic-reality/ontological-veridicality (with regards to notional~deprocrypticism as of the preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) by the ‘distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal’ over and subsuming-and-supplanting the prior/transcended/superseded/transcended/superseded ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as of its disjointedness-as-of-⁸³reference-of-thought of ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to positivism~procrypticism), as validated by attendant~ontological-contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>. *Thus, distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ is an

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal of ⁸³reference-of-thought as it is about assuming beforehand/as-of-a-priori for logical-contention as postconverging-or-dialectical-thinking²¹–apriorising-psychologism and centered the prospective/transcending/superseding ⁸³reference-of-thought (as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought) in preconverging-or-dementing²⁰–apriorising-psychologism and decentering the prior-as-present/transcended/superseded ⁸³reference-of-thought (as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought), as validated by attendant–ontological-contiguity⁶⁷ ~duced–existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought devolving-as-of-instantiative-context>. Critically, for aetiologisation/ontological-escalation as of an intemporal synopsis depth of analysis what is decisive with regards to a postlogism⁷⁷ manifestation is the grasp of the reality of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought defective ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for a postlogism⁷⁷ manifestation; and just as we can appreciate that the organic-knowledge depth of base-institutionalisation is what is required as resolution for postlogism⁷⁷ manifestations in recurrent-utter-uninstitutionalisation, likewise that of ¹⁰³universalisation as resolution with postlogism⁷⁷ manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution with postlogism⁷⁷ manifestations in ¹⁰³universalisation–non-positivism/procrypticism, the organic-knowledge depth of notional~deprocrypticism is what is required as resolution for postlogism⁷⁷ manifestations in positivism–procrypticism. On this basis distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ point-of-departure-construal technique of aetiologisation/ontological-escalation involves starting out not with the specific postlogism⁷⁷

construal but rather implying a construal preconverging-or-dementing²⁰—apriorising-
 psychologism and decentering the more fundamental issue of the registry-worldview/dimension
 prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of
 ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-
 or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of recurrent-utter-
 uninstitutionalisation, ‘failing-prospective-universalisation-directed-rulemaking-over-non-
 rules—apriorising/axiomatising/referencing—psychologism’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of base-
 institutionalisation—ununiversalisation, ‘failing-prospective-positivising/rational-empiricism-
 based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
¹⁰³universalisation—non-positivism/medievalism, “failing-prospective-preempting—
 disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative—
 epistemicity>growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism’’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of positivism—
 procrypticism, and prospectively ‘preempting—disjointedness-as-of-⁸³reference-of-thought,-as-
 to-³²<amplituding/formative—epistemicity>growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-

formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought defective ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and endemising/enculturating the postlogism⁷⁷ and social postlogism⁷⁷ manifestation as well as other temporal phenomena construed as vices-and-impediments¹⁰⁵ of the registry-worldview/dimension as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought; thus attaining the supratransversality-<in-sublimating—existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigmising. In other words, just as we can countenance that ontologically we’ll not engage a non-positivism/medieval social-setup in contending about say notions-and-accusations-of-sorcery but rather supersede the non-positivism/medievalism meaningful-frame as of its relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for <amplituding/formativ-formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; likewise our positivism—procrypticism prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism⁷⁷ as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is prospectively

construed from notional~deprocrpticism as preconverging-or-dementing²⁰—apriorising-
 psychologism and decentered by its procrpticism/‘disjointedness-as-of-⁸³reference-of-
 thought’-as-misappropriated—⁵⁶meaningfulness-and-teleology⁹⁹, implying the more
 fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for
 <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought
 as of the notional~deprocrpticism registry-worldview/dimension ontological-completeness-of-
⁸³reference-of-thought; thus enabling the attainment of aetiologisation/ontological-escalation
 required for supratransversality-<in-sublimating—existential-eventuating/denouement>~of-
 motif-and-apriorising/axiomatising/referencing as
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging—de-mentating/structuring/paradigming that is transversally de-
 mentative/structural/paradigmatic for the resolution not only of the positivism—procrpticism
 postlogism⁷⁷ as psychopathy and social-psychopathy but basically all its relative-ontological-
 incompleteness⁸⁸⁻⁸³reference-of-thought predicated temporal-phenomena construed as
 positivism—procrpticism vices-and-impediments¹⁰⁵. (It is important to grasp that tenseness-of-
 expressions made temporally/shortness-of-register-of—⁵⁶meaningfulness-and-teleology⁹⁹ as of
 the positivism—procrpticism registry-worldview/dimension are just ‘vague candoring’ that are
 ontologically-empty and non-veridical by inherent-and-tautological ontological precedence of
 the prospective/transcending/superseding notional~deprocrpticism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its
 ontological-completeness-of-⁸³reference-of-thought over the prior/transcended/superseded
 positivism—procrpticism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prior
 relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as what is precedingly

warranted is the preconverging-or-dementing²⁰—apriorising-psychologism and decentering of positivism—procrypticism ⁸³reference-of-thought beyond its <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-(implicated-‘nondescript/ignorable—void⁶⁰’—as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴), and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶; and this idea we can grasp from our vantage position with regards to a non-positivism/medieval setup striving to uphold its ⁸³reference-of-thought psychologism which we understand is prospectively a relative ontological-incomplete-⁸³reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-or-dialectical-thinking²¹—apriorising-psychologism and centered but rather a preconverging-or-dementing²⁰—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-thinking²¹—apriorising-psychologism and centered). Distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ as such basically by definition dismisses ‘the prior/transcended/superseded registry-worldview’s/dimension’s relatively relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as circularly endemising/enculturating its ⁸³reference-of-thought defect or ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>, beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ and so de-mentatively/structurally/paradigmatically even before an effective ⁸³reference-of-thought issue of the registry-worldview’s/dimension’s—⁸³reference-of-

thought-for-social-functioning-and-accordance as of temporal-to-intemporal thresholds (i.e. de-
 mentatively/structurally/paradigmatically being non-positivism/medievalism of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
 means incapable of contending as of positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘third-level-
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁶meaningfulness-and-teleology⁹⁹’ requiring rather the non-positivism/medievalism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring from ~~<amplituding/formative-
 epistemicity>~~totalising~renewing-realisation/re-perception/re-thought and not ‘a false exercise
 of contending arising from a circular ~~<amplituding/formative-epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ ego complex that rather
 circularly upholds non-positivism/medievalism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and
 prospectively de-mentatively/structurally/paradigmatically our state of ⁸⁰procrypticism—or-
 disjointedness-as-of-⁸³reference-of-thought of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
 means incapable of contending as of notional~deprocrypticism preempting—disjointedness-as-
 of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of ‘conflation for
⁵⁶meaningfulness-and-teleology⁹⁹’ requiring rather the positivism~procrypticism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring from ~~<amplituding/formative-~~

epistemicity>totalising~renewing-realisation/re-perception/re-thought and not ‘a false exercise of contending arising from a circular ~~amplifying/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ ego complex that rather circularly upholds ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’); as the disjointedness-as-of-⁸³reference-of-thought’-misappropriated-⁵⁶meaningfulness-and-teleology⁹⁹ of positivism–procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to ⁸³reference-of-thought issue requiring ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-positivising/non-rational-empiricism of the ¹⁰³universalisation–non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to ⁸³reference-of-thought issue requiring positivising/rational-empiricism in want of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-universalising of the base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to ⁸³reference-of-thought issue requiring ¹⁰³universalisation in want of ¹⁰³universalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and as the non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accident-ed-or-random-mental-disposition/failing-rule-making as impulsive-accident-ed-haphazard recurrent-utter-uninstitutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition

dismisses it as not contendingly relevant relative to ⁸³reference-of-thought issue requiring rule-making in wait 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-teleology⁹⁹ as of prospective deprocrypticism, the ⁸³reference-of-thought ‘fundamentally carries an underlying defect of relative-ontological-incompleteness⁸⁸’ irrespective of the arising of a ⁸³reference-of-thought incidental issue as of the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance in the very first place and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶, that makes it fundamentally ontologically unsound; and as highlighted before the non-positivism/medieval state of being superstitious and non-positivistic is an underlying foundational problem (as the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵) ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought defective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ just as our procrypticism state of disjointedness-as-of-⁸³reference-of-thought (in misappropriating meaningfulness), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in dissociating temporal ‘⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’ and intemporal ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ of ⁵⁶meaningfulness-and-teleology⁹⁹ as of ‘same-terms-of-expressions’ (seemingly-same-implied-meaningfulness) but actually implying ‘different relations to an ontologically veridical

⁸³reference-of-thought', is an underlying foundational problem (as the registry-
worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance defect
as registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-
ontological-or-existential—defect>⁸⁵) 'in-wait as of prior relative-ontological-incompleteness⁸⁸-
of-⁸³reference-of-thought defective ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ for issues of ⁷⁴perversion-of-⁸³reference-of-thought-
<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> 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—void'⁶⁰-as-to-⁷⁵presencing—absolutising-identitive-
constitutedness } as of our <amplituding/formative—epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ reflex and so beyond-the-consciousness-
awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶
beforehand/as-of-a-priori, will tend towards 'a circular <amplituding/formative—
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
ego complex that rather circularly upholds ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-
of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument',
just as occurred in all the prior registry-worldviews/dimensions. The bigger point being that just
as we recognise beforehand/as-of-a-priori that engaging (from our positivism psychologism
prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought) a non-
positivism/medievalism psychologism with respect to their equivalent postlogism⁷⁷
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> 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-thinking²¹–apriorising-psychologism and centered in the very first place’ but rather that the non-positivism/medieval apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied ⁵⁶meaningfulness-and-teleology⁹⁹ is preconverging-or-dementing²⁰–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-teleology⁹⁹ as of prospective deprocrpticism-as-of-preempting—disjointedness-as-of-⁸³reference-of-thought of psychologism prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought) our ⁸⁰procrpticism–or–disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its associated postlogism ⁷⁷ ⁷⁴perversion-of-⁸³reference-of-thought <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> 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-thinking²¹–apriorising-psychologism and centered in the very first place’ but rather that our ⁸⁰procrpticism–or–disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied ⁵⁶meaningfulness-and-teleology⁹⁹ is preconverging-or-dementing²⁰–apriorising-psychologism and decentered; as the starting point of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ is rather in reflecting the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ with respect to ⁸³reference-of-thought

defect or ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> issue, ‘as a preconverging-or-dementing²⁰-apriorising-psychologism and
decentering exercise involving ⁸³reference-of-thought—degraded-devolving-as-of-
uninstitutionalised-threshold¹⁰²’ of the shades-of-temporal-dispositions as of attendant-
ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰—
<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸-of-⁸³reference-of-
thought-⁸⁴devolving-as-of-instantiative-context>’, and not a postconverging-or-dialectical-
thinking²¹-apriorising-psychologism exercise involving ⁸³reference-of-thought-⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹
(as will be wrongly implied by a circular <amplituding/formative-epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ ego complex that rather
circularly upholds ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). For instance and
as stated before, such a statement and mental-disposition of the type Socrates or Rousseau by
their relative asceticism⁴ as of ~~postconverging~~-nonextricatory-existential-preempting-of-
existential-unthought as compared to others of their statuses (conjugated as of various shades of
temporal teleologically-degraded synopsising-depth of ⁵⁶meaningfulness-and-teleology⁹⁹
psychologism) in their respective social-setups from a non-transcendental as of its
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ perspective by its
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ is rather circularly impervious and will
not recognise any dissociation between such a mental-projection/psychologism prior relative-

ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of Socrates or Rousseau in construing the grander notion of social aetiologisation/ontological-escalation as of a transcendental-perspective (as of a teleologically-elevated intemporal synopsis-ing-depth of ⁵⁶meaningfulness-and-teleology⁹⁹ psychologism contrasted to such teleologically-degraded shades-of-temporal synopsis-ing-depth of ⁵⁶meaningfulness-and-teleology⁹⁹). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as the underlying disjointedness-as-of-⁸³reference-of-thought of procrypticism relative to prospective ontological-completeness-of-⁸³reference-of-thought as notional~deprocrypticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸ itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism⁷⁷ manifestation as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ technical point-of-departure-of-construal of ⁸³reference-of-thought’ highlighting the non-transcendental as ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ perspective mental-projection/psychologism of the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought of non-positivism/medievalism mental-projection/psychologism that

doesn't dissociate the temporal-as-teleologically-degraded or intemporal-as-teleologically-elevated synopsis-ing-depth of ⁵⁶meaningfulness-and-teleology⁹⁹, unlike a transcendental perspective that reflects prospective institutionalisation intemporal teleologically-elevated synopsis-ing-depth of ⁵⁶meaningfulness-and-teleology⁹⁹ as the positivism psychologism as dissociated from various temporal-shades of teleologically-degraded synopsis-ing-depth of ⁵⁶meaningfulness-and-teleology⁹⁹ as the non-positivism/medievalism psychologism (inherently so because the state of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ itself). That is, the technical point-of-departure-of-construal of ⁸³reference-of-thought for distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ with respect to the '~~amplifying/formative-epistemicity~~causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ retracing' (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation) as ⁸³reference-of-thought-scheme' involves: - articulating a dialectically-or-contendingly-in-phase (mentally sound) organic-comprehension-thinking of the intemporal-disposition as a coherent 'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹³-or-ontological-reprojecting which is in ontological-veridicality/ontological-contiguity⁶⁷ of ⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective), and is veridically 'the ⁸³reference-of-thought-or-contending-reference of thought', - articulating a dialectically-or-contendingly-out-of-phase brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought hollow-possibility-logic/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated of the

psychopath in distraction/subtraction to the organic-comprehension-thinking articulation which is of notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and is veridically ‘not the⁸³ reference-of-thought’ but rather reflected/perspectivated as a manifestation of postlogic slanted⁷⁴ perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’, and then articulating a derived-out-of-phase (derived-brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought) threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—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 <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-

hollow-narratives-and-acts’>⁷⁶-contiguity and is veridically ‘not the ⁸³reference-of-thought as well but rather reflected/perspectivated as a manifestation of prelogic-alignment to postlogic compulsive-slanting—preconverging-or-dementing²⁰-apriorising. - With ¹⁵de-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-⁸⁸reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹), and reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a dialectically/contendingly-out-of-phase, retrospective ⁷⁴perversion-of-⁸³reference-of-thought-
<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> registry-worldview/dimension associated with threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>. - And so, from the veridicality of human-subpotency-aporía/undecidability/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 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
<nonpresencing,-for-explicating-ontological-contiguity⁶⁷>, wherein temporal-dispositions existentially are preconverging-or-dementing²⁰-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-

apriorising-psychologism> as of a retrospective registry-worldview/dimension which is
 preconverging-or-dementing²⁰-apriorising-
 psychologism/subknowledging⁹⁴/mimicking/dialectially-out-of-phase-{with-the-intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation} on the one hand, and the
 intemporal-disposition existentially postconverging-or-dialectical-thinking²¹-apriorising-
 psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
 phase>, in organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-
⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹) as a prospective registry-worldview/dimension in
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). - And so,
 upholding the perpetual ontological-normalcy/postconvergence/supersedingness of intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation along the continual limitation
 of uninstitutionalised-threshold¹⁰², and which continual superseding/transcendence is behind the
 institutional-cumulation/institutional-recomposeure-(as-to-⁴⁶historiality/ontological-
 eventfulness⁸⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> process. Not
 adhering to this 'point-of-departure-of-construal of ⁸³reference-of-thought technique of
 distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰
 with respect to the '<amplituding/formativ-epistemicity>causality'⁹-as-to-projective-
 totalitative-implications-of-prospective-⁸¹nonpresencing,-for-explicating-ontological-
 contiguity⁷ retracing (for notional~firstnatedness—temporal-to-intemporal-dispositions-<so-
 construed-as-from-perspective-ontological-normalcy/postconvergence>-pedestals-
 disambiguation) as ⁸³reference-of-thought-scheme' as elaborated above, due to the natural
 reflex to be in prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-
 veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-

precedes-disontologising-logical-outcome-arrived-at>, and thus wrongly engaging logic by reflex, leads to the wrong elevation of the dialectically-or-contendingly-out-of-phase/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought) psychopathic ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (eliciting the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>) temporal-dispositions integration of the psychopath’s postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and conjugation with it ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and thus wrongly implying the same apriorising-registry as the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) as to supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism, and thus wrongly implying a logical contention; instead of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both the psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and the temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-

psychologism> integration and its conjugating/deriving of the psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ‘subknowledging⁹⁴/mimicking manifestations of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>’ which are the subject of logical contention; thus avoiding to wrongly validate the subknowledging⁹⁴/mimicking-and-syncretising of the elements of apriorising–registry (that is, the implied implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) and wrongly imply their logical contention validity. Taken to the bigger registry-worldview/dimension or intradimensional level, this points to a registry-worldview/dimension derived-perversion state of temporal-dispositions at the present uninstitutionalised-threshold¹⁰² involving the subknowledging⁹⁴/mimicking-and-syncretising of the ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation of positivistic meaningfulness known as ⁸⁰procrypticism–or-disjointedness-as-of-⁸³reference-of-thought, calling prospectively for deprocrypticism. Without ‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> (as prior intemporal ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recompose-<as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-

~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ process will not occur and be regenerative, as the circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of a registry-worldview/dimension whether these are intemporal-preservational or not, hence have little transcendental capacity. Going by an ‘ontologically contiguous comparison’ with reference to Arithmetic where a condition was to cause a character to resolve additionality as $1+3=5$, $2+5=8$, $5+6=12$, etc., the ontological-veridicality/ontological-contiguity⁶⁷ of ⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) of additionality with regards to this character will always involve as of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that subtracts 1 from the results of that character’s operations of additions (as the imbricatedness/threadedness/recomposuring for upholding existential-reality), and the usual principles of additionality (its traditional ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of simply summing directly) will be existentially rendered null and void in order to allow for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Now supposed such a framework (⁸³reference-of-thought) for resolving Arithmetic calculations now involves the contribution of 6 characters working in collaboration with each contributing their specific arithmetic principle role while taking cognisance of the others roles in ‘resolving arithmetic calculations’ (as ontological-completeness-of-⁸³reference-of-thought, and so taking into account the prior mentioned character with its defect of additionality; wherein such a framework is BODMAS-based with character B working on brackets operations, character O working on order operations, character D working on division operations, character M working on multiplication operations, the

priorly mentioned character A working on addition operations and character S working on subtraction operations, and so (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of-⁸³reference-of-thought setup). Naturally, the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially the case in this instance, where the equation is for instance $7(\sqrt{64}+3-1)-\{6+4-2\}\div 2$. Going by the natural arithmetic rules for BODMAS, the equation will be resolved first with the brackets, and within the brackets for the first brackets the order operation is first carried out, that is, $\sqrt{64}=8$ and then addition $8+3=11$, then subtraction $11-1=10$. For the second brackets, addition as $6+4=10$, then subtraction as $10-2=8$. The division operation then follows with the second brackets result as $8\div 2=4$. Then the multiplication operation with the first brackets result as $7\times 10=70$. Finally, comes the subtraction with $70-4=66$ as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence). But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as $\sqrt{64}=8$, $8+3=12$, $12-1=11$, for the first brackets, and $6+4=11$, $11-2=9$, for the second brackets. The division operation with the second brackets yields $9\div 2=4.5$, and the multiplication operation with the first brackets yields $7\times 11=77$. Finally, subtracting both brackets gives $77-4.5=72.5$ as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic-or-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-incompleteness⁸⁸-induced, -‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-

apriorising-psychologism>’ (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective), as ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence). This ontological state with respect to all the characters registries (not only A) is known as perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought, as ontological-veridicality/ontological-contiguity⁶⁷ of ⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) precedes projected <amplifying/formative> wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹>, with ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ nothing more but human mental inventions (construed by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for the sake of achieving ontology/intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and pertinent in that regard only when not-failing/upholding intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-<implicated-epistemic-veracity-of-⁹¹nonpresencing-<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>⁹ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹⟩ in affirming ontology/ontological-veridicality/intrinsic-reality (notwithstanding their traditional personhoods-and-socialhood-formation mental-dispositions anchored on projected <amplituding/formative>⁹ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹⟩). In which case the resolution for the Arithmetic equation (supposedly where A, Addition, is unamendable due to a condition), will involve the other characters taking cognisance of A's (Addition's) condition and adhere to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation over projected <amplituding/formative>⁸ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹⟩ in affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³ over A's induced preconverging-or-dementing²⁰-reference/⁷⁴perversion-of-⁸³reference-of-thought-⟨as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>)). Thus the new categorical-imperatives/axiom/registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of-⁸³reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be

perverted in their operation if they do not take cognisance of A's (Addition's) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expediently by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity⁶⁷ of ⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) by factoring in all the defects as follows: by reverting all other characters operation up to the point they had to deal with A (Addition) and subtracting 1 from the results at these point before allowing the other characters operations, which then yields the right result. That is $77 \div 7 = 11$ and $4.5 \times 2 = 9$ as reverting back, then $11 - 1 = 10$ and $9 - 1 = 8$ to factor in A's (Addition's) additionality defect to yield the results of the two brackets. Before then letting back the division and multiplication operations for both brackets respectively, giving $8 \div 2 = 4$ and $7 \times 10 = 70$. Finally $70 - 4 = 66$, giving the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So this approach is the new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation which is ontologically-veridical/of-intrinsic-reality that B should be operating. In the bigger scheme of things, this explains institutional-cumulation/institutional-recomposeure-~~(as-to-~~ ⁴⁶historiality/ontological-eventfulness³¹ /ontological-aesthetic-tracing-~~<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>~~)/memetic-reordering/psychoanalytic-reorientation with respect to an animal that is always bound to ⁷⁴perversion-of-⁸³reference-of-thought-~~(as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ >~~ as to preconverging-or-dementing²⁰-apriorising-psychologism by the very fundamental veridicality of its notional~firstnatureddness—temporal-to-intemporal-dispositions-

<so-construed-as-from-perspective-ontological-normalcy/postconvergence> nature. But then, this being an uninstitutionalised-threshold¹⁰², 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-threshold¹⁰² may just as well due to there being ‘no institutionalisation constraining’ (i.e. no social¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸ } of⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>, no internal-contradiction induced from <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷, no preconverging-or-dementing⁷⁰-apriorising-psychologism of the⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>, and no intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic as of temporality⁹⁸/shortness inducing corresponding formalisation and internalisation as values), choose to act because of one temporal reason or the other whether by ignorance of the need for this new⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-{for-intemporal-preservation-entropy} or affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (i.e. induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-
 existential-reality); and so, fail to follow the latter ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation that are intemporally-preservational. That is, choosing
 circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought and thus failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> the possibility of transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity. That being the case, this doesn't in
 anyway undermine the intrinsic reality/ontological-veridicality/⁸³reference-of-thought (in
 ontological-normalcy/postconvergence) of the above equation as being equal to with the need
 for new requisite ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -
 for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation not only for this
 particular circumstance of the BODMAS characters but all such circumstances that may arise as
 a ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-
 of-thought thus requiring ¹⁵de-mentation-(~~supererogatory-ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics~~) of all such temporal-dispositions.
 It further speaks of how B will likely act in metaphorically-a-million-and-one-instances-and-
 locales/aetiologisation/ontological-escalation (of uninstitutionalised-threshold¹⁰², where the
 constraining elements of institutionalisation are not available, i.e. social ¹⁰³universal-
 transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁹¹> } of ⁷⁴perversion-of-⁸³reference-
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, internal-
 contradiction induced from <amplituding/formative-epistemicity>causality⁹~as-to-projective-

totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
contiguity⁷ inoperance, ¹⁵de-mentation-(~~supererogatory~ontological-de-mentation-or-~~
~~dialectical-de-mentation—stranding-or-attributive-dialectics~~) the ⁷⁴perversion-of-⁸³reference-
of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>, and intemporal
projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in
alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-
bad-faith/inauthenticity⁶⁴/nihilistic as of temporality⁹⁸, with corresponding formalisation and
internalisation as values), thence defining the given temporal-dispositions of B
aetiologisation/ontological-escalation to be accounted for from similar individuations in such
situations as a registry-worldview/dimension problem, in order to ensure intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation as ontology. In the bigger
scheme of things, this calls for a prospective registry-worldview/dimension institutionalisation
articulation that supersedes/overrides such a temporal dynamism of ⁷⁴perversion-of-⁸³reference-
of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> 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 ¹⁵de-mentation-(~~supererogatory~ontological-de-~~
~~mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) and subsequent
conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension
speaks fundamentally of the uninstitutionalised-threshold¹⁰² of that registry-
worldview/dimension, reflected/perspectivated by the marginal ⁷⁴perversion-of-⁸³reference-of-
thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > defect of its⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with the prior registry-worldview/dimension now preconverging-or-dementing³⁰–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, with a prospective institutionalisation⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-phase.¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ doesn't confuse appropriateness of the prior⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for prospective institutionalisation as it needs to undergo its own requisite 'postconverging-or-dialectical-thinking²¹–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-dementing³⁰–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-totalising³³~self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-

in-phase with no uninstitutionalised-threshold¹⁰² which is obviously fallacious. The reason for this is that ‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought (as mental straightness/candored-and-dialectically-or-contendingly-in-phase) starts-and-ends/is-sound at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation where the ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy/configuity is in ontological-veridicality/ontological-contiguity⁶⁷ of ⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective). Where instead such ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing²⁰—apriorising-psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing²⁰-reference), it is dementing²⁰ (preconverging-or-dementing²⁰—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-drag³⁴, that is, as wrongful upholding and projecting postconverging-or-dialectical-thinking²¹–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation as so-manifested at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–

or-ontological-preservation while rather reflecting the uninstitutionalised-threshold¹⁰² that requires renewed mental-devising-representation, and this is not ontologically consistent and fundamentally undermines and overlook the idea of an insight about a prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity with the present registry-worldview/dimension corresponding to the superseded⁷⁴ perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> 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 concrete⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ based articulations for its ontological effectiveness and veridicality, human ontological transcendental possibilities arise from human individuations that correspond to the appropriate ‘intemporal-projecting existential becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to renewed logical-basis/logic,-as-derived-from—transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹>’ going beyond the⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ within just a given registry-worldview/dimension as if it were the absolute mental-devising-representation with respect to

intrinsic-reality, and instead hold that transdimensional/transcendental (unlike ordinary meaning which reasons only on intradimensional ⁸³reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹) is what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Memetism as suprastructural-meaningfulness is able to do that because it can proxy ontological-normalcy/postconvergence in a dynamic dialectical juxtapositioning/doppler-thinking of ‘postconverging-or-dialectical-thinking²¹-apriorising-psychologism mental-devising-representation’ and ‘preconverging-or-dementing²⁰-apriorising-psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity-~~{as of relative apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment}~~ to deeper limited-mentation-capacity-~~{as of relative apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}~~-postconverging-entailment}~~ behind the successive institutional-cumulation/institutional-recomposure-~~{as-to-¹⁶historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~, wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure-~~{as-to-¹⁶historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ of relatively deeper limited-mentation-capacity-~~{as of relative apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-~~

existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment) is the shifted⁸³ reference-of-thought
 (dialectically-in-phase) and is thus of ‘postconverging-or-dialectical-thinking²¹—apriorising-
 psychologism mental-devising-representation’ as it is in (postconvergence) ontological-
 veridicality/ontological-contiguity⁶⁷ while the prior transcended/superseded institutional-
 cumulation/institutional-recomposure—{as-to-⁴⁶historiality/ontological-
 eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} of relatively
 shallow limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing-
 {of-
 attendant—ontological-contiguity ~duced—existentialising/contextualising/textualising-
 contiguity }—constitutedness¹⁴ in preconverging-entailment) is no longer the⁸³ reference-of-
 thought (dialectically-out-of-phase or dialectically-primitive) and is thus of ‘preconverging-or-
 dementing²⁰—apriorising-psychologism mental-devising-representation’ as it is of notional-
 discontiguity/epistemic-discontiguity⁶³ —<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-
 schema>; thus transcendently coming into grips with a shifting but more and more profound
 notion of⁸³ reference-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 subknowledging⁹⁴-impulse/compulsive-dementing²⁰/postlogism⁷⁷ in
 hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> is relatively transparent to interlocutors and it induces a ‘delirious

effect' given that it hasn't yet matured, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in 'its postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>）」; conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of social psychopathy as its psychopathy conjugates/inflects/gets-mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex-logic¹ eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-postlogic-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹, to others and from different sets of interlocutors to others. It is obvious that A's condition/subknowledging⁹⁴-impulse/compulsive-dementing²⁰ disposition as an adult psychopath isn't systematic with every interlocutor but rather it arises only in the face of perceived-social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism⁷⁷-slantedness manifestation is directly related to the gravity of the perceived-social-stake-contention-or-confliction the situation and how the 'evolving social psychopathy situation permits'. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation,

as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant⁹³, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold¹⁰². Consider B (together with the other BODMAS characters) in the instance where despite A's conditions they were to stick to the registry-worldview's/dimension's institutionalisation⁸³reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹ thus effectively producing the wrong result^{72.5} for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A's condition applies, we'll then be talking about an uninstitutionalised-threshold¹⁰². The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new⁸³reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as articulated with the arithmetic technique that corrected the equation result from^{72.5} to by adjusting for A's condition which is now the⁸³reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing²⁰-reference/ontologically-veridical/ontological-contiguity⁶⁷ registry-worldview/dimension) is known as¹⁵de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold¹⁰² of 'ontological-thinking (not preconverging-or-dementing³⁰-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> which is ontologically wrong, just as all <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness registry-

worldviews/dimensions do at their uninstitutionalised-threshold¹⁰². For instance, the recurrent-utter-uninstitutionalisation mindset/⁸³reference-of-thought doesn't think of itself that way but rather as a nondescript/ignorable-void⁶⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of ~~amplituding/formative-epistemicity~~>totalising~conflated-⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> with respect to its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>, and such a representation of its mentation is the invention/mental-devising-representation of the base-institutionalisation mindset by its better ontological-completeness-of-⁸³reference-of-thought, likewise with ununiversalisation and ¹⁰³universalisation, non-positivism/medievalism and positivism, and prospectively with procrypticism and deprocrypticism, we will certainly be hardly pre-inclined to acquiesce to a preconverging-or-dementing²⁰-apriorising-psychologism mental-devising-representation of our ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with respect to the denaturing¹⁶ of the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of positivistic meaningfulness. This insights perfectly highlight that our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn't has any end

to itself but for such dialectical readjustments to ontological-veridicality as ‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism⁷/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought/candored-and-dialectically-or-contendingly-in-phase with regards to an intemporal-preservational registry-worldview/dimension institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and with superseded/transcended registry-worldviews/dimensions which are not intemporal-preservational at their uninstitutionalised-threshold¹⁰² as preconverging-or-dementing²⁰–apriorising-psychologism/oblongated/decandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-representation of all institutional-cumulation/institutional-recomposure-~~(as-to-historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-~~<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~)~~ 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-~~<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹~~ pedestals of meaningfulness. Firstly, A’s condition with respect to additionality with the idea that it is bound to fail any arithmetic calculation involving additionality. Thus the subknowledging⁹⁴-impulse/compulsive-dementing²⁰ pedestal is of notional-discontiguity/epistemic-discontiguity⁶³-~~<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰–qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹–qualia-schema>/non-ontological-and-non-contending-referencing-~~<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-~~~~

preconverging-or-dementing²⁰-apriorising-psychologism> (not-veridical-thinking-reference- rather-preconverging-or-dementing²⁰-reference). This is effectively the pedestalled state of psychopathic postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining- <'<decontextualising/de-existentialising~of-attendant-intradimensional- apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant- intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant- ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted- outcome-sought-precedes-existentially-veridical-'attendant-intradimensional- apriorising/axiomatising/referencing'-logical-dueness>} in hollow-constituting-<as-disjointed- misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of vague- rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and- vague-vocalisation-or-subknowledging⁹⁴ inducing attendant-ontological-contiguity⁶⁷~educed- existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of- prospective-relative-ontological-completeness⁷-of-³³reference-of-thought-⁸⁴devolving-as-of- instantiative-context>/non-veridical-hollow-narratives to be reflected/perspectivated from the intemporal/ontological angle as unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of- ⁸³reference-of-thought or ⁷⁴perversion-of-³³reference-of-thought-<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation⁹⁶> as to preconverging-or-dementing²⁰-apriorising-psychologism and so in <amplituding/formativ-epistemicity>totalising~self-referencing- syncretising/circularity/interiorising/akrasiatic-drag³⁴ or absolving/fleeting/escaping-reflex- logic¹, from one set-of-postlogic-narratives to the other and one set of interlocutors to the other, in line with its 'short cut' mental relation to meaningfulness as extrinsic-attribution (the temporal eliciting of the temporality⁹⁸/shortness of others is the sufficient basis for getting one's way) as opposed to intrinsic-attribution wherein the intrinsic ontological-veridicality of

meaning is the complete and sufficient basis for its pertinence and upholding. This subknowledging⁸⁴-impulse/compulsive-dementing²⁰ disposition points out that the actual and given meaningfulness being subknowledged/pervertedly-represented is ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally preservational and thus ontologically-veridical/⁸³reference-of-thought/ontological-contiguity⁶⁷. It is this pedestal that is the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-

aestheticised~postconverging/dialectical-thinking² –qualia-schema>’ rather than which is ontologically veridical. This is the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁰ –apriorising-psychologism> pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and so fundamentally its logical-contention is voided (as apriorising–registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledging⁹⁴-or-mimicking-impulse/compulsive-dementing²⁰ registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in ¹⁵de-mentation-⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ at that uninstitutionalised-threshold⁰². The fourth meaningful reference is actually a variance of the given organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) pedestal which is registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven aetiologisation/ontological-escalation (as per this paper aim and other studies) in grasping the human ontological implications and articulating the-Good/understanding/notional~knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-⟨of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ⟩—conflatedness¹³ -in-⟨preconverging-disentailment by⟩ postconverging-entailment>/<amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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~firstnatureddness—temporal-to-intemporal-

dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing²⁰-apriorising-psychologism, resolved by deprocrypticism. Comparatively, for instance, articulating new ⁸⁸reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation to resolve the uninstitutionalised-threshold¹⁰² from ^{72.5} to the ontologically-veridical, and so not only with regards to the specific but as a de-mentative/structural/paradigmatic institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. This pedestalled articulation points out that the organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) pedestal (ontological-veridicality/⁸³reference-of-thought) is transversal/transversality-<for-sublimating-existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ and not actually in logical-congruence with both the subknowledging⁹⁴-impulse/compulsive-dementing²⁰ pedestal (ontological-decadence/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing²⁰-apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing²⁰-reference) and the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> pedestal (epistemic-decadence/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing²⁰-apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing²⁰-reference) which is relates to as preconverging-or-dementing²⁰-apriorising-

psychologism (as their implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are all undue and pervertedly implied). So we then speak of an utter/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—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-⁸³reference-of-thought’—as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the subknowledging⁹⁴-impulse pedestal and the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰—apriorising-psychologism> pedestal.

Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge⁴³ towards ‘extrinsic-attribution’ (the eliciting of the temporality⁹⁸/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporality⁵²’ and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms—as-of-axiomatic-construct of country-of-the-blind temporality⁹⁸/shortness whether with respect to temporally outdoing or undermining the

phenomena by acting in a manner that is overall of a temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ nature. But that will still be temporality⁹⁸/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 ¹⁰³universal human social phenomena of psychopathic postlogism⁷⁷ and conjugated-postlogism⁷⁷ across space and time together with the bigger insight of grasping human nature and the overall possibilities thereof. Insightfully, as well it won't be surprising that such a ¹⁰³universal projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just as an intemporal projection within a non-positivism/medievalism setup aspiring for a positivistic registry-worldview/dimension-level resolute construal of their corresponding postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-

<<decontextualising/de-existentialising~of-attendant-intradimensional-
apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-
intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-
ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-
apriorising/axiomatising/referencing'-logical-dueness>> like notions-and-accusations-of-
sorcery and which is not palliative to a given situation will equally elicit a social protractedness
of the phenomenon as varied temporal-dispositions come into the frame and are equally
elicited. But then that is an inevitability with respect to the more critical ¹⁰³universal projection
low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature
of postlogic ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> with temporal-dispositions; (unconsciously) ignorance and (consciously)
other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation. Ontologically, it is then the subject of contention and aetiologisation/ontological-
escalation of the organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-
⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹) pedestal, both in apriorising-registry and registry-worldview
terms as it is reflected/perspectivated as ¹⁵de-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 denaturing¹⁶ much in parallel as
intrinsic-reality transcendental-enabling/sublimating/~~supererogatory-de-mentativity~~ doesn't
accommodate human temporality⁹⁸, and so will not even entertain involving in anyway with
social-and-temporal-trading exercise which is non-ontological (since it is fundamentally a
perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>, and has nothing to do with issues of defect-of-⁵⁴logical-processing-or-
logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of
the registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-
accordance). This can further be elucidated analysing ⁷⁴perversion-of-⁸³reference-of-thought-
<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of a different nature
in a superseded registry-worldview/dimension like non-positivism/medievalism registry-

worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional~deprocrpticism and procrpticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging^{94/74} perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/preconverging-or-dementing²⁰-apriorising-psychologism based on the fact that such societies didn't develop and integrate notions of empirical and rational cause-and-effect positivistic ideas as ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as modern-day positivistic registry-worldview), as it ¹⁰³universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the 'disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation' above, where supposed an intemporal mindset/⁸³reference-of-thought who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging⁹⁴-impulse/compulsive-dementing²⁰) and who obviously is wrong, as we know today that the notion of witchcraft is ontologically unsound and ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated veridically. The disposition to accuse people of

witchcraft will be the subknowledging⁹⁴-impulse/compulsive-dementing²⁰ pedestal. The disposition to entertain and further exploit such situations (as anthropologists perfectly understand the abhorrent role of such notions as witchcraft in the social-stake-contention-or-confliction of non-positivism/medievalism societies) in conjugation of temporal-dispositions that are ¹⁰³universally-recurrent or ¹⁰³universal across all times (postlogism⁷⁷-slantedness, 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-in-shallow-supererogation ⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> pedestal which is rather an extricatory preconverging-dementating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisation and not intemporal preservation); given the lack of a social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } 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-dementing²⁰-apriorising-psychologism (as we do today) and finally, no ontological alienating reason for not believing, endemising and enculturating the phenomenon of witchcraft. The organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) pedestal will rather be an inclination to see that the lack of empirical and rational ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the non-positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme

of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so with this individual but its general integration as a socially viable and entertained notion in this locale’. But more critically, from its intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming to be intemporally-preservational, more than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the intemporal mindset/⁸³reference-of-thought in organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸⁸reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) the problem is now the insight about the intellectually and morally wrong in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of accusation of witchcraft and the implications across all societies of the human species qualified as non-positivism/medievalism, with the bigger ontological implications of this specific accusation rather being how is this enlightening de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments¹⁰⁵ associated with superstition in the said registry-worldview/dimension. That is, the problem is now about the aetiologisation/ontological-escalation that can be made to address such lack of positivistic empirical and rational notions in all possible human societies qualified as non-positivism/medievalism. In other words, the graver ‘¹⁵de-mentation-~~supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics~~’ problem’ for the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹)/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-

ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in
 ‘mentation equivalence’ with a subknowledging⁹⁴-impulse/compulsive-dementing²⁰
 mindset/⁸³reference-of-thought pedestal accusing it of witchcraft and the specific locale where
 such an accusation is made in threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing¹⁰-apriorising-psychologism>/temporal prioritisation
 pedestal that entertains notions of witchcraft (as the intemporal mindset/⁸³reference-of-thought
 is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a
 comprehensive de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion
 (not reasoning-with ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism
 and positivism for prospective ‘postconverging-or-dialectical-thinking²¹-psychology or
 psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-
 impediments¹⁰⁵ of a non-positivism/medievalism superstitious mental-disposition towards a
 prospective positivistic mental-disposition which is the virtue that is the ‘de-
 mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension
 not only superstitious specific vices-and-impediments¹⁰⁵ but equally critical the overall de-
 mentative/structural/paradigmatic <amplifying/formative-epistemicity>causality⁹~as-to-
 projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁹⁷ such superstition to the creative emancipation of human
 meaningfulness and action. With this insight the ontological ‘terms of reasoning’ of the
 subknowledging⁹⁴-impulse/compulsive-dementing²⁰ pedestal is a wrong and naïve ‘mentation
 equivalence’ in preconverging-or-dementing³⁰-apriorising-psychologismly striving to establish
 whether the accused is involved in witchcraft; the ‘terms of reasoning’ of the threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-
 dementing²⁰-apriorising-psychologismly striving to establish and examine whether the
 accusation of witchcraft is true or not, with all the implied existential implications
 meaningfulness in both cases; and the ‘terms of reasoning’ of the organic-comprehension-
 thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-
 or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) will be
 to be dismissive of the two prior pedestals as in ¹⁵de-mentation-(supererogatory-ontological-
 de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) and of
 preconverging-or-dementing²⁰-apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> since in reality the
 elements of their apriorising-registry are perverted (implied-logical-dueness –as to accusation
 of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions,
 implied-value-reference and implied-teleology⁹⁹), and the issue will rather be about
 reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> of a registry-worldview/dimension that endemises and enculturates the belief
 in superstition and witchcraft for a de-mentative/structural/paradigmatic resolution as
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging-de-mentating/structuring/paradigming. In other words, the temporal-
 dispositions are not logically-contending but ontologically or dialectically preconverging-or-
 dementing²⁰-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-drag³⁴. The reason for the above ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting pedestalling is simple. ‘Intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting pedestalling carries the implication that ⁸³reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher-intemporal-teleologies (organic-comprehension-thinking pedestal) over low temporal teleologies of ⁸³reference-of-thought and meaningfulness (⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹~~ > as to preconverging-or-dementing²⁰–apriorising-psychologism); and that subpar preconverging–dementating/structuring/paradigming of ⁸³reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather for ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹~~ > of subpar ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold¹⁰² is ‘perverted ⁸³reference-of-thought and meaningfulness’ (~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴), and is ontologically-preconverging-or-dementing²⁰–apriorising-psychologism (dialectically-preconverging-or-dementing²⁰–apriorising-psychologism) whether from a superseding/transcending registry/registry-

worldview ⁸³reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing²⁰-reference that is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional~deprocrpticism over procrpticism/the-'preconverging-or-dementing²⁰-apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Such a stance equally applies between the superseding/transcending notional~deprocrpticism and the superseded/transcended procrpticism registry-worldviews/dimensions with organic-comprehension-thinking in 'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting as longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ of notional~deprocrpticism superseding the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>/alchemic-like-reasoning in circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought as shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ of procrpticism mental-dispositions. While the ¹⁵de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with respect to non-positivism/medievalism has to do with not integrating empirical and rational positivistic ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and the corresponding social implications, the ¹⁵de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with procrpticism has to do with not integrating the veridicality of temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-

or-dementing²⁰-apriorising-psychologism of positivistic ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation as knowledge-notionalisation and a corresponding ¹⁵de-mentation-
~~⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics⟩~~ ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-
 or-ontological-reprojecting pedestalling to reflect/perspectivate the subknowledging⁹⁴-
 impulse/compulsive-dementing²⁰ pedestal and the threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> pedestal from an organic-comprehension pedestal ‘ontological-reference of
 thought and meaningfulness’ for a superseding notional~deprocrpticism institutionalisation as
 a ¹⁰³universal/intemporal/ontological/intrinsic-attribution/longness-of-register-of-
 meaningfulness/human-species-level postconverging~de-mentating/structuring/paradigming
 across all space and all time (and not a temporal, extricator, shortness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹, individuals, extrinsic-attribution, incidental or incremental or
 ‘disjointedness-as-of-⁸³reference-of-thought’ or temporal-accommodation preconverging~de-
 mentating/structuring/paradigming that endemises and enculturates procrpticism) to induce the
 appropriate prospective crossgenerational ‘postconverging-or-dialectical-thinking²¹-psychology
 or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring. This conceptual ¹⁵de-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-dementing²⁰-apriorising-psychologism) and (superseding
 registry/registry-worldview-or-dimension) mental-devising-representation as

straightness/candored-and-dialectically-or-contendingly-in-phase (thinking) is critical in grasping the nature of ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (and thus the requisite ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in order to arrive at /intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought involves various shades of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as per percolation-channelling-<in-deferential-formalisation-transference> and a positive-opportunism—of-social-functioning-and-accordance⁷⁵ 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-threshold¹⁰², circumventive/distractive-temporal-prioritisation-of-⁸³reference-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-<between—

prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>) with respect to the notion
 of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation as being about intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation, and so, especially when
 postlogic and integrating the hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> of postlogism⁷⁷-as-of-¹¹compulsing-
 nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-
 intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
 'attendant-intradimensional~ontologising'-imbued-<contextualising/existentialising~attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-
 apriorising/axiomatising/referencing'-logical-dueness>}. And critically, it should be noted that
 'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-
 reprojecting is about the-Good/understanding/notional~knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant~ontological-
 contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
 conflatedness³-in-{preconverging-disentailment-by}~postconverging-
 entailment>/<amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-
 implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷
 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-⁸³reference-of-thought’—as-
 conflatedness¹³-or-ontological-reprojecting pedestal for which the intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation as ontology supersedes ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> (as prior intemporal
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) which are actually
 meant to represent it at uninstitutionalised-threshold¹⁰², threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism> pedestal for which ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—
 ontological-preservation are wrongly related to as an end by themselves at uninstitutionalised-
 threshold¹⁰², and postlogic-including-psychopathic/subknowledging⁹⁴-impulse/compulsive-
 dementing²⁰/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-
 or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ pedestal for which the hollow form of
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation for ⁷⁴perversion-of-⁸³reference-
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> of ⁸³reference-of-
 thought and meaningfulness is a sound existential construct. That is, in the bigger scheme when
 it comes to deciding between ontological-veridicality/ontological-contiguity⁵⁷ of ⁸³reference-of-
 thought (as from ontological-normalcy/postconvergence epistemic-or-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-dementing²⁰—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking²¹—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of base-institutionalisation, ¹⁰³universalisation, 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 ⁸³reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold¹⁰² speaks of that apriorising—registry’s or registry-worldview’s/dimension’s ⁸³reference-of-thought ¹⁵de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) preconverging-or-dementing²⁰—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (as it is ‘devoid of ⁸³reference-of-thought and

correspondingly ontological-veridicality/ontological-contiguity⁶⁷ given its epistemic-
 decadence/psychopath or epistemic-decadence/psychopath's-temporal-interlocutor, as
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation),
 and so, in a state of transversality-<for-sublimating-existential-eventuating/denouement>-of-
 affirmative-and-unaffirmative-disambiguated-'motif-and-
 apriorising/axiomatising/referencing'¹⁰¹ as perceived from the superseding/transcending
 intemporal-disposition or registry-worldview/dimension which voids the registry-
 perverting/subknowledging⁹⁴/preconverging-or-dementing⁷⁰-temporal-dispositions'
 transcended-or-superseded-registry-worldview's/dimension's apriorising-registry-elements as
 implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
 assumptions, value-reference and teleology⁹⁹. This as ¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> is what prevents the <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising-as-straight-and-candored, of the
 recurrence-of-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-
 dereifying-hollow-narratives-and-acts'>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹ (which
 are veridically of notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁷⁰-qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking¹-qualia-schema>) as wrongly implied
 postlogically-as-rather-being-prelogic; as the instigation (by psychopath) recurrently-of-in

hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
 hollow-narratives-and-acts’>⁷⁶ and as the hollow-constituting-<as-disjointed-misappropriation-
 of-meaningfulness-and-failing-intemporal-preservation> integration/conjoining (psychopath’s
 temporal-interlocutors) recurrently-of-in hollow-constituting-<as-disjointed-misappropriation-
 of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶, and in so doing
 intemporally/ontologically reflecting/perspectivating/highlighting the ontological-
 veridicality/ontological-reality of the psychopath’s effective epistemic-decadence and the
 psychopath’s temporal-interlocutors’ epistemic-decadence as effectively preconverging-or-
 dementing²⁰-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase> in various shades of temporality⁹⁸. For instance in
 registry-worldview/dimension terms, the ¹⁵de-mentation-<supererogatory~ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> as to
 preconverging-or-dementing²⁰-apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the non-
 positivism/medievalism mindset/⁸³reference-of-thought with respect to the positivistic
 mindset/⁸³reference-of-thought (as reflecting the former perversion of ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation at the uninstitutionalised-threshold¹⁰² of non-positivistic
⁵⁶meaningfulness-and-teleology⁹⁹) wherein there can’t be a logical nested-congruence or
 engagement between the two mindsets as these do not have common ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation, with the ontological-veridicality/ontological-
 contiguity⁶⁷ of ⁸³reference-of-thought as (from ontological-normalcy/postconvergence

epistemic-or-notional~projective-perspective) as a relevant contention exercise being all about the positivistic mindset/⁸³reference-of-thought reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the non-positivism/medievalism registry-worldview/dimension as a manifestation of the latter mental-defect/⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought as to the uninstitutionalised-threshold¹⁰² of non-positivism/medievalism ⁵⁶meaningfulness-and-teleology⁹⁹ requiring positivistic ⁵⁶meaningfulness-and-teleology⁹⁹, and in the bigger scheme of things requiring the secondnaturing of positivistic (as against non-positivism/medievalism) ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation. The point then is that, from a transcending registry-worldview/dimension, the relation with its transcended registry-worldview/dimension is ‘not ontologically an exercise in logical-congruence with the transcended registry-worldview/dimension as a postconverging-or-dialectical-thinking²¹~apriorising-psychologism exercise’ but rather ontologically an exercise in transversality-<for-sublimating~existential-eventuating/denouement>~of-affirmative-and-unaffirmative~disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a preconverging-or-dementing²⁰~apriorising-psychologism representation as manifestation-and-not-contention of the transcended registry-worldview/dimension denaturing¹⁶ of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-dementing²⁰~apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, and avoiding the supplanting~conviction-as-to-

profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-
 reflex which wrongly elevates⁷⁴ perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> into logical-contention. ¹⁵de-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-dementing²⁰—
 apriorising-psychologism of positivistic meaningfulness), as from successive veridical
⁸³reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing²⁰-
 reference (ontological-veridicality/ontological-contiguity⁶⁷) as base-institutionalisation,
¹⁰³universalisation, positivism and notional~deprocrypticism respectively which are mentally
 postconverging-or-dialectical-thinking²¹—apriorising-psychologism-<stranded-as-rightfully-
 straight/candored-and-dialectically-or-contendingly-in-phase>. ¹⁵de-mentation-
 (supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics) as such redefines psychology as a postdicatory science (tying the mental-
 devising-representation process to the abstract and infallible ontological-
 normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is
 memetically/meaningfully not limited to-and-within one dimension-or-registry-
 worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-
 through-and-not-reasoning-with) ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>, is transdimensional/transcendental in depth-of-meaningfulness as
 ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-

intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). ¹⁵de-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/repeatability¹⁰ in delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷-~~educed-~~
~~existentialising/contextualising/textualising-contiguity~~⁴⁰-reification_or_intrinsic-reality-
ontological-coherence_or_superseding-oneness-of-ontology⁴¹. This involves ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as
enabled by ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics)~~ in disambiguating the intemporal-disposition as
ontological and temporal-dispositions at the individuation-level; while at the registry-
worldview/dimension-level it reflects the determination of the relative registry-
worldviews/dimensions as of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
and relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. The implication is that
soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought-of-meaningfulness
is not given, as it is a devising mechanism (mental-devising-representation) for ontological-
veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity-or-
ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by
some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-
worldview/dimension’ were to appear and be able to live in our present positivistic social-setup
(without us knowing beforehand that they are coming from the past to avoid inducing a
confounding effect in our analysis), and intent on fully living based on the ⁸³reference-of-
thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-dementing²⁰-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-dementing²⁰-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> from such a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity's ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/epistemic-totalising³³~self-referencing-syncretising/mirage) herein construed as the prospective protensive-consciousness ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension. In the bigger picture, ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ effectively will seem to place human {cumulated/recomposed}-consciousness-awareness-teleology⁹⁹ in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic reality and correspondingly human mental-devising-representation. Actually, registry-worldviews/dimensions are rather prospectively ~~<amplituding/formative>~~ wooden-language-~~(imbued—temporal-mer-~~ ~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰-~~

narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹ } of their own specific evolving successive existentialisms (with their full-depths-of-existential-implications specific evolving preconverging—de-mentating/structuring/paradigming), and with specific evolving percolation-channelling-<in-deferential-formalisation-transference> for prospective ontologising and ontologising-transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Fundamentally, without the possibility of de-mentativity-of-the-human-psyche-for-prospective-institutionalisation involving ¹⁵de-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 ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ is possible. This is because ¹⁵de-mentation-<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics> as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that transcendence-and-sublimity/sublimation/supererogatory~de-mentativity occur) of the ‘veridical ⁸³reference-of-thought of meaningfulness’ since it dements the mental-devising-representation of the old/retrospective/superseded/transcended registry-worldview/dimension ‘as not postconverging-or-dialectical-thinking²¹—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought but preconverging-or-dementing²⁰—apriorising-psychologism and dialectically-or-contendingly-out-

of-phase at its uninstitutionalised-threshold¹⁰² and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking²¹–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the ⁸³reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, at its uninstitutionalised-threshold¹⁰² requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing²⁰–apriorising-psychologism/dialectically-preconverging-or-dementing²⁰–apriorising-psychologism in a ¹⁵de-mentation-~~(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ wherein its mental-devising-representation is preconverging-or-dementing²⁰–apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking²¹–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought and dialectically-or-contendingly-in-phase, thus ‘granting the latter ⁸³reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing²⁰-reference)’ over the former which is ‘no longer ⁸³reference-of-thought’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought today but rather ontologically-preconverging-or-dementing²⁰–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-teleology⁹⁹ as of prospective notional~deprocrpticism
 registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the
 interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding-<as-
 of-apriorising/axiomatising/referencing> intradimensional ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation’ (i.e. ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics)~~, ⁷⁴perversion-of-⁸³reference-of-
 thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁹>~~, registry-
 worldview’s/dimension’s-uninstitutionalised-threshold ¹⁰²-defect-<as-Being-or-ontological-or-
 existential-defect>⁸⁵, unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴ -of-⁸³reference-of-
 thought, mental-perversion, subknowledging⁹⁴, mimicking; and-their-corresponding-
 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising) indicates that
¹⁵de-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-subknowledging⁹⁴-normalcy’ (epistemic-totalising³³~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. ¹⁵de-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 ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>, circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought, subknowledging⁹⁴-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging⁹⁴-normalcy’ (epistemic-totalising³³~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as ¹⁵de-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 ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-

preservation-entropy-or-contiguity-or-ontological-preservation). For instance, while the term registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵' brings to the mind a poor ontological disposition like the other BODMAS characters disposition to systematically operate additionality overlooking A's condition, but it is a sense of ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ that carries the intuition of an uninstitutionalised-threshold¹⁰², and construes a superseding/transcending registry/registry-worldview-or-dimension and a superseded/transcended registry/registry-worldview-or-dimension, and all the implications thereof. Now analysing the registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵' term thereafter, we grasp that it is the '~~amplituding/formative-epistemicity>totalising~self-referencing-syncretising~~' in 'notional-discontiguity/epistemic-discontiguity⁵³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>' of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as of the ⁷⁴perversion-of-³³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing²⁰-apriorising-psychologism' that makes it registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ (and not about defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding ³³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-

contiguity-or-ontological-preservation). Specifically, ¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> as such implies registry-worldview's/dimension's-uninstitutionalised-
 threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵/not-just-a-logical-
 processing-or-an-implication-of-act-execution-or-a-implication-of-notion-of-agreement-or-
 disagreement-defect' wherein we can perceive the complete picture of a registry-
 worldview/dimension defect by its relative-ontological-incompleteness⁸⁸-induced,-'threshold-
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>' like recurrent-utter-uninstitutionalisation (with respect to base-
 institutionalisation), ununiversalisation (with respect to ¹⁰³universalisation), non-
 positivism/medievalism (with respect to positivism) and our own dimension procrypticism's
 (the-'preconverging-or-dementing²⁰-apriorising-psychologism of positivistic-meaningfulness)
¹⁵de-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-teleology⁹⁹ as of prospective deprocrypticism). A similar articulation can
 be made with regards to each of the other deconstructing terms where ¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> provides the better overarching conceptualisation from an 'intemporal-
 prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting
⁸³reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing²⁰-
 reference). Furthermore, by its ¹⁵de-mentation-<supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics>, ¹⁵de-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 denaturing¹⁶ 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-completeness⁸⁷ dialecticisms of the institutional-cumulation/institutional-recompose-~~{as-to-¹⁶historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ 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-teleology⁹⁹) and the reality of human temporal-

dispositions at all institutional-cumulation/institutional-recomposure-~~(as-to-~~
~~historiality/ontological-eventfulness~~⁸/~~ontological-aesthetic-tracing-<perspective-ontological-~~
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~)
 uninstitutionalised-threshold¹⁰² perverting/undermining ontological-normalcy/postconvergence,
 thus highlighting the follow dichotomies that are always associated with ontological-
 normalcy/postconvergence dialectics (underlied by teleological-inflections-~~(as-to-more-~~
~~profound-nondisjointing-<amplifying/formative-~~
~~epistemicity>totalising/circumscribing/delineating~~): 1) impetus for intemporal-preservation
 beyond ⁸³reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ at
 uninstitutionalised-threshold¹⁰² versus impetus rather for ⁸³reference-of-thought-⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁹ at uninstitutionalised-threshold¹⁰² 2) thinking as
 veridical ⁸³reference-of-thought (veridical-thinking-reference-over-preconverging-or-
 dementing²⁰-reference) of mental-devising-representation of the prospective registry-
 worldview/dimension as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³ reference-of-
 thought versus preconverging-or-dementing²⁰-apriorising-psychologism as mental-devising-
 representation of the retrospective registry-worldview/dimension as unsoundness-or-
 ontological-bad-faith/inauthenticity⁶⁴-of-⁸³ reference-of-thought as it is no longer an ⁸³reference-
 of-thought (not-veridical-thinking-reference-rather-preconverging-or-dementing²⁰-reference) 3)
 organic-comprehension-thinking as intemporal profoundness-of-thought-and-meaningfulness
 (longness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹) versus threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-~~(as-to-‘attendant-~~
~~intradimensional’-prospectively-disontologising~preconverging/dementing~~²⁰-~~apriorising-~~
~~psychologism~~> as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-
 of-⁵⁶ meaningfulness-and-teleology⁹⁹) 4) ‘intemporal-prioritisation-of-⁸³ reference-of-thought’-
 as-conflatedness¹³-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 intemporal⁵²/longness versus circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought as defining the priority of life choices or existential living as priorly unaccountable to the possibility for the furtherance of intemporal⁵²/longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is an ontological-normalcy/postconvergence that doesn't recognise any uninstitutionalised-threshold¹⁰² to the projected ~~amplifying/formative~~⁸ wooden-language-~~imbued—temporal—mere-form/virtualities/dereification/akrasitic-drag/denatured/preconverging-or-dementing~~²⁰—narratives—of-the-⁸³reference-of-thought-~~categorical-imperatives/axioms/registry-teleology~~⁹⁹) considered circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought over inherent 'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹³-or-ontological-reprojecting of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; at which point of uninstitutionalised-threshold¹⁰², ¹⁵de-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 ¹⁵de-mentation-~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~) for a renewed/prospective mentation for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in 'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹³-or-ontological-reprojecting that 'supersedes deterministically and operantly, without any discretion allowed', circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought. That is ¹⁵de-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-¹⁶historiality/ontological-eventfulness¹⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ mindsets, notwithstanding the fact that the ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ (of their ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology⁹⁹ (in-dialectical/recompositing-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recompositing moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation-universalisation, ¹⁰³universalisation–non-positivism-or-medievalism, positivism–procrypticism and prospectively perpetuation-of-deprocrypticism) is as ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ in ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~; and this thus predicates or rather

postdicates as well our own registry-worldview/dimension ¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> over and as denaturing¹⁶ positivistic meaningfulness ⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation (procrypticism) and implying a prospective
 need for deprocrypticism. Postdication, when alluding to an ¹⁵de-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-dementing²⁰—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 ⁸³reference-of-thought in ontological-normalcy/postconvergence.
 Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein
 the prior/transcended/superseded registry-worldview/dimension is no longer
 referenced/registered/decisioned (as ⁸³reference-of-thought) but 'dialectically preconverging-or-
 dementing²⁰—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-
 of-⁸³reference-of-thought' while the prospective/transcending/superseding registry-
 worldview/dimension is referenced/registered/decisioned (as ⁸³reference-of-thought) as
 'postconverging-or-dialectical-thinking²¹—apriorising-psychologism/soundness-or-ontological-
 good-faith/authenticity⁶⁹-of-⁸³reference-of-thought' in construing meaningfulness. The grander
 issue that always arises is in existentialism terms, whether with regards to an obvious human
 disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-
 of-⁸³reference-of-thought of being-and-existence as conceptualised within the successions-of-

existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting wherein the articulation of meaning, being and existence is in existentialism-terms intemporally-driven on the basis that that which is in need of transcendence-and-the-intemporal (the temporal) cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly for that reason that human progress has been and will remain dialectically possible. That is, the ⁸³reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing²⁰-reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting as ontology with regards to apriorising-registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its ¹⁵de-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. ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ (stranding) has the merits of articulating that for ⁸³reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing²⁰-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-institutionalisation with new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation dialectically implying an ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of transcended ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-

entropy-or-contiguity-or-ontological-preservation (in our present case, notional~deprocrpticism of ⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments¹⁰⁵ of our registry-worldview/dimension and just as critically the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments¹⁰⁵ of non-positivism/medievalism together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and ¹⁰³universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-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 ¹⁰³universalising 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-teleology⁹⁹>** would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory~de-mentativity from procrpticism to notional~deprocrpticism as the de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments¹⁰⁵ together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the ⁷⁴perversion-of-

⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as to preconverging-
or-dementing²⁰-apriorising-psychologism of positivistic ⁵⁶meaningfulness-and-teleology⁹⁹, and
specifically resolution of the implications of psychopathic subknowledging^{94/74}/perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>) may be to think,
given our own illusion-of-the-present/present-consciousness as ~~amplituding/formative-~~
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴,
that such an analysis applies only to prior institutional-cumulation/institutional-recomposure-
<as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. But
the fact is that such a profound conceptualisation will have to come to terms with the reality of
the implied existentialism/full-depth-of-existential-implications beyond our present sense of
personhoods-and-socialhood-formation if it were to avoid platitudinising, becoming circular
with dead-ends and lose its intemporal purpose and hence ontological purpose, and so for the
simple reason that it is the human psyche that ‘gives-in’ with respect to intrinsic-reality as
renewed/prospective ontological-veridicality, starting with that of the intellectual
analyst/analysts itself/themselves); as the human psyche gave-in from recurrent-utter-
uninstitutionalisation to base-institutionalisation, ununiversalisation to ¹⁰³universalisation, non-
positivism/medievalism to positivism, and where renewed/prospective ontological-veridicality
does establish a new registry-worldview/dimension transcendental postconverging-de-
mentating/structuring/paradigming shift as procrypticism to deprocrypticism, then the human
psyche will equally have to give-in, and by the way all transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity meet with some resistance or the other
and thus a reason for transversality-<for-sublimating-existential-eventuating/denouement>~of-

affirmative-and-unaffirmative–disambiguated-‘motif-and-

apriorising/axiomatising/referencing’¹⁰¹

reflex

to

preserve

the

precedingness/supersedingness/ascendency of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond mere-institutionalised-being-and-craft, as has historically been implied in the case with many a great human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-socially-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in the bigger picture as an intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmig are indispensable. With the idea that an intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmig 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 ¹⁰³universal import and at the same time disposed occasionally to advanced their temporality⁹⁸, is what warrants ‘a constraining

institutionalisation'. In the same vain, one may ask what's the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—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/dimension⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> defect at uninstitutionalised-threshold¹⁰²; implying that ‘ontological-normalcy/postconvergence’ is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation beyond the defective ‘intradimensional-subknowledging⁹⁴-normalcy or reflex-normalcy’ which is rather an <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity at its own (limited-mentation-capacity-

threshold) uninstitutionalised-threshold¹⁰² though it will obviously and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our perspective we will recognise such a need for base-institutionalisation over recurrent-utter-uninstitutionalisation, ¹⁰³universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold¹⁰² like ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought with the need for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as deprocrypticism). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising³³~self-referencing-syncretising/mirage as all registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather an intradimensional-subknowledging⁹⁴-normalcy in lieu of the ‘ontological-normalcy/postconvergence’ as that which allows for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). It is this ‘ontological-normalcy/postconvergence’ that reflects/perspectivates ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> defect as ¹⁵de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as against the defective reflex-normalcy/intradimensional subknowledging⁹⁴-normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> is more than just the instigating effect of the subknowledging⁹⁴-

impulse/compulsive-dementing²⁰ (psychopathic postlogism⁷⁷ in hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) but
 harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-
 capacity/uninstitutionalised-threshold⁰² in the very first place. As this is the preconverging-de-
 mentating/structuring/paradigming disposition for the possibility of ⁷⁴perversion-of-⁸³reference-
 of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> thus requiring
 ontological-normalcy/postconvergence epistemic-projection as prospective-transcendence-in-
 perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-
 preservation. For instance, such ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as witchcraft in the non-positivism/medievalism registry-
 worldview/dimension is fundamentally implying de-mentatively/structurally/paradigmatically a
 need for the right human mentation-capacity as the prospective transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity of a positivistic registry-
 worldview/dimension, and likewise de-mentatively/structurally/paradigmatically regarding
⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought with notional~deprocrypticism
 (as the-Good/understanding/notional~knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment-by} postconverging-
 entailment>/<amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-
 implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶¹ and not
 good-natured/vague-impress construct). Ontological-normalcy/postconvergence as prospective-
 transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-

ontological-preservation, beyond defective intradimensional-subknowledging⁹⁴-normalcy/reflex-normalcy, points to factoring in 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-disposition⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation which is ontological (as it is in sync with intrinsic-reality/veridicality), where dealing effectively rather with temporal-dispositions. Knowledge-notionalisation factors in how temporal-dispositions relate to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (intradimensional-subknowledging⁹⁴-normalcy/reflex-normalcy) and at institutionalised/intemporalised-thresholds (ontological-normalcy/postconvergence). It should be noted that the peculiarity for achieving all the institutional-cumulation/institutional-recomposure-**<as-to- historicity/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>>** is about bringing the prior registry-worldview/dimension ⁷⁴perversion-of-⁸³reference-of-thought-**<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>** to its placeholder-setup/mental-devising-representation/mentation/{cumulated/recomposed}-consciousness-awareness-teleology⁹⁹ awareness for the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-deepening⁵³-threshold (uninstitutionalised-threshold¹⁰²). This is brought to the collective-consciousness so that with regards to social-

stake-contention-or-confliction-and-confliction it renews its psychoanalytic-equilibrium, as the latest ‘capacity boost’ with respect to what is the grander individual-and-social good as positive-opportunism—of-social-functioning-and-accordance⁷⁵. For instance, achieving base-institutionalisation requires that it should be brought to the collective-consciousness that it is ‘perilous to survival-and-flourishing’ to remain recurrently-uninstitutionalised for the grander individual-and-social good as positive-opportunism—of-social-functioning-and-accordance⁷⁵. 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-dementing⁷⁰—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-historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> of base-institutionalisation, ¹⁰³universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be placed on the abstract percolation-channelling-<in-deferential-formalisation-transference> as setup from positive-opportunism—of-social-functioning-and-accordance⁷⁵ for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling-<in-deferential-formalisation-transference> (undermining <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>> or banality-of-thought) to formalised deference like the higher developed legal system involving

lesser possibility for mob-and-disparate-justice as with the lower institutional-
 cumulation/institutional-recomposure-~~{as-to-⁹⁸historiality/ontological-
 eventfulness⁹⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~, 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-teleology⁹⁹}~~; all geared to discriminate for
 supersedingness of the intemporal-disposition (longness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹) over temporal-dispositions (shortness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹) 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-teleology⁹⁹}~~ with regards to meaningfulness shrinks as formal
 conceptualisations extend the intemporal-skewing (‘intemporality⁵²-asymmetric-subsumption-
 of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity) and deferential model for construing
 meaningfulness. For instance, many a subject matter domain like meaning about the heavens,
 forces of nature, material nature, social laws, etc. are now effectively construed socially in
 deference to abstract intemporal-disposition teleological conceptualisation voiding social
 temporal-dispositions teleological dispositions. The reason is simple formal settings use the
 Good/understanding/notional~knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-~~{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in-~~{preconverging-disentailment-by}—postconverging-~~~~

entailment>/<amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ but are often defective by lack of
¹⁰³universality, not ontologically-driven in terms-as-of-axiomatic-construct of understanding
 and often with temporal/immediate interests/shortness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹. In this light, the articulation of the ontological-veridicality/⁸³reference-of-thought
 of human-subpotency-~~aporia/undecidability/dilemma/ought-~~
 indeterminacy/deficiency/limitation/constraint—imbued-‘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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> that ‘structurally-explain’ the vices-and-impediments¹⁰⁵ peculiar to our own
 registry-worldview/dimension (⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought)
 or ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> of positivistic meaningfulness, beyond our illusion-of-the-present/present-
 consciousness (just as non-positivism/medievalism ‘structurally-explains’ the peculiar vices-
 and-impediments¹⁰⁵ and de-mentative/structural/paradigmatic inhibitions to human
 emancipation requiring prospective positivism with its corresponding ¹⁵de-mentation-

~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~
~~attributive-dialectics}~~ as ¹⁵de-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-teleology⁹⁹),
 that works with ‘what is as it is’, and bring this reality to the collective-consciousness for the
 requisite ‘postconverging-or-dialectical-thinking³¹–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-teleology⁹⁹ as of prospective notional~deprocrypticism (wherein procrypticism is
 preconverging-or-dementing²⁰–apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it subknowledges-
 or-mimics/perverts-the-registry-of positivistic meaningfulness ⁸³reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-
 contiguity–or–ontological-preservation). The idea of limited-mentation-capacity-deepening⁵³
 (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) fundamentally
 implies that ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are limited at the
 uninstitutionalised-threshold¹⁰² of the specific registry-worldview’s/dimension’s
 institutionalisation they enable, and are not absolute with respect to the perpetuation of
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-
 normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be
 recomposed institutionally), wherein new ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or-

ontological-preservation allow for the furtherance of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. The positivistic institutionalisation reflex disposition is to imply only a human intemporal-disposition/ontological-disposition, thus wrongly elevating issues of temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as being issues of intemporal-disposition/ontological-dispositions and thus wrongfully implying their ontological-veridicality/ontological-contiguity⁵⁷ of ⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing²⁰—apriorising-psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing²⁰-reference), and thus wrongly engaging in logical contentions instead of reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, thus resulting in the consequent endemisation/enculturation of the specific vices-and-impediments¹⁰⁵ of the positivistic registry-worldview (⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought). In contrast, the particularity of the superseding/transcending ‘notional~deprocrypticism institutionalisation’ disposition over procrypticism is that prospectively it points to the ontological-veridicality of a human-subpotency—

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor-pedestals-
disambiguation (at positivistic meaningfulness uninstitutionalised-threshold¹⁰²) to its mental-
devising-representation to enable the 'postconverging-or-dialectical-thinking²¹—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 ⁷⁴perversion-of-⁸³reference-of-
thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁰> in the instance of
issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness
for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
that should enable the superseding/transcending of the enculturating/endemising vices-and-
impediments¹⁰⁵ together with the inhibiting effect on human emancipation potential associated
with procrypticism. 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 subknowledging⁹⁴-
impulse/compulsive-dementing²⁰ highlighting an uninstitutionalised-threshold¹⁰² where the

other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the latter's pertinence is rather about and subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the BODMAS characters is with respect to the limits of their ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation which are readily predisposed to such ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and subknowledging⁹⁴-impulse/compulsive-dementing²⁰ whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> for instance) is the causative factor of their failure to in ontological-normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In any case the de-mentative/structural/paradigmatic resolution is with regards to the implications of metaphorically-a-million-and-one-instances-and-locales of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is structurally-speaking about perpetually ensuring intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). In this regard, we may easily construe the fundamental defects-of–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein successive institutional-cumulation/institutional-recomposeure-(as-to-⁴⁶historiality/ontological-eventfulness⁸⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging⁹⁴-impulse/compulsive-dementing²⁰ with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold⁰² to be rightfully corrected with new ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving subtracting 1; the defect of a second registry-worldview/dimension may involve subtracting 1 from the result of S as a condition/subknowledging⁹⁴-impulse/compulsive-dementing²⁰ of S, requiring similarly new ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–

ontological-preservation correction of the BODMAS characters as with the first registry-
 worldview/dimension to uphold the intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation. Likewise, a third and fourth registry-worldview/dimensions defects
 could involve respectively a subknowledging⁹⁴-impulse/compulsive-dementing²⁰/condition of
 M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging⁹⁴-
 impulse/compulsive-dementing²⁰/condition of D wherein D wrongly subtract 1 to a divisor
 before dividing, with these two latter registry-worldviews/dimensions equally requiring
 similarly new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation adjustment of the
 BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Ultimately, a
 notional~deprocrysticism construal of the institutionalisation/intemporalisation process aiming
 to perpetually sync ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation
 with intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in ontological-
 normalcy/postconvergence, is one that will bring to the mental-devising-representation, the
 BODMAS characters potential temporal-dispositions to ⁷⁴perversion-of-⁸³reference-of-thought-
 <as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and
 subknowledging⁹⁴-impulse/compulsive-dementing²⁰ with the resultant integration
 unconsciously (ignorance) and consciously (other temporal-dispositions of
 affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
 social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various
 uninstitutionalised-threshold¹⁰², for a suprastructural resolution to human ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > disposition, enabling the ‘postconverging-or-dialectical-thinking²¹–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-impediments¹⁰⁵ thus enabling ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving the ¹⁵de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ preconverging-or-dementing²⁰–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, as ¹⁵de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ is the effective psychological tool for ‘postconverging-or-dialectical-thinking²¹–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 ¹⁵de-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 ¹⁵de-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. ¹⁵de-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 ¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ terms of ¹⁵de-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-conflatedness¹³ as dialectical transformation as-prospective ⁸³reference-of-thought (¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ with respect to either mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as ‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/⁸³reference-of-thought of transdimensional-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; leading to a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation

as more ‘ontologically-driven/ontologised’ rather than ‘conventionally-driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-present/epistemic-totalising³³~self-referencing-syncretising/present-consciousness/mirage referring to the instance where the personhood-and-socialhood-formation intradimensional conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-representation/mental-devising-representation is then fundamentally determined by the depth/profoundness-of-ontological-veracity/depth/profoundness-of-ontological-reference of a given registry/registry-worldview-or-dimension as it upholds ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over reflex-normalcy or intradimensional-subknowledging⁹⁴-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity⁶⁷—~~edueed—~~existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for an appropriate ¹⁵de-mentation-(~~supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics~~) ¹⁵de-mentation-(~~supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics~~) exercise wherein the ⁸³reference-of-thought (‘intemporal-prioritisation-of-³³reference-of-thought’—as-conflatedness¹³-or-ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical

development of ontological-depth/profoundness-of-reference in superseding relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-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-⁸³reference-of-thought and fails to factor in human limited-mentation-capacity-deepening⁵³ and the consequent uninstitutionalised-threshold¹⁰² or relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>’-threshold (as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-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 ¹⁵de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> ¹⁵de-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 ¹⁵de-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 ⁸³reference-of-thought for a comprehensive, appropriate and veridical ¹⁵de-mentation-~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~ exercise. Such ⁸³reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for ¹⁵de-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-⁴historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, ¹⁰³universalisation/non-positivism-or-medievalism, positivism/procrypticism preconverging-or-dementing²⁰-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-thinking²¹-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-conflatedness¹³/deconstruction of dialectical existentialisms/full-depths-of-existential-implications as ⁸³reference-of-thought, rather than intradimensional-subknowledging⁹⁴-normalcy or reflex-normalcy) for ¹⁵de-mentation-~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~ of ⁸³reference-of-thought’ exercise in reflection/perspectivation of psychological-representation/mental-devising-

representation, i.e. preconverging-or-dementing²⁰–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-thinking²¹–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-thinking²¹–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/dimensions successive existentialisms/full-depths-of-existential-implications, and the corresponding ontological veracities implied. Such a ‘postconverging-or-dialectical-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ contrasts with a ‘mented’ or ‘stigmatic’ psychology of weak memetism/transdimensional-meaningfulness/suprastructural-meaningfulness ⁸³reference-of-thought for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-normalcy/postconvergence or construe a dialectical-reference/ontological-reference for ¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> of ⁸³reference-of-thought’ of psychological-representation/mental-devising-representation at uninstitutionalised-threshold¹⁰². Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-dementing²⁰–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-thinking²¹–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the conventioning–superseding/transcending/sound registry/registry-worldview-or-dimension. This will explain in many ways the more or less fitful development of modern-day psychology, more or less ‘uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-representation’ (in reflecting preconverging-or-dementing²⁰–apriorising-psychologism) thus undermining its ontological-referencing veracity/ontological-pertinence with respect to an ‘¹⁵de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) of ⁸³reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹³ as dialectical transformation as-prospective ⁸³reference-of-thought. A dialectical ontological-reconstituting-as-to-conflatedness¹³/deconstruction of ⁸³reference-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-¹⁶historiality/ontological-eventfulness~~ /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)) as articulated above is not only the basis for memetism/transdimensional-meaningfulness/suprastructural-meaningfulness, but as well for avoiding what can be termed as the ‘ontological-circularity’ of modern-day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and hollow-constituting-(~~as-disjointed-~~

misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as fundamentally the ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the said registry-worldview/dimension are at a dead-end with a de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-threshold¹⁰² (as the nature of intrinsic-reality with respect to the human psyche is ontological-normalcy/postconvergence or inherently preceding or inherently superseding as it doesn't change an iota, and it is the human psyche that gives-in in its mental-devising-representation to conform to intrinsic-reality). With such naïve efforts to keep up and develop profound meaningfulness based on the same registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy preconverging–de-mentating/structuring/paradigming with respect to positivistic chemistry postconverging–de-mentating/structuring/paradigming, a flat-world preconverging–de-mentating/structuring/paradigming with respect to a round world postconverging–de-mentating/structuring/paradigming, a creationism preconverging–de-mentating/structuring/paradigming with respect to an evolution postconverging–de-mentating/structuring/paradigming, a ¹⁰³universal humanity postconverging–de-mentating/structuring/paradigming with respect to aristocratic/racial/tribal preconverging–de-mentating/structuring/paradigming, a science postconverging–de-mentating/structuring/paradigming with respect to a superstition preconverging–de-mentating/structuring/paradigming, etc. Naivety will be to think that issues of ontological-circularity in our present positivistic meaningfulness (for transcending beyond our vices-and-impediments¹⁰⁵ and overcoming inherent inhibitions to human emancipation) are not in

veridicality about a need for a shift in prospective postconverging–de-mentating/structuring/paradigming. This brings forward fundamentally the limited-mentation-capacity/uninstitutionalised-threshold¹⁰² construct of our times (procrypticism) and the de-mentative/structural/paradigmatic implications specifically for such a ‘postconverging-or-dialectical-thinking²¹–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 ¹⁵de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ as a mental-devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the capability as its mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-threshold¹⁰²), which otherwise any ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ registry-worldview will overlook as it is a ~~<amplituding/formative>~~⁸ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>~~) that is exclusively operant and deterministic only to its very own ⁸⁸reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and is not tied to intrinsic-reality but rather pertinent only for when it proxies intrinsic-reality. It is only ¹⁵de-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/recompose it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new ⁸³reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing²⁰-reference) for a new existentialism/full-depth-of-existential-implications meaningfulness and thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central to understanding how ‘knowledge-deadend—de-mentating/structuring/paradigming’ can be overcome/superseded. Supposed B was to stick to resolving the BODMAS equation overlooking A’s condition on the basis that the ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation are set and given, whether these uphold intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn’t in any way transform the ontological-normalcy/postconvergence ontological-veridicality/intrinsic-reality from to ⁷².5. Such a wrong disposition rather points aetiologically for the need (in ontological-escalation) of an ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of the BODMAS characters at that uninstitutionalised-threshold¹⁰². In the bigger picture, ‘knowledge-deadends—preconverging—de-mentating/structuring/paradigming’ (to varying degrees of pertinence) are often the explanation of underlying social issues and problems more than just about limited human ability or insufficiently directed effort towards the resolution of such issues and problems on the basis of present preconverging—de-mentating/structuring/paradigming. It is inevitable that emancipation from such knowledge-deadends—preconverging—de-mentating/structuring/paradigming will always require that the would-be intellectual-analyst or intellectual-analysts ‘blunt it’ (just as intrinsic-reality is uncompromisingly blunt) to the

~~amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally needed is a postconverging–de-mentating/structuring/paradigming–shift. Much like observation and a rational interpretation of nature trumps dogma as with Galileo’s heliocentric argument for instance, this author holds that a fundamental decomplexifying/uninhibiting of our own (procrypticism or preconverging-or-dementing²⁰–apriorising-psychologism/subknowledging^{94/74}perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing²⁰–apriorising-psychologism/dialectically-preconverging-or-dementing²⁰–apriorising-psychologism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism as ⁸³reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing²⁰-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-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposed-consciousness-awareness-teleology⁹⁹ in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold¹⁰²; much the same way like a positivistic world opened up from the ¹⁵de-mentation-~~(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold¹⁰². To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking²¹–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-thinking²¹–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 ¹⁵de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ of ¹⁵de-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 ¹⁵de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ in reflecting soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought/apriorising–registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/⁷⁴perversion-of-⁸³reference-of-thought-~~(as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶)~~ (respectively postconverging-or-dialectical-thinking²¹–apriorising-psychologism-~~(stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase)~~ and preconverging-or-dementing²⁰–apriorising-psychologism-~~(stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase)~~) is stranded to the ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ whether such a threshold is the ‘appropriate basis for ⁸³reference-of-thought or not and subsequent ontological-veridicality/ontological-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 conventioning⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with no prospective/transcending/superseding possibility. For instance, we can project insightfully that a mented/stigmatic mental-disposition in a non-positivism/medievalism setup in an impression-driven/good-naturedness/wishfulness disposition but hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>(failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) will raise an issue of say sorcery in terms–as-of-axiomatic-construct of who is the sorcerer or sorcerers among us, how should sorcery be stopped and prevented in the community in its preconverging–de-mentating/structuring/paradigming, and not in a prospective positivistic postconverging–de-mentating/structuring/paradigming that is more ontologically-veridical, putting in question the veracity/ontological-pertinence of the non-positivism/medievalism conventioning notion of sorcery, however ‘good-natured’/impression-driven, while raising the positivistic the-Good/understanding/notional~knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—conflatedness³ -in {preconverging-disentailment by} -postconverging-entailment>/<amplituding/formative–epistemicity>causality³~as-to-projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of a positivising/rational-empiricism ⁸³reference-of-thought. Such an insight prospectively will involve putting into question naïve and ever evolving constructs in our modern-day mented/stigmatic psychology science like personality disorders on the fundamental argument

regarding the relatively poor insight about the requisite ⁸³reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established ⁸³reference-of-thought, and not just naïve assumptions whether on the basis of popular axioms, vagueness and personal however well-meaning; with the idea of meaningfulness that goes beyond just a conventioning ⁸³reference-of-thought and is rather inherently upheld by ontologically-veridical insight and pertinence. Further, such a ‘postconverging-or-dialectical-thinking²¹–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 ¹⁵de-mentation-~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human-⁵⁶meaningfulness-and-teleology⁹⁹-into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting–as-to-conflatedness¹³/deconstruction as the more profound ⁸³reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and conflictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite postconverging–de-mentating/structuring/paradigm shifts;

and such could further be grasped regarding specifically how many an experimental psychology schemes ‘desperately’ striving to draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending more towards the defect of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in-preconverging-entailment~~ in lieu of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in- {preconverging-disentailment-by}—postconverging-entailment~~ 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 ¹⁵de-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-¹⁶historicality/ontological-eventfulness³⁸ /ontological-aesthetic-tracing- <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that ¹⁵de-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-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing of an animal of limited-mentation-capacity-deepening⁵³. Such a ‘postconverging-or-dialectical-thinking²¹-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-recomposeure-~~<as-to-¹⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews/dimensions ‘beyond their successive corresponding recomposed-consciousness-awareness-teleology⁹⁹’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the ~~<amplifying/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposed-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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-conflatedness¹³’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness¹³’/deconstruction is that it prospectively¹³ calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology⁹⁹-~~<in-preconverging-existential-extrication-as-of-existential-unthought>~~⁶ of prior registry-worldview mindset/⁸³reference-of-thought (and so as a conception that enables opening-up/making-available the prospective registry-worldview),

as implied by the veracity/ontological-pertinence of ¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ of ⁸³reference-of-thought' as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ driving mechanism. Considering that deconstruction as 'ontological-reconstituting-as-to-conflatedness¹³' necessarily implies not one but two dialectically opposed registries/meaningful-references/anchorings-of-meaning/ontological-references/contending-references/registry-worldviews/dimensions of meaningfulness; with the implication that the prospective/transcending/superseding is suprastructural to (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-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 ¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ will wrongly imply that the 'postconverging-or-dialectical-thinking²¹~apriorising-psychologism' and the preconverging-or-dementing²⁰~apriorising-psychologism are of the same ⁸³reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, ¹⁰³universalisation) but have 'a complex' recognising such a fact at a disadvantaged positivistic/procrypticism perspective with respect to the prospective (deprocrypticism), just as all institutionalisations tend to demonstrate when their own transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is implied, and certainly so the higher the institutionalisation as the mindset/⁸³reference-of-thought is increasingly set to 'relate to its

institutionalised secondnature construct as being our very own individuals essential dimensionality-of-sublimating²⁵ -{<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-~~implicated-epistemic-veracity-of-⁶ nonpresencing-~~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-drag³⁴ as ‘metaphysics-of-presence-~~implicated-‘nondescript/ignorable—void⁶⁰’-as-to-⁷⁰ presencing—absolutising-identitive-constitutedness¹ }’.~~

Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting-as-to-conflatedness¹³’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the ⁸³reference-of-thought and meaningfulness of the seemingly ⁸³reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given ⁸³reference-of-thought and projecting the appropriate ⁸³reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected ⁸³reference-of-thought. This is akin to the idea of a positivistic mindset/⁸³reference-of-thought articulating chemistry rules and principles to an alchemic mindset/⁸³reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/⁸³reference-of-thought in the very first place before issues of substantive pertinence about chemistry rule

and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/⁸³reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic ⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹ in the middle to long run construed as of ¹⁵de-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-teleology⁹⁹ as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology⁹⁹ of a non-positivism/medievalism mindset/⁸³reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by acting as the conscious backdrop that engenders prospectively a positivistic mindset) for human emancipation into a notional~deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to ontological-normalcy/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ reflex’ (in any registry-

worldview/dimension) of ‘striving to avert preconverging-or-dementing²⁰–apriorising-
psychologism mental-devising-representation/mentation’ (whether such averting is
ontologically-veridical or not) and so by a mistaken reflex to preserve a
<amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-⟨as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ of
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology⁹⁹ of intrinsic-reality (but which closure makes its representation of intrinsic-reality
inherently incomplete and biased towards the illusion-of-the-present/present-
consciousness/mirageas <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ of its given registry-worldview
metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void ’-as-to- presencing—
absolutising-identitive-constitutedness ⟩), by effectively taking full cognisance of the fact that
¹⁵de-mentation-⟨supererogatory~ontological–de-mentation-or-dialectical–de-
stranding-or-attributive-dialectics⟩ is the driving mechanism of human placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of
intrinsic-reality and thus construe an opened-construct incorporating transcendental-insight-
projection-capacities that enable the relative construal of the ‘postconverging-or-dialectical-
thinking²¹–apriorising-psychologism’ and the preconverging-or-dementing²⁰–apriorising-
psychologism ‘¹⁵de-mentation-⟨supererogatory~ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics⟩ of ⁸³reference-of-thought’, and so expanding the
potency in construing a much more exact/thorough notion of placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of intrinsic-reality and
thus for ‘ontological-reconstituting–as-to-conflatedness¹³’/deconstruction. In other words, in
representing the veridically uninhibited/decomplexified nature of ‘¹⁵de-mentation-

<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics> of ⁸³reference-of-thought' that is not limited by the illusion-of-the-
 present/present-consciousness/mirageas <amplituding/formative~epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplituding/formative~epistemicity>causality' ~as-to-projective-
 totalitative~implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷' in the reflection as placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ of retrospective, present and
 prospective institutionalisations in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-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-conflatedness¹³ of that existential
 becoming'. Is our understanding of psychology notionally complete when we can't seem to
 understand what happens in apparently mentally sound minds partaking in 'socially degraded'
 situations like murky human interest stories, mobs, genocides and even 'the conventional

acceptance and numbness to mass casualty warfare'. In other words, in the first place what is 'ontologically normal' beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn't it possible to make the contribution of modern-day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other words, so placed in a becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power relations) equally involve in articulating aspiratory models for human mentation/psyche? And such a postconverging–de-mentating/structuring/paradigming shift with regards to modern-day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional~deprocrpticism (involving 'ontologically-reconstituting/deconstruction' in upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by 'overriding failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and renewing ever sound and appropriate' ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation') over the 'conventionally-driven/conventionalised hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-

teleology⁹⁹ to ontological-veridicality (notwithstanding that this undermines habituated conventionalised mented/stigmatic placeholder-setup/mental-devising-representation/mentation) representing all the institutionalisations in a dialectical moment of appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³ and thus mentally-straight/candored-and-dialectically-in-phase as simply involving the technique of a ‘prelogic/conviction-as-to-profound-supererogation⁹⁶ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ teleological alignment reflex’ to the implied ⁸³reference-of-thought since the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is prospective/transcending/superseding and ‘ontologically-reconstituting/deconstruction’; while representing all uninstitutionalised-threshold¹⁰² in a dialectical moment of appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³ and thus mentally-oblongated/decandored-and-dialectically-out-of-phase-or-dialectically-primitive as simply involving the technique of a ‘postlogism⁷⁷ mere-formulaic slanting ¹¹compulsing-nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>)} placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ teleological alignment reflex’ to the implied ⁸³reference-of-thought since the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is prior/transcended/superseded and rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. And

going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor, a ‘postconverging-or-dialectical-thinking²¹—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-conflatedness¹³/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-dementing²⁰-temporal-manifestation (subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) of slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect. In the bigger picture, actually the fact is that the various institutionalisations/institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> are actually the levels at which their specific quality (whether as base-institutionalisation,¹⁰³ universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the

prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation-universalisation up to the graduated/staggered attainment of ¹⁰³universalisation, proto-positivism in ¹⁰³universalisation-non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional~deprocrpticism in positivism~procrpticism. For instance, many an alchemist in the medieval world were actually very thorough and methodical in their pursuit with skills that could be qualified as ‘rudimentary positivistic’. However, the fact that fundamentally their preconverging~de-mentating/structuring/paradigming was a dead-end like the pursuit of the philosopher’s stone and the implications of not having an outright positivistic outlook/ideology is what mostly distinguishes them from the complexion of ‘true positivists’. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent ¹⁰³universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries ¹⁰³universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-~~amplituding~~/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁷ as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology⁹⁹ is not intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert

admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstasically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/¹⁰³universal notions on the mere basis of ‘preaching’ the intemporal/¹⁰³universal notions and virtues (as the-Good/understanding/notional~knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness³ in {preconverging-disentailment by} postconverging-entailment>/<amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶) without institutionalisation design or conceptualisation! This is an unspoken recognition of the inherent reality of human-subpotency-aporía/undecidability/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 secondnaturating. 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 <amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶). 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-teleology⁹⁹) can be seen as proto-deprocrpticism, 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~deprocrpticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further extension of formalisation as 'deferential-formalisation-transference' of 'deprocrptic formalisation' into the extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹> implying a greater underlying demystification of positivism/rational-empiricism manifestation of ⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-of-thought reasoning by way of the ontological-contiguity⁶⁷ (as from prospective ¹⁸deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>) with respect to the

veridicality of human temporal-to-intemporal individuations dispositions nature that explains
 the nature of the positivism–procrpticism registry-worldview notional-discontiguity/epistemic-
 discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰–qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹–qualia-
 schema> as we become more consciously insightful, preemptive and superseding of
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> of positivism–procrpticism ⁵⁶meaningfulness-and-teleology⁹⁹ with its
 social-construct implications; and this insight prospectively defines the conceptualisation of the
 present positivism–procrpticism registry-worldview/dimension vices-and-impediments¹⁰⁵ as
 the backdrop for the notional~deprocrpticism postconverging~de-
 mentating/structuring/paradigming shift. But this equally as with all institutionalisations imply
 bringing to the collective consciousness a dialectically preconverging-or-dementing³⁰–
 apriorising-psychologism mental-devising-representation of the present procrpticism registry-
 worldview/dimension (which is prior) from the prospective registry-worldview/dimension
 (deprocrpticism) as the new ⁸³reference-of-thought, which will seem unintelligible to the prior
 even though it is actually more real suprastructurally and in ontological-
 normalcy/postconvergence, just as our representation of medievalism though more
 ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval
 mindset/⁸³reference-of-thought in its closed mental-devising-representation of intrinsic-reality.
 Central to the notion of ¹⁸deprocrpticism–or–preempting—disjointedness-as-of-⁸³reference-of-
 thought as the ‘veridical ⁸³reference-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 ⁸⁰procrpticism-or-disjointedness-as-of-
⁸³reference-of-thought notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-
 shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁷⁰—qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking⁷¹—qualia-schema> as of its perversion of
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation, and so in a prospective ¹⁵de-
 mentation-~~(supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-
 or-attributive-dialectics)~~ moment wherein ontological-normalcy/prospective-transcendence-in-
 perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation (ontology) supersedes intradimensional-subknowledging⁹⁴-normalcy (temporal
 conventioning compromise). This dichotomy between conventioning and ontology is critical to
 understand human mentation development along the successive institutionalisations, as
 transcendental knowledge is by definition prospective and hence recognises the ontological
 limits/thresholds of conventioning as knowledge and virtue reference because to start with all
 conventioning institutionalisations are de-mentatively/structurally/paradigmatically in want of
 prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity whether
 as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or
 procrpticism in a prospective insight. Conventioning as such could only prospectively reflect
 ‘sound ⁸³reference-of-thought status’ when it prospectively coincides/proxies ontological-
 normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation; the holy grail of the
 notional~deprocrpticism 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to ¹⁵de-

mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics)~~ with corresponding ¹⁵de-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-thinking²¹—
 apriorising-psychologism—by—preconverging-or-dementing²⁰—apriorising-psychologism
 dialectical representation involves articulating a comprehensive organic-comprehension-
 thinking narrative in 'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹³-
 or-ontological-reprojecting by which varied induced threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism> narratives in circumventing/distractive-temporal-prioritisation-of-⁸³reference-
 of-thought naively arise, and over which an organic-comprehension-thinking analysis dements
 the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰—
 apriorising-psychologism> narratives as of preconverging-or-dementing²⁰—apriorising-
 psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
 contendingly-out-of-phase> to articulate an aetiologisation/ontological-escalation, and so
 whether such threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-
 disontologising~preconverging/dementing²⁰—apriorising-psychologism> postlogic narratives
 are slanting (subknowledging⁹⁴-impulse), miscuing, disjointed-logic, logical-drag,
 unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
 rationalising and their corresponding temporal enculturation/temporal-endemisation. Explained

in another way, the actual depth-of-storying involves: - psychopathic insane-fitment formulaic slanting ¹¹compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-⟨contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-⟨as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩ or postlogism⁷⁷ or hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ in postlogic-backtracking-⟨iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex–logic¹ ⁷⁴perversion-of-⁸³reference-of-thought-⟨as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> wrongly implied as of supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking¹—apriorising-psychologism; - and this being effectively wrongly elevated as of supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism by temporal-dispositions by their hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ or ¹²conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to these formulaic slanting ¹¹compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-⟨contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-⟨as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–

apriorising/axiomatising/referencing⁷-logical-dueness>} or postlogism⁷⁷ or hollow-constituting-
 <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as
 absolving/fleeting/escaping-reflex-logic¹ (whether unconsciously by ignorance, and
 consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomforture-
 or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the
 temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing¹⁰-apriorising-psychologism>; - then the ⁸³reference-
 of-thought as the intemporal-disposition organic-comprehension-thinking in ‘intemporal-
 prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-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-
 dementing²⁰-apriorising-psychologism as being in veridicality psychopathic-and-social-
 psychopathic phenomenon of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>; - and so, as an ontological-escalation/aetiologisation (the organic-
 comprehension-thinking analytical resolution) that is essentially and prospectively
 deprocrypticism; ideally such a resolution articulation technique comes down to an enigmatic
 ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-
 reconstituting-as-to-conflatedness¹³ as dialectical transformation storying reflecting-or-
 perspectivating a procrypticism (preconverging-or-dementing²⁰-of-positivistic-meaningfulness)
 registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity⁶³-<between—
 prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-

aestheticised~postconverging/dialectical-thinking⁹ -qualia-schema> (at positivism~
procrypticism uninstitutionalised-threshold¹⁰²) 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
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> in all registry-worldviews/dimensions. Wherein for instance in a non-
positivism/medievalism registry-worldview/dimension: - the subknowledging⁹⁴-
impulse/compulsive-dementing²⁰/postlogism⁷⁷-slantedness in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> together
with its postlogic social corollary associated with instigating accusations of sorcery/witchcraft
for instance involve formulaic slanting¹¹compulsing~nonconviction/madeupness/bottomlining-
<‘<decontextualising/de-existentialising~of-attendant-intradimensional-
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
intradimensional~ontologising’-imbued-<contextualising/existentialising~attendant-
ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness>’> or postlogism⁷⁷ in preconverging-or-
dementing²⁰-apriorising-psychologism as to postlogic-backtracking-<iterative-looping-‘set-of-
dereifying-hollow-narratives-and-acts’>⁷⁶ (threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
psychologism>) - and temporal-dispositions in threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism> by their hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> or ¹²conjoining-looping-set-of-narratives
 as-of-cohering-logic-reflex to the formulaic slanting ¹¹compulsing-
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-
 intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising—attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—
 apriorising/axiomatising/referencing’-logical-dueness>) or postlogism⁷⁷ or hollow-constituting-
 <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶
 thus inducing the wrongful elevation of the formulaic slanting ¹¹compulsing-
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-
 intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising—attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—
 apriorising/axiomatising/referencing’-logical-dueness>) or postlogism⁷⁷ or hollow-constituting-
 <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as
 being of supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-
 intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism whether
 unconsciously by ignorance, or consciously by affordability/opportunism/exacerbation/social-
 chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-

temporal-endemisation (the temporal-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰–apriorising-psychologism>’) - with the two above being retrospectively construed from the veridical⁸³ reference-of-thought of a vantage positivistic registry-worldview/dimension as being non-positivism/medievalism mindset/⁸³ reference-of-thought and non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing²⁰–apriorising-psychologism and construed ontologically by their reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) as the non-positivism/medievalism sorcery phenomenon of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> (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-conflatedness¹³ as dialectical transformation storying reflecting-or-perspectivating a non-positivism/medievalism registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁷⁰–qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹–qualia-schema> (at its uninstitutionalised-threshold¹⁰²) 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > like sorcery. As fundamentally, intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological preconverging–de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview’s/dimension’s ⁸³reference-of-thought (to be transcended by a prospective transcending/superseding registry-worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > like sorcery in the non-positivism/medievalism world; implying that an ‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-positivism/medievalism social-setup will not see the proffered accusation of sorcery against them or any other individual as simply requiring defending themselves or the accused of sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate themselves or the accused but rather project that the registry-worldview/dimension in endemising and enculturating the possibility of accusations and notions of sorcery is de-mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming resolution of the epiphenomenon of sorcery across metaphorically-a-million-and-one-instances-and-

locales/aetiologisation/ontological-escalation. It should be noted that an intemporal or ontological or longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ resolution to ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging⁹⁴-impulse/compulsive-dementing²⁰ (condition from say a physiological cause), like psychopathy in the positivistic registry-worldview/dimension or a sorcerer accuser in a medieval registry-worldview/dimension. That may explain the initiation of a loss of intemporal social ¹⁰³universal-transparency¹⁰⁴
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸ } arising from postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> for instance which is then at the base of a registry-worldview's/dimension's uninstitutionalised-threshold¹⁰² (which is overall the de-mentative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a 'deferential-formalisation-transference'/skewed ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) institutionalisation setup, whether at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, ¹⁰³universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness, as it is up to us to proxy to it and hence we can't

say we want to think-one-way or we've-been-thinking-a-certain-way (as ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹) to naively imply that reality will and should comply, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ speak of human mental-devising-representation dead-ends and the need for postconverging-de-mentating/structuring/paradigming shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the {cumulated/recomposed}-consciousness-awareness-teleology⁹⁹ or mental-devising-representation of a registry-worldview/dimension ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about 'a deterministic and operant construct preserving intemporality⁵²/longness as ontology'. This translates as: - the grander problem of a subknowledging⁹⁴-impulse/compulsive-dementing²⁰ with the instigation of recurrent-utter-uninstitutionalisation and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming in all recurrent-utter-institutionalised human locales beyond just an extricatory preconverging-de-mentating/structuring/paradigming of any human locale, requiring the ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of recurrent-utter-uninstitutionalisation by a ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing²⁰-apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as

‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism’/soundness-or-ontological-
 good-faith/authenticity⁶⁹-of-⁸³reference-of-thought and the deterministic and operant
 institutionalisation/intemporalisation resolution construct (and so, in an ontological-
 normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-
 conflatedness¹³ as dialectical transformation of existentialism/full-depth-of-existential-
 implications from the transcended to the transcending); - the grander problem of a
 subknowledging³⁴-impulse/compulsive-dementing²⁰ with the instigation of ununiversalisation
 and its temporal social recurrency is failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal
 preservation as
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging–de-mentating/structuring/paradigming in all ununiversalised human locales
 beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one
 human locale, requiring the ¹⁵de-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-dementing²⁰–apriorising-psychologism, and prospective/transcending/superseding
¹⁰³universalisation as ‘postconverging-or-dialectical-thinking²¹–apriorising-
 psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought
 and the deterministic and operant institutionalisation/intemporalisation resolution construct
 (and so, in an ontological-normalcy/postconvergence-or-postdicatory
 deconstruction/ontological-reconstituting–as-to-conflatedness¹³ as dialectical transformation of
 existentialism/full-depth-of-existential-implications from the transcended to the transcending); -

the grander problem of a subknowledging⁹⁴-impulse/compulsive-dementing²⁰ with the instigation of non-positivism/medievalism with such phenomenon as witchcraft and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all non-positivism/medievalism human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the ¹⁵de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ of non-positivism/medievalism by a ¹⁵de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ of prior/transcended/superseded non-positivism/medievalism as preconverging-or-dementing²⁰–apriorising-psychologism, and prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking³¹–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct; and prospectively (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness¹³ as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending), - the grander problem of a subknowledging⁹⁴-impulse/compulsive-dementing²⁰ with the instigation of ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as

intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging—de-mentating/structuring/paradigming in all ⁸⁰procrypticism—or—disjointedness-
 as-of-⁸³reference-of-thought human locales beyond just an extricatory preconverging—de-
 mentating/structuring/paradigming of any one human locale, requiring the ¹⁵de-mentation-
~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~
~~attributive-dialectics}~~ of ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought by a
¹⁵de-mentation-~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—~~
~~stranding-or-attributive-dialectics}~~ of prior/transcended/superseded ⁸⁰procrypticism—or—
 disjointedness-as-of-⁸³reference-of-thought as preconverging-or-dementing²⁰—apriorising-
 psychologism, and prospective/transcending/superseding notional~deprocrypticism as
 ‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism’/soundness-or-ontological-
 good-faith/authenticity⁵⁹-of-⁸³reference-of-thought and the deterministic and operant
 institutionalisation/intemporalisation resolution construct (and so, in an ontological-
 normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-
 conflatedness¹³ 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-¹⁶historiality/ontological-~~
~~eventfulness³/ontological-aesthetic-tracing-<perspective~ontological-~~
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~

existentialisms/full-depths-of-existential-implications. Hence the subknowledging⁹⁴-
 impulse/compulsive-dementing²⁰/slantedness mechanism that induces ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in all institutional-
 cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-
 eventfulness⁸⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> effectively define
 each registry-worldview/dimension respective uninstitutionalised-threshold¹⁰² while
 reflecting/perspectivating/highlighting its mental-devising-representation specific
 superseded/transcended preconverging-or-dementing²⁰-apriorising-psychologism-<stranded-as-
 rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> that is its
 uninstitutionalised-threshold¹⁰² (going by the ‘¹⁵de-mentation-<supererogatory-ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> of ⁸³reference-of-
 thought’). This transcended/superseded uninstitutionalised-threshold¹⁰² in the ¹⁵de-mentation-
 <supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> is a ¹⁰³universal notion in establishing that that which is ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and therefore not
 ontologically-veridical (superseded/transcended preconverging-or-dementing²⁰-apriorising-
 psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
 contendingly-out-of-phase>) reflects the uninstitutionalised-threshold¹⁰², and that which is not
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷> and ontologically-veridical (superseding/transcending postconverging-or-
 dialectical-thinking²¹-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-

dialectically-or-contendingly-in-phase>) reflects the institutionalised threshold. This is critical in overcoming our very own <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ inclination with respect to procrypticism, ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> of positivistic meaningfulness, that is, positivistic ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), and so beyond our illusion-of-the-present/present-consciousness as more of a veridical ontological-normalcy/postconvergence and suprastructural intrinsic-reality/ontological-veridicality to a veridical existentialism/full-depth-of-existential-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ (of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>) over which memetic-reordering/psychoanalytic-unshackling can then occur. Otherwise, while such an insight is intuitive from our vantage positivistic registry-worldview point of reference with respect to prior registry-worldviews/dimensions de-mentativity/¹⁵de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~), ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>’ applies with regards to both psychopathic subknowledging⁹⁴-impulse/compulsive-dementing²⁰/slantedness and its corresponding postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-(~~<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-~~

<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}
 protraction as conjugation/inflection/deriving to temporal-dispositions implying consciously
 taking such insane-fitment mantle and acting like the psychopathic character once committed
 from ignorance (due to the postlogic inducing of a loss of social ¹⁰³universal-transparency¹⁰⁴–
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁹⁸ } that acts as a constrain to
 temporal-dispositions for institutionalisation); at which point for all effective-predicative
 practicalities the temporal-dispositions character is ‘technically psychopathic’. This is the
 underlying basis for the development of social psychopathy. That is, after ignorance-temporal-
 disposition conjugation/inflection/deriving of psychopathic subknowledging⁹⁴-
 impulse/compulsive-dementing²⁰/slantedness postlogism⁷⁷-as-of-¹¹compulsing–
 nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-
 intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>} protraction as assuming psychopathic
 subknowledging⁹⁴-impulse/compulsive-dementing²⁰/slantedness in ignorance and out of bad-or-
 wrong supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-
 intradimensional’-postconverging/dialectical-thinking²¹–apriorising-psychologism, the other
 temporal-dispositions respectively involve: - (affordability-temporal-disposition) assuming
 psychopathic subknowledging⁹⁴-impulse/compulsive-dementing²⁰/slantedness in affordability
 and out of its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-

supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰–apriorising-psychologism> as uninstitutionalised-
 animality-threshold, - (opportunism-temporal-disposition) assuming psychopathic
 subknowledging⁹⁴-impulse/compulsive-dementing²⁰/slantedness in opportunism and out of its
 threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰ –
 apriorising-psychologism> as uninstitutionalised-animality-threshold, - (exacerbation-temporal-
 disposition) assuming psychopathic subknowledging⁹⁴-impulse/compulsive-
 dementing²⁰/slantedness in exacerbation and out of its threshold-of–
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-
 psychologism> as uninstitutionalised-animality-threshold; - (social-chainism/social-
 discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic
 subknowledging⁹⁴-impulse/compulsive-dementing²⁰/slantedness in social-chainism/social-
 discomfiture/negative-social-aggregation and out of its threshold-of–
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-
 psychologism> as uninstitutionalised-animality-threshold; - (temporal-enculturation/temporal-
 endemisation-temporal-disposition) assuming psychopathic subknowledging⁹⁴-
 impulse/compulsive-dementing²⁰/slantedness in temporal-enculturation/temporal-endemisation
 and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰–apriorising-psychologism> as uninstitutionalised-
 animality-threshold. What is specific about a mental-devising-representation of
 psychopathic/postlogic ⁷⁴perversion-of-⁸³reference-of-thought <as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> and its protraction as social psychopathy to temporal-dispositions (not to be
 confused with the spontaneous supplanting-conviction-as-to-profound-supererogation⁹⁶—of-
 ‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism
 reflex or prelogic-reflex-admittance-reflex or in-phase-reflex of wrongly implying prelogism⁷⁸-
 as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-
 intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> as ‘poor or bad supplanting-conviction-as-to-
 profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹—apriorising-psychologism’ wrongly implying logical nested-congruence—wrongly
 implying a logical contention); the specificity lies in the notion of ‘EMPTINESS of
 psychopathic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-
 and-acts’>⁷⁶ and the conjugation/inflection/protraction of that EMPTINESS to the temporal-
 dispositions in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> postlogism⁷⁷ conjoining-looping-sets-of-narratives—
 <construed-as-of-slanted-cohering-‘unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-
⁸³reference-of-thought’-of-the-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—and-avoiding-any-
 wrongly-implied-logical-processing-engaging). It is the ‘reflection/perspectivation’ of this
 EMPTINESS of narratives/affirmations that is behind the notion of ⁷⁴perversion-of-⁸³reference-
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and so as intemporal
 organic-comprehension-thinking insight over threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-

intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
psychologism> distraction. In fact, the technique for preconverging-or-dementing²⁰-
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-⁸³reference-of-thought as a manifestation of registry-
worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-
existential-defect>⁸⁵ given the narrative notional-discontiguity/epistemic-discontiguity⁶³-
<between—prior-shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-
schema>. It is critical to note that this EMPTINESS of mental-devising-representation of
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> as the uninstitutionalised-threshold¹⁰² of (¹⁵de-mentation-
<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics>) ¹⁵de-mentation-<supererogatory~ontological-de-mentation-or-
dialectical-de-mentation—stranding-or-attributive-dialectics> mentally-representing prior
transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-
dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective
transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-
straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that
permits the 'transcendental shifting of ⁸³reference-of-thought (enabling ontological-
normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-
entropy-or-contiguity—or-ontological-preservation) to the apriorising-registry of the

prospective/transcending/superseding registry-worldview/dimension while the transcended/superseded registry-worldview/dimension is no longer a dialectically-in-phase ⁸³reference-of-thought but of dialectically-out-of-phase ⁵⁶meaningfulness-and-teleology⁹⁹ ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as to its preconverging-or-dementing²⁰-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-recompose-<as-to-⁴⁶historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>/memetic-reordering/psychoanalytic-reorientation that elucidates our human contiguous anthropological-continuity or anthropopsychology. Further, in the practical elucidation of social issues having to do with an issue of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising-registry is the ‘veridical ⁸³reference-of-thought’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing²⁰-apriorising-psychologism> and hence preconverging-or-dementing²⁰-apriorising-psychologism as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a ‘conventioning construct’ that while

susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with ‘knowledge-notionalisation’ involving not only the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better skew/deferential-formalisation-transference for intemporal⁵²/ontology as institutionalisation/intemporalisation together with differentiating between good-naturedness which is rather impression-driven, vague and might actually be precarious by its meaningful disposition to extrinsic-attribution and associated ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> and the-Good which is about understanding in <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁹ 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-constructed-as-from-perspective-ontological-normalcy/postconvergence> in the extended-informality-<(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹)> to be given ‘formal deferential status’ to ensure the supersedingness and internalisation of intemporal-disposition inclination to ontological-veridicality. This ¹⁵de-mentation-<(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)> insight brings up another definition of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process relating human mental-devising-representation with the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality, wherein we can imagine ‘an initial state for psychoanalytic-

unshackling/memetic-reordering/institutional-recomposuring of base~de-mentation and
 imagine a completed state of psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring of non~de-mentation-<as-to-perspective~ontological-
 normalcy/postconvergence>', with the underlying mental-devising-
 representation/(recomposure)-consciousness-awareness-teleology⁹⁹
 taking/institutionalising/intemporalising the abstract human mind from base~de-mentation to
 non~de-mentation-<as-to-perspective~ontological-normalcy/postconvergence>; involving at
 successive uninstitutionalised-threshold¹⁰² of the institutional-cumulation/institutional-
 recomposure-<as-to-⁴⁶historiality/ontological-eventfulness /ontological-aesthetic-tracing-
 <perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
 determinism'>), social ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-
 entailing-<amplituding/formative~epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>, internal-contradictions induced from <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-
 <nonpresencing,-for-explicating-ontological-contiguity⁹⁷ inoperance, ¹⁵de-mentation-
 <supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics> divulging prospectively ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and intemporal
 projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in
 alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-
 bad-faith/inauthenticity⁶⁴/nihilistic as of temporality⁹⁸, with corresponding formalisation and
 internalisation as values. While this process had occurred priorly rather beyond-the-

consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ from base-institutionalisation, ¹⁰³universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology⁹⁹ when it comes to attaining notional~deprocrypticism as the latter registry-worldview/dimension is actually weaker than the preceding registry-worldviews/dimensions in eliciting a positive-opportunism—of-social-functioning-and-accordance⁷⁵ and will more strongly depend on percolation-channelling-<in-deferential-formalisation-transference> of intemporality⁵²/longness to be realised. Preconverging-or-dementing²⁰—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-teleology⁹⁹. The storying/narrating technique for relating preconverging-or-dementing²⁰—apriorising-psychologism will involve projecting suprastructurally and in perspective ontological-normalcy/postconvergence in the transcending/superseding registry-worldview/dimension for ‘ontological-reference meaningfulness as the intemporal-disposition’ (in ‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹³-or-ontological-reprojecting organic-comprehension-thinking), while representing temporal-dispositions as rather in the transcended/superseded registry-worldview/dimension (preconverging-or-dementing²⁰—apriorising-psychologism) ⁵⁶meaningfulness-and-teleology⁹⁹ which is not-of-ontological-reference, and in the place of the temporal-dispositions (in-circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-

psychologism>s) imply their preconverging-or-dementing²⁰-apriorising-psychologism-
 <stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
 phase>; just as all prospective/transcending/superseding registry-worldviews/dimensions
 mentally-represent-and-relate-with their prior/transcended/superseded registry-
 worldviews/dimensions, even though all such transcended/superseded registry-
 worldviews/dimensions as to their <amplifying/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-
 and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹. That is,
 the two ‘reason pass each other’ (wherein the transcending/superseding is organic-
 comprehension-thinking while the transcended is in threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>) as the transcending/superseding is involved in ‘reasoning-through/over’ and
 not ‘reasoning-with’ the transcended/superseded (this explains why transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity is ‘a registry-worldview’s/dimension’s
 institutionalisation-constraining/secondnaturing process’ and not ‘a first-naturing
 transformation process’), just as a positivistic mindset/⁸³reference-of-thought ‘can only be in
 reasoning-through/utterion over’ a medieval mindset/⁸³reference-of-thought and ‘not reasoning-
 with’ it as otherwise the former wrongly validates that there is no medieval mindset/⁸³reference-
 of-thought in preconverging-or-dementing²⁰-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-supererogation⁹⁶ within rational-empiricism/positivism postconverging-or-dialectical-thinking²¹-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising-frame), and warrants in lieu of any pretence of medieval mindset/⁸³reference-of-thought mutual contention rather a 'postconverging-or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology⁹⁹ existentialising-framing ('categorical-imperatives/axioms/registry-teleology⁹⁹-elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) as mentally sound. It is the cause-and-effect-effective-predication by its grander grasp of intrinsic-reality that by way of untenability/internal-contradiction/internal-incoherence/institutional-constraining and social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } 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 ⁸³reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can't negotiate about gravity being 9.8 m/s², but with 'the social' which is rather 'emotionally

involved', such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the ¹⁵de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸³reference-of-thought' in upholding a mental-devising-representation of temporal-dispositions as preconverging-or-dementing²⁰-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-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' (i.e. absolving/fleeting/escaping-reflex-logic¹-by-psychopathic-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'⁷⁶/other-temporal-dispositions-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹²conjoining-looping-set-of-narratives as-of-cohering-logic-reflex in wrongly implying and exploiting the supplanting-conviction-as-to-profound-supererogation⁹⁶-of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹-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-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>-as-of-epistemic-decadence as oblongated/decandored-and-dialectically-or-

contendingly-out-of-phase or preconverging-or-dementing²⁰-and-not-thinking), as the
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> as to preconverging-or-dementing²⁰-apriorising-psychologism state of
temporal-dispositions more than just about specific narratives rather reflects (preconverging-or-
dementing²⁰-apriorising-psychologism of ⁷⁴perversion-of-⁸³reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>) registry-
worldview's/dimension's-uninstitutionalised-threshold⁰²-defect-<as-Being-or-ontological-or-
existential-defect>⁸⁵ (beyond defect-of-⁵⁴logical-processing-or-logical-implication-
supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹¹) as-registry-worldview-
or-dimension-defect of recurrent (psychopathic) in hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-
backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ as
absolving/fleeting/escaping-reflex-logic¹, and (other-temporal-dispositions) hollow-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> ¹²conjoining-looping-set-of-narratives-of-postlogic-narratives/cohering-logic-
reflex by way of circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought
wrongly implying temporal-dispositions postconverging-or-dialectical-thinking²¹-apriorising-
psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
phase> (wrongly implying 'postconverging-or-dialectical-thinking²¹-apriorising-
psychologism'/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought
rather than preconverging-or-dementing²⁰-apriorising-psychologism/unsoundness-or-
ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought in veridicality), and recurrently
undermined/corrected from an intemporal/⁸³reference-of-thought as preconverging-or-

dementing²⁰–apriorising-psychologism- \langle stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase \rangle ; and so, superseding/overcoming a conceptualisation of temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought- \langle as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ \rangle as to preconverging-or-dementing²⁰–apriorising-psychologism as to ‘postconverging-or-dialectical-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise for prospective/transcending/superseding ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,–for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation with respect to the prospective registry-worldviews/dimensions as base-institutionalisation, ¹⁰³universalisation, positivism or deprocrypticism, which in so doing re-establishes ontological-contiguity⁶⁷ in line with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a mental-devising-representation as postconverging-or-dialectical-thinking²¹–apriorising-psychologism- \langle stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase \rangle . In fact, it is this latter veridical representation of the mental-devising-representation of temporal-dispositions as recurrently preconverging-or-dementing²⁰–apriorising-psychologism/subknowledging^{94/74} perversion-of-⁸³reference-of-thought- \langle as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ \rangle ,–with-corresponding as to their \langle amplituding/formative–epistemicity \rangle totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as reflected with all registry-worldviews/dimensions (preconverging-or-dementing²⁰–apriorising-psychologism) uninstitutionalised-threshold¹⁰², that suprastructurally and in perspective ontological-normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-

primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/infect/protract intemporality⁵²/longness out of demonstrated temporality⁹⁸/shortness (notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>) as then one is just in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory~de-mentativity or is non-transcendable (hence undementable/still-of-postconverging-or-dialectical-thinking²¹-apriorising-psychologism) when in fact it is preconverging-or-dementing²⁰-apriorising-psychologism/subknowledging⁹⁴/registry-perverting-in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴. This latter idea is actually the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-eventfulness³¹/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> process to be rather not true with prior transcendence-and-sublimity/sublimation/supererogatory~de-mentativity though we’ll in turn obviously act by reflex in <amplituding/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴ with respect to the suggestion of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity undermining our registry-worldview's/dimension's categorical-imperatives/axiom/registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. The ontological-normalcy/postconvergence nature of intrinsic-reality as such explains why ontological-veridicality is rather a reasoning-through/utterion to apprehend intrinsic-reality, over ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~procrypticism/notional~disjointedness-as-of-⁸³reference-of-thought which is more about 'transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ human conceptual elucidation of reality' (given that the former emphasises <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as all-determinant); with reasoning-through/utterion generally implied in formal constructs and settings as the Good/understanding/notional~knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness³ in {preconverging-disentailment by} postconverging-entailment>/<amplituding/formative-epistemicity>causality'~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ settings while informal constructs and settings tend more to ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~procrypticism/notional~disjointedness-as-of-⁸³reference-of-thought and hence are highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is that formal constructs and settings emphasise 'intemporal-prioritisation-of-⁸³reference-of-

thought'—as-conflatedness¹³-or-ontological-reprojecting in longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ and hence are equally highly deferential whereas informal constructs and settings do not constrain temporal-dispositions and hence are highly subjected to circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought in shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ 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-⁸³reference-of-thought'—as-conflatedness¹³-or-ontological-reprojecting points out that conventioning constructs like sub-par/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-of-⁸³reference-of-thought, such that just as the conventioning construct of non-positivism/medievalism cannot be evoked to imply that with respect to a non-positivism/medievalism mindset/⁸³reference-of-thought a prospective positivism mindset, which is the outcrop of an 'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹³-or-ontological-reprojecting exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ to advance circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought concerning psychopathic and its social psychopathic collorary (⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>) in wrongly implying that a notional~deprocrypticism ontological-escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought

about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn't dispense them from 'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview's/dimension's institutionalisation dialectics wherein ontology as ⁸³reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications> perception, however, grander value and valor effectively lies in the ¹⁰³universalising and philosophising orientations (as ontological-profoundness-of-thought/ontological-normalcy/postconvergence in contrast to conventioning-profoundness-of-thought/intradimensional-subknowledging⁹⁴-normalcy) that enable the possibility, the construct and the upholding of human emancipation across <cumulating/recomposing-attendant-ontological-contiguity >-successive registry-worldviews/dimensions in the very first place, that is, emancipation into base-institutionalisation, ¹⁰³universalisation, positivism and prospectively deprocrypticism. Aristotle's advocating of the 'golden mean' is more of a heuristic and aesthetic notion but doesn't has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-

Good/understanding/notional~knowledge-reification-gesturing-<in-
 prospective Psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ -in- {preconverging-disentailment-by} -postconverging-
 entailment>/<amplituding/formative-epistemicity>causality ⁰ ~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ reference
 of ontological-contiguity⁶⁷ but for naively and wrongly implying good-natured qualities as
 being ontological (rather than the-Good/understanding/notional~knowledge-reification-
 gesturing-<in-prospective Psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ -in- {preconverging-disentailment-by} -postconverging-
 entailment>/<amplituding/formative-epistemicity>causality ⁰ ~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷
 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/notional~knowledge-reification-gesturing-<in-
 prospective Psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ -in- {preconverging-disentailment-by} -postconverging-
 entailment>/<amplituding/formative-epistemicity>causality ⁰ ~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 prophesiers (working rather more
 assertively on ‘supernatural postconverging-de-mentating/structuring/paradigming’

implications) nor latter thinkers like Descartes, Kant, Darwin, Leibniz, Rousseau strove for the golden mean in their overall endeavours. Rather from an ontologically verifiable reality as a the-Good/understanding/<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷/ontological-contiguity⁶⁷ they actually aspired for ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting, that is, they were prioritising and focussing on that which establishes ¹⁰³universal and philosophical principles of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity 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~~ attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴¹-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>}) the golden mean into ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting but with the latter rather superseding/overriding such a golden mean conception if construed as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ since we can appreciate the ontological-impertinence of such a golden mean notion with regards to the fact that the <cumulating/recomposuring-attendant-ontological-contiguity >-succession of registry-worldviews/dimensions as manifesting their very own prospective disontologising uninstitutionalised-threshold¹⁰² renders absolutising their successive supposedly golden mean ontologically ridiculous as to the need for their prospective ontologising-and-re-ontologising for prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity). It is the establishment of such first-order-ontology for-prospective-living as base-institutionalisation, ¹⁰³universalisation, positivism and prospectively notional~deprocrpticism which are of transcendental nature as ‘shaping the

human psyche' (as to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹) and providing the emancipating umbrella for second-order-ontology (as to derived institutional-development—as-to-social-function-development and living-development—as-to-personality-development) and their temporal yearnings which are rather non-transcendental prospectively and cannot de-mentatively/structurally/paradigmatically resolve fundamental issues, and of circular institutionalised-being-and-craft. A Rousseau may not be the 'shrewdest aristocrat' in terms—as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then 'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹³-or-ontological-reprojecting will be skewed ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity) or rather supersede/encompass all such desirabilities implied by the golden mean. However, we don't have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally

upholding itself and its registry-worldview prospectively when implied ¹⁰³universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure-~~(as-to-~~ ~~historiality/ontological-eventfulness~~ ³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) 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-~~ ~~historiality/ontological-eventfulness~~ ³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) are developments of human mentation capacity in grasping its ‘internal ontological-reconstituting-as-to-conflatedness¹³/deconstruction intermediating environment’ and the external environment. The former refers to the teleological devised representation of the relationship with the external environment like language, organisation, culture and other institutional construct by which it existentially accesses the external environment. In effect, though counterintuitive, human registry-worldview’s/dimension’s institutionalisation is actually an ‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹³-or-ontological-reprojecting/intemporal-preservation preemptive construct which paradoxically elicits devised mentation that goes on to build the ‘internal ontological-reconstituting-as-to-conflatedness¹³/deconstruction) intermediating environment’. Thus in effect base-institutionalisation is the outcome of the ‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹³-or-ontological-reprojecting/intemporal-preservation preemption of recurrent-utter-uninstitutionalisation (recurrentas ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ for preconverging-or-dementing²⁰—apriorising-psychologism/subknowledging^{94/74}perversion-of-⁸³reference-of-thought-~~(as-~~ ~~preconvergingly-apriorising/axiomatising/referencing-in-~~

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ >), ¹⁰³universalisation is the outcome of the ‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/intemporal-preservation preemption of ununiversalisation (preconverging-or-dementing²⁰–apriorising-psychologism/subknowledging^{94/74}perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ >–and–
 <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of base-uninstitutionalisation), positivism is the outcome of the ‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/intemporal-preservation preemption of non-positivism/medievalism (preconverging-or-dementing²⁰–apriorising-psychologism/subknowledging^{94/74}perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ >–and–
 <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of ¹⁰³universalisation) and prospectively, notional~deprocrypticism is the outcome of the ‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/intemporal-preservation preemption of procrypticism, so construed by ‘notional~deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²¹-differentiation-as-of-supratransversality-<in-sublimating–existential-eventuating/denouement>~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-⁸³reference-of-thought’–as-

conflatedness¹³-or-ontological-reprojecting/intemporal-preservation preemptive
 conceptualisation. Such “intemporal-prioritisation-of-⁸³reference-of-thought’-as-
 conflatedness¹³-or-ontological-reprojecting/intemporal-preservation preempting that actually
 create institutional-cumulation/institutional-recomposure-~~{as-to-⁴historiality/ontological-
 eventfulness⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~’ is in fact the-
 Good/understanding/notional~knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ -in {preconverging-disentailment by}—postconverging-
 entailment>/<amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 <amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ to
 establish prospective ⁸³reference-of-thought-⁸ categorical-imperatives/axioms/registry-
 teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (as
 the corresponding mental-devising-representation of the ‘¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> of ⁸³reference-of-thought’ as postconverging-or-dialectical-thinking²¹-
 apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-
 contendingly-in-phase>) to-meet-up/proxy-with the ever dialectically suprastructural and
 ontological-normalcy/postconvergence intrinsic-reality, explaining the institutionalisations as
 base-institutionalisation, ¹⁰³universalisation, positivism and prospectively deprocrypticism, as

reflected/perspectivated by their organic-comprehension-thinking. This contrasts with the defective good-natured construct as impression-driven and intradimensionally-tied and all so apt to existentially fail ontological-normalcy/prospective-transcendence-in-perpetually-failing-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as it is rather tied to and proxies, by mere-form, with intradimensional ⁸³reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation irrespective of whether these are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; and thus as the corresponding ¹⁵de-mentation-
<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> of ⁸³reference-of-thought' mental-devising-representation as preconverging-or-dementing²⁰-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵, reflected in terms-as-of-axiomatic-construct of registry-teleology⁹⁹-mentation, behind this mental-devising-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism as reflected/perspectivated by their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>. Briefly, such an anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful conceptualisation of <amplifying/formative-epistemicity>causality⁹-as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶ 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 deprocrpticism (superseding the vices-and-
 impediments⁰⁵ of procrpticism): - Institutionalised/uninstitutionalised thresholdings of-
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation - ¹⁵de-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-conflatedness¹³/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-<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-
 schema>’ denaturing¹⁶ 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’>⁷⁶-contiguity with temporal conjugating pedestals,
 denaturing¹⁶ of ontologically-veridical/ontologically-continuous meaning (threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> - (ontological/intemporal-disposition) organic-comprehension-thinking
 (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-
 ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) in dialectic
 contrast to (temporal-dispositions) threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰-apriorising-psychologism> with regards to depth
 of issues arising from deductive narratives, life episodes, life schemes, general existential being
 dispositions and specific existentialism/full-existential-depth-implications about the registry-
 worldview/dimension. * In the bigger scheme of things, anthropopsychology as the
 anthropological-continuity as implied by intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation relation to reality as ontological-normalcy/postconvergence in
 precedingness points out that at registry-worldview/dimension-level ontology as the
 transcending dimension is veridically an utter organicalism (organic-comprehension-thinking)
 over mechanicalism (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰-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 ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹ > in full dispositional capacity (as such manifestation in dispositional ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹ > fullness in particular highlights a highly compromised and teleologically-degraded social-construct validating such utter organicalism even if it seem counterintuitive to the transcended registry-worldview's/dimension's illusion-of-the-present perception. * So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its manifestation and consequences is directly related to the level of the associated ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹ > compromised and degradation of the social construct!) - the-Good/understanding/notional~knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }— conflatedness³ -in {preconverging-disentailment by} postconverging-entailment>/<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing, -for-explicating-ontological-contiguity⁶⁷ notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation (straightness-to-slantedness/candored-to-decandored) human <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing, -for-explicating-ontological-contiguity⁶⁷ disposition which is ontological correct as contrasted to an ontologically wrong impression-driven/good-naturedness/wishfulness conceptualisation which wrongly references as human <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-

prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ just an intemporal-
 disposition¹⁰³ universally among all humans (straightness/candored only), at uninstitutionalised-
 threshold¹⁰²; while the latter will tend to be ontologically impertinent and wrong as it doesn't
 account for temporal-dispositions and is hence not capable like the the-Good conceptualisation,
 working with what veridically is, to anticipate and preempt subknowledging⁹⁴/mimicking as
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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
~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-~~
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷' in an ontological
 entrapment of institutionalisation/intemporalisation percolation-channelling-<in-deferential-
 formalisation-transference> at the uninstitutionalised-threshold¹⁰². - Institutional recomposing
 implying that the fundamental issue of the-Good/understanding/notional~knowledge-
 reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging-
 entailment>/<amplituding/formative-epistemicity>causality⁹ ~~~as-to-projective-totalitative-~~
 implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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-temporality⁹⁸', 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 ¹⁰³universalisation, 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-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/deferential-formalisation-transference for the intemporal-disposition rules' as deprocrypticism. *Such 'CREATIVE EXISTENTIALISM (FULL-EXISTENTIAL-DEPTH-IMPLICATIONS) STORYING CONSTRUAL' will utilise the '<amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶-retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-pedestals-disambiguation) as ⁸³reference-of-thought-scheme' to articulate relevant issues of 'socially-perceived-value as of social-stake-contention-or-confliction' together with the implied percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity highlighting for such successive issues the notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> teleologies involved, analogical to concentric-cycles of teleological storying development, as follows: ONTOLOGY-CYCLE-

teleology⁹⁹ (as organicalism teleology⁹⁹ or intemporally/ontologically-given teleology⁹⁹)—
 EPISTEMIC-DECADENCE-CYCLE-teleology⁹⁹ (as in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-
 backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as
 absolving/fleeting/escaping-reflex-logic¹ in-a-notional-discontiguity/epistemic-discontiguity⁶³-
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁹⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-
 schema> teleology⁹⁹ or distractive-slantedness teleology⁹⁹ or meaning-by-the-mere-illogical-
 possibility-of-it-being-formulaically-narrated teleology⁹⁹; striving to undermine organicalism-
 or-intemporally/ontologically-given teleology⁹⁹)—to—EPISTEMIC-DECADENCE-CYCLE-
 teleology⁹⁹ (as notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰-qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema> of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument teleology⁹⁹ or
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-
 apriorising-psychologism> aligning to meaning-by-the-mere-illogical-possibility-of-it-being-
 formulaically-narrated teleology⁹⁹; with the temporal-dispositions teleologies of postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
 <including-virtue-as-ontology> as these integrate/align-in-conviction-as-to-profound-
 supererogation⁹⁶-to psychopathic postlogism⁷⁷-slantedness in hollow-constituting-<as-

disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> resulting into their miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising)—to—ONTOLOGICAL-ESCALATION-teleology⁹⁹ (as ontological entrapment involving an intemporal teleology⁹⁹ for stranding the temporal-dispositions as oblongated/decandored and ‘dialectically-aligning-out-of-phase/dialectically-primitive with them’, as the backdrop for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrpticism transcendence-and-sublimity/sublimation/supererogatory~de-mentativity principle teleology⁹⁹. That is, relating to them as ‘dialectically-or-contendingly-out-of-phase’ with respect to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or ontological-contiguity⁶⁷/ontological-normalcy/postconvergence at the procrpticism 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-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking⁹⁷—apriorising-psychologism depth highlighting-and-tracing the <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷, based on the fundamental fact that ‘registry/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought precedes logic’. This equally explains the reason for ¹⁵de-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 <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ narratives is shown to be of perverse/low teleology⁹⁹ ontologically speaking). The ‘<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ -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 ¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>)} or postlogism⁷⁷ narratives in preconverging-or-dementing²⁰-apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation⁹⁶-or-ontologically-veridical narratives to be contended with rather than being rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/subknowledging⁹⁴/mimicking as <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, 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 ‘<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁵nonpresencing,-for-explicating-ontological-contiguity⁶’-retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation) scheme’ equally prevents the relaying of the postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic⁻¹¹compulsing-nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>’ initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced postlogically as of preconverging-or-dementing²⁰-apriorising-psychologism then wrongly become as of postconverging-or-dialectical-thinking²¹-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 ‘<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷’-retracing (for notional~firstnaturedness—temporal-to-intemporal-

dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-
pedestals-disambiguation) as ⁸³reference-of-thought-scheme' allows for the possibility of a
registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-
with) both psychopathic postlogic subknowledging⁹⁴-impulse/compulsive-dementing²⁰
(notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-
of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-
profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-
qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-
backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶/non-
ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-
perspectivated-as-preconverging-or-dementing²⁰-apriorising-psychologism/not-veridical-
thinking-reference-rather-compulsive-slanting—preconverging-or-dementing²⁰-apriorising-
reference/⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>,-and-not-of-logical-contention) and the conjugated/inflected/derived
temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶³-
<between—prior-shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶-contiguity-as-
absolving/fleeting/escaping-reflex-logic¹-or-hollow-constituting-<as-disjointed-

<misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹²conjoining-
 looping-set-of-narratives as-of-cohering-logic-reflex in hollow-constituting-<as-disjointed-
 <misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-
 backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-which-is-not-
 of-ontological-reference/not-of-contending-reference-but-ontologically-or-contendingly-
 reflected-or-perspectivated-as-preconverging-or-dementing²⁰-since-it-is-not-of-veridical-
 thinking-reference-rather-preconverging-or-dementing²⁰-reference/⁷⁴perversion-of-⁸³reference-
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>, -and-not-of-logical-
 contention) as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁷>, then preconverging-or-dementing²⁰-apriorising-psychologism-<stranded-as-
 rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the said
 superseded/transcended registry-worldview’s/dimension’s institutionalisation ⁸³reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, thus articulating the temporal
 backdrop needing a furtherance of institutionalisation/intemporalisation as new ⁸³reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation for the superseding/transcending registry-
 worldview/dimension. Without the ‘<amplifying/formative-epistemicity>causality⁹~as-to-
 projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁹⁷’-retracing (for notional~firstnaturedness—temporal-to-intemporal-
 dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-
 pedestals-disambiguation) as ⁸³reference-of-thought-scheme’ all the above will be hardly
 attainable as the basic fact that the ‘conviction-as-to-profound-supererogation⁹⁶-reflex/prelogic-
 reflex-admittance-reflex/in-phase-reflex instead of rightly aligning by the dialectically-or-

contendingly-out-of-phase reflex or transversality-<for-sublimating-existential-
eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
apriorising/axiomatising/referencing’¹⁰¹ reflex)’ is a ‘soundness-or-ontological-good-
faith/authenticity⁶⁹-of-⁸³reference-of-thought’ functional mechanism which can only be
superseded priorly in habituation of the ‘effective reality of a unsoundness-or-ontological-bad-
faith/inauthenticity⁶⁴-of-⁸³reference-of-thought’ of psychopathic postlogism⁷⁷ in hollow-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> and other temporal-dispositions postlogism⁷⁷ in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> s which
are rather in ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
preservation-entropy-or-contiguity-or-ontological-preservation of positivistic meaningfulness
at the procrypticism registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰². Of
course, this is more like a ‘notional template’ in a ‘dynamics of benign implications to grave
existentialism/full-existential-depth-implications’ articulated over a functional social-construct
which however ‘endemises psychopathy and social psychopathy rather at the
uninstitutionalised-threshold¹⁰² of the positivistic meaningfulness ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-
contiguity-or-ontological-preservation ⁷⁴perversion-of-⁸³reference-of-thought-<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> known as
procrypticism preconverging-or-dementing²⁰-apriorising-psychologism, requiring futural
Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective

notional~deprocrpticism 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-teleology⁹⁹}~~, and cannot be made a reference of
 formal thinking as issues requiring profound treatment invariably are construed based mostly
 on unordinary formal constructs which, granted, should be able to ultimately by their
~~<amplifying/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ 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, ¹⁰³universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism, had their own ‘ordinariness’ in ~~amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising³³~self-referencing-syncretising/mirage as metaphysics-of-presence-~~{implicated-‘nondescript/ignorable–void’-as-to-⁷⁰presencing—absolutising-identitive-constitutedness~~ }, 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-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ of the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/⁸³reference-of-thought as a secondnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnatured and internalisation mindset/⁸³reference-of-thought and the intemporal-individuation disposition that will equally be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-threshold¹⁰² that will be behind the secondnaturing and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-

worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure-~~as-to-~~historicality/ontological-eventfulness /ontological-aesthetic-tracing-~~perspective-ontological-normalcy/postconvergence-reflected-~~‘epistemicity-relativism-determinism’>, and inherently implies ‘a ¹⁰³universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposuring’ of meaningfulness and ⁸³reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the ¹⁵de-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-thinking²¹-apriorising-psychologism-~~stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase~~ and preconverging-or-dementing²⁰-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-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring history but a ‘consciously directed’ abstract understanding, more like deprocrypticism-over-procrypticism could-be and would-need-to-be

relatively highly consciously directed given the relatively lower immediate positive-opportunism—of-social-functioning-and-accordance⁷⁵ (for survival-and-flourishing to the cross-section of human temporal interests) compared to the lower transcendence-and-sublimity/sublimation/supererogatory—de-mentativity like base-institutionalisation,¹⁰³ universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation-channelling-<indefefferential-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/emancipating 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 to⁶¹ nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity—sublimation-<as-to-underlying,-ontological-commitment⁶⁶—<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹—postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>> meaning or ontology/reality-centered-meaning as contrasted to temporal/non-veridical/compromised/non-operant-and-vagueas <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-conflatedness¹³/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/epistemicity-relativism-determinism as to human limited-mentation-capacity-deepening³³). This author is also of the opinion that referentialism is actually the natural human cognitive development approach to acquisition and classification of knowledge with emphasis on ‘the organic dynamics of understanding’ wherein a child for instance doesn’t necessarily grasp outright the fullness of concepts-of-meanings but rather the ‘relevant dynamic contextualisation of meanings’ ensuring a strongly operant and ‘wealthy’

relationship with meaning in the social context. ‘Intemporal-preservation-entropy-or-contiguity—or—ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold¹⁰² of registry-worldviews/dimensions, can be construed as follows: Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to ununiversalisation—non-positivism/medievalism to positivism—procrypticism, and prospectively to deprocrypticism, is actually one same process but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp notional~deprocrypticism starting from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to ununiversalisation—non-positivism/medievalism to positivism—procrypticism as convergent concepts towards notional~deprocrypticism (as ‘longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ over shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, as induced by maximal-as-intemporal-operating-modality-of-⁸³reference-of-thought-as-of-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with notional~deprocrypticism thus implying a ‘full-cycle ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ undermining of subknowledging⁹⁴/mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-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 ¹⁰³universalising, then positivising, and finally with notional~deprocrypticism absolute ontological-contiguity⁶⁷ by undermining 'disjointedness-as-of-⁸³reference-of-thought'-as-misappropriated-⁵⁶meaningfulness-and-teleology⁹⁹-in-arrogation' (longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ over shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹). It should be noted that the issue of procrypticism had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }-constitutedness¹⁴-in-preconverging-entailment) to deeper limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }-conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment) was first to have a base-institutionalising institutionalisation, ¹⁰³universalisation institutionalisation, positivism institutionalisation before prospectively notional~deprocrypticism institutionalisation; more precisely, previous psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring are indirectly (skewing towards) addressing base-institutionalising, ¹⁰³universalisation, positivism and deprocrypticism, up to the point of the respective institutionalisation/intemporalisation-recomposure where the ⁸³reference-of-thought-as-the-registry-worldview is directly addressed. This thus explains ontological-normalcy/postconvergence across human mental-devising-representation as changes to accommodate intrinsic reality by psychoanalytic-unshackling/memetic-reordering/institutional-recomposurings of successive illusions-of-the-

present/present-consciousnesses/epistemic-totalising³³~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/notional~knowledge-reification~gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~euded~existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging disentanglement by}—postconverging
 entailment>/<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ inducing
 of social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁷ } 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-totalising³³~self-referencing-syncretising/mirage as metaphysics-of-presence-<implicated-‘nondescript/ignorable-void⁵⁰’-as-to-⁹ presencing—absolutising-identitive-constitutedness⁴ }), human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹, and registry-worldviews/dimensions (of institutionalisation/intemporalisation, ¹⁰³universalisation, positivism, and prospectively deprocrypticism). Psychopathy points to the psychopath’s

postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is equally socially conceptualised. postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated is not veridical and its genuine mental-devising-representation is ‘a slantedness of the mind/mental-slantedness’ (distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰/dialectically-or-contendingly-out-of-phase/dialectically-primitive), as there ‘can’t be mutual logical operation/no logical nested-congruence’ between non-veridical postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-<‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and veridical prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, but for a dialectically-or-contendingly-out-of-phase (as-the-temporal-mind-is-dialectically-out-of-phase) ‘ordered construct from the superseding registry-worldview/dimension validated by <amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-

⁶⁷nonpresencing,-for-explicating-ontological-contiguity⁶⁷ and implying a psychoanalytic-unshackling of the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> registry-worldview'. For instance, there isn't any logical nested-congruence between the non-positivism/medievalism mindset/⁸³reference-of-thought and the positivistic mindset). A positivistic mind can't explain the denaturing¹⁶ of the notion of witchcraft to a non-positivism/medievalism mindset as the state of being of non-positivism/medievalism means we make reference to non-positivism/medievalism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that end up endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹. What is thus needed is a 'psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' of the medieval mindset/⁸³reference-of-thought (which is subknowledging⁹⁴/mimicking) wherein the untenability/internal-contradiction/internal-incoherence/institutional-constraining generated by the positivist's scientism (superseding) makes the medieval mind put in question its ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in the very first place. This 'psychoanalytic-unshackling process' equally applies prospectively (regarding the positivism-procrypticism and the notional~deprocrypticism registry-worldviews/dimensions). In the phenomena of social psychopathy, it is important to grasp that the reflex to mentally represent the narratives of the psychopath and the protraction of the narratives by temporal supplanting-conviction-as-to-profound-supererogation⁹⁶-of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹-apriorising-psychologism or prelogism⁷⁸ minds as 'straightness/candor/organic-comprehension-thinking of mind' is wrong, 'overcoming the mental-slantedness/decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰' is thus called for, more like we perceive the

‘slantedness of a childhood cinglé’ (in terms-as-of-axiomatic-construct of the mental state of the psychopath as well as its protraction on the psychopath’s interlocutor). In other words, *the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality. In other words, the abstract grasp of intrinsic-reality/ontological-veridicality defines mental-devising-representation as the latter is not inherently given (it is a devising tool validated by abstract intrinsic-reality/ontological-veridicality established by ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁹~~. 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 ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁹~~, 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 ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁹~~ shows that it is defective/perverted as ⁸⁰procrypticism-or-disjointedness-as-of-⁸⁸reference-of-thought, from a deprocryptic mental-devising-representation. In the same vain, why we perceive the recurrent-utter-uninstitutionalised mind as that of ‘a savage’, the recurrent-utter-uninstitutionalised in its ‘~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-~~(implicated-~~

‘nondescript/ignorable–void⁶⁰’-as-to-⁷⁹ presencing—absolutising-identitive-constitutedness⁸⁴ }

perceives its mind as straight/candored and as of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) and soundness-or-ontological-good-faith/authenticity⁵⁹-of-⁸³reference-of-thought. It is the prospective base-institutionalised mind that ‘invents’ the representation of mental-slantedness/decandored-and-dialectically-or-contendingly-out-of-phase/dialectically-primitive) of the recurrent-utter-uninstitutionalised mind; and likewise with the ununiversalised mind and ¹⁰³universalised mind, non-positivism/medievalism mind and positivistic mind, and prospectively, procrypticism mind and notional~deprocrypticism mind. This variance of straightness/candored as organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) and oblongated/decandored as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰–apriorising-psychologism> mental-devising-representations to ascertain veridicality/intrinsic-reality of psychopathic and social-psychopathic phenomena such that the ordinary reflex to keep a straight/candored organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) with respect to the psychopath’s mindset/⁸³reference-of-thought and protracted social psychopathy non-veridical hollow mimicking narratives should be undermined by a slantedness/decandoring of the mind as distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ at ‘uninstitutionalised-threshold¹⁰²’. The contention is an ‘ontological-entrapment’ not about logical operation/processing/contention of the ‘non-

veridical hollow ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> narratives' but rather reflecting/perspectivating/highlighting (reasoning-
 through-and-not-reasoning-with) it as <amplifying/formative-epistemicity>causality⁹~as-to-
 projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁶¹. That is, an understanding of the abstract temporal-dispositions as a
 specie-level/¹⁰³universal/intemporal postconverging-de-mentating/structuring/paradigmising as
 prospective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, i.e. transcendence-
 and-sublimity/sublimation/supererogatory-de-mentativity as deprocrpticism. 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-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-
 apriorising/axiomatising/referencing'¹⁰¹. The bigger scheme of things being the de-
 mentative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in
 this case ⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-of-thought. Such an emanant
 insight can be garnered from the fact that, positivism was established by the 'diktat'/ordered-
 construct of the Descartes, Comtes, Galileos, Rousseaux, Newtons, Darwins... of the world,
 and the rest of humanity complied to the formalisms that ensue, by virtue of their proxying-to-
 intrinsic-reality and the positive-opportunism—of-social-functioning-and-accordance⁷⁵ that led
 to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards
 human formalisation and internalisation)! As registry-worldview/dimension defects or
 denaturing¹⁶ are responsible for the vices-and-impediments¹⁰⁵ of the said registry-
 worldview/dimension; noting that the fundamental construction is a 'the-

Good/understanding/notional~knowledge-reification-gesturing-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-{preconverging-disentailment-by}-postconverging-
 entailment>/<amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷
 conceptualisation' making reference to <amplituding/formative-epistemicity>causality⁶ ~as-to-
 projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ and not a vague 'impression/good-naturedness/wishfulness
 conceptualisation' making reference to the banal <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-
 prospective-apriorising-implications>} as may illusory 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/perverted⁸³ reference-of-
 thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ of non-positivism/medievalism no
 matter how 'good-natured/impression-driven' it is. The same applies with procrypticism and
 deprocrypticism. No procrypticism (preconverging-or-dementing²⁰-apriorising-psychologism)

mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/notional~knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment>/<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construct’ insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments⁰⁵ 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 derived⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹; and is imbued with the ‘memetic reordering contiguity’ of institutional-cumulation/institutional-recomposure-<as-to-⁴ historicity/ontological-eventfulness⁸⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (base-institutionalisation-to-universalisation-to-positivism-to-deprocrypticism, and thereafter). The-Good/understanding/notional~knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in- {preconverging-disentailment-by} -postconverging-entailment>/<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ is

notionally more of ‘a capacity and scientific construct’ (high or low mentation-capacity) rather than a ‘stigmatising construct’ (positive or negative impressions). - ‘Good-naturedness’ is a temporal articulation that wrongly references (distractively) for temporality⁹⁸-sake registry-worldview’s/dimension’s institutionalisation ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁷⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹—qualia-schema> that undermines institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness⁷²/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. 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/notional~knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness⁷³ in {preconverging-disentailment by}—postconverging-entailment>/<amplituding/formative–epistemicity>causality⁷⁴ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construal/conceptualisation of meaning as validated by <amplituding/formative–epistemicity>causality⁷⁴ ~as-to-projective-totalitative-implications-of-prospective-

⁶⁷ nonpresencing, -for-explicating-ontological-contiguity⁶⁷ (the emanant/becoming ontological-normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real). The-Good/understanding/notional~knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment-by}—postconverging-
 entailment>/<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-
 implications-of-prospective-⁶⁷ nonpresencing, -for-explicating-ontological-contiguity⁶⁷
 construal/conceptualisation (understanding) as per veridicality demonstrated by
 <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶⁷ nonpresencing, -for-explicating-ontological-contiguity⁶⁷ is the complete and
 sufficient elaborative framework for conceptualising virtue! Such <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶⁷ nonpresencing, -for-explicating-ontological-contiguity⁶⁷ is rather tangentially the purview of
 increasing realism of the institutional-cumulation/institutional-recomposure-<as-to-
 historicality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> as it is
 contiguous with ‘human transcending across shifting virtue postconverging-de-
 mentating/structuring/paradigming for intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation’ (with corresponding psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring); going from recurrent-utter-uninstitutionalisation
 (impulsive-or-accidental-or-haphazard-or-random mental-disposition), base-institutionalisation
 (mythologies postconverging-de-mentating/structuring/paradigming, which is of
 <amplituding/formative-epistemicity>totalising~‘nominal-as-tendentious—
 implicated_attendant-ontological-contiguity⁶⁷~educed-

existentialising/contextualising/textualising-contiguity⁴⁰-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-³reference-of-thought-³⁴devolving-as-of-instantiative-context> and represents virtue in terms-as-of-axiomatic-construct of allegiance/subservience transience), ¹⁰³universalisation (mystical-principles postconverging-de-mentating/structuring/paradigming, which is of <amplituding/formative-epistemicity>totalising~‘ordinal-as-qualifying—implicated_attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-³reference-of-thought-³⁴devolving-as-of-instantiative-context> and represents virtue in terms-as-of-axiomatic-construct of qualification/good-to-bad transience), positivism (principles-rationalism/positivist-idealism postconverging-de-mentating/structuring/paradigming, which is of <amplituding/formative-epistemicity>totalising~‘intervalist-as-categorising—implicated_attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-

prospective-relative-ontological-completeness⁷-of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> and represents virtue in terms-as-of-axiomatic-construct of
 categorisations/kindness-humility-helpfulness-etc. transience), and prospectively
 deprocrypticism (rational-realism of notional~deprocrypticism as of
 ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ as nondisjointing
 ‘postconverging—de-mentating/structuring/paradigming as ⁴⁸human-subject-emancipating-
 relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁹¹ nonpresencing>’, which is a
 <amplituding/formative—epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> construal and represents virtue ‘contiguously’ in terms-as-of-axiomatic-
 construct of human-mentation-capacity/shortness-to-longness-of-register-of-⁵⁶meaningfulness-
 and-teleology⁹⁹/registry-teleology⁹⁹-of-meaning intransience; <amplituding/formative—
 epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—
 ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’-
 phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—

existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of- reference-of-thought-³⁴ devolving-as-of-
 instantiative-context> insightfully implying all institutionalisations/registry-
 worldviews/dimensions are about ‘construing the same underlying ontology’, though yield
 different but more and more accurate representation of ontology, due to different but improving
 human limited-mentation-capacity-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-⁸³reference-of-thought,-as-
 to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/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
 attendant-ontological-contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-
 reference-of-thought-³⁴ devolving-as-of-instantiative-context> as to existence-
 potency³⁹ ~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-temporality⁹⁸’, for relative
 intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity)/differential-formalisation-transference
 towards/development of virtue is grounded in a the-Good/understanding/knowledge-driven
 conceptualisation on veridicality established by <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-

⁶⁷nonpresencing,-for-explicating-ontological-contiguity validation. The overarching and defining notion is that each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In other words, ‘a registry-worldview/dimension defective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as of its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>’ is responsible for the vices-and-impediments¹⁰⁵ of that registry-worldview’s/dimension’s ⁸³reference-of-thought’; and, requiring prospective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and preemption of such ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. Thus de-mentatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the ‘prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-impediments¹⁰⁵ of the state of recurrent-utter-uninstitutionalisation, and likewise with ¹⁰³universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional~deprocrpticism and ⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-of-thought. In the present world, we no longer do institutional slavery, we talk of ¹⁰³universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism

registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism deductive reasoning’ as prelogism⁷⁸ is effectively a sound construct for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two grounds. It is critical to distinguish a defect in improper processing/operating of supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism or prelogism⁷⁸ which is rather construed as a singular/ad-hoc ‘implication-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism’; it being nonetheless a supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism or prelogism⁷⁸ as it holds the teleological aim of ‘intemporal preservation with a principled adherence to supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism’ even though it delivered an inappropriate/poor-or-bad⁵⁴ logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶. On the other hand, a defect of postlogism⁷⁷/psychopathy¹¹ compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–

apriorising/axiomatising/referencing’-logical-dueness>} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity-or-ontological-preservation⁸³ reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹ are mere-formulaic determinants of human thought and action and is the basis for⁷⁴ perversion-of-⁸³ reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>. Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵’ as it rather holds the teleological aim of ‘temporal preservation/undermining-of-intemporal-preservation without a principled adherence to prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ and thus speaks to the disposition to act likewise technically in a large or infinite number of cases (syncretising). It should be noted that temporal-dispositions (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-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ when these relay postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic slanting¹¹ compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-

supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness> }
 as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-
 to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-
 apriorising-psychologism> (whether of the psychopath or not) inducing narratives that are
 slanted/preconverging-or-dementing²⁰-apriorising-psychologism/dialectically-or-contendingly-
 out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-
 contendingly-reflected-or-perspectivated as in ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ > and not-of-logical-
 contention; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-
 par/formulaic-association/temporal/alibi conventioning-rationalising and temporal-
 enculturation/temporal-endemisation (occurring at the specific temporal-dispositions). For
 instance, going by the BODMAS equation highlighted before, the mere operation of arithmetic
 without factoring in A’s condition/subknowledging⁹⁴-impulse/compulsive-slanting—
 preconverging-or-dementing²⁰-apriorising as of ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation additionality with 1 leads to a systematic failure
 that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold¹⁰². It
 should be noted that at all uninstitutionalised-threshold¹⁰², it is ¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> that enables the mental-reflecting/perspectivating/highlighting
 (reasoning-through-and-not-reasoning-with)-representation of the registry-
 worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-
 existential-defect>⁸⁵ as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶ > in construing unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-
⁸³reference-of-thought (preconverging-or-dementing²⁰-apriorising-psychologism-<stranded-as-
 rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) from
 whence an exercise of ‘postconverging-or-dialectical-thinking²¹-psychology or psychology-of-
 mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring with new ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation initiates a crossgenerational transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity. Ontologically, the mental-devising-
 representation of such ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶ > is as strands-of-perverting-temporal-dispositions, involving
 oblongating/decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰, that defines the dialectical-out-of-phasing (whether
 recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and, in
 the prospective representation, of procrypticism) as ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ >. For instance, in
 registry-worldview/dimension terms, medievalism/non-positivistic mental-disposition is
 systematically registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-
 Being-or-ontological-or-existential-defect>⁸⁵ at the uninstitutionalised-threshold¹⁰² where you
 need a positivistic mental-disposition for intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation. Likewise, procrypticism (threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-

psychologism>/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-
 thought/mental-perversion/subknowledging⁷⁴/mimicking-and-corresponding
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ of positivistic ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation) is registry-worldview's/dimension's-
 uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ at the
 uninstitutionalised-threshold¹⁰² where you need deprocrpticism. 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-incompleteness⁸⁸—
 enframed-conceptualisation notions but even for the cases where such discretion is artificially
 devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So
 ontologically, the mental-devising-representation of ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> 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/notional~knowledge-reification-
 gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in-{preconverging-disentailment-by}-postconverging-
 entailment>/<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ reality

determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or ~~amplituding/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ (attempting to operate logic in a superseding registry-worldview on the basis of the ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of a superseded registry-worldview; for instance, God-of-plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments¹⁰⁵ are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁵ 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-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory-de-mentativity~~)/differential-formalisation-transference for the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ as such is more of a deterministic and operant process than discretionary, and works on the-Good/understanding/notional~knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }— conflatedness in {preconverging-disentailment by}—postconverging-entailment>/<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-

implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹ 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-⁶²as-to-⁶³historiality/ontological-eventfulness⁶⁴/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)-for-intemporal-preservation. This points to the fact that necessarily the de-mentative/structural/paradigmatic virtue construct (knowledge-driven) of recurrent-utter-uninstitutionalisation is base-institutionalisation, ununiversalisation is ¹⁰³universalisation, non-positivism/medievalism is positivism, and prospectively, that of our positivism/rational-empiricism manifestation of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought is ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought; and so as a veridical and contiguous deterministic-and-operant psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, that knows no discretion! There are ‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-mentative/structural/paradigmatic construct, analysed from the perspective of an ontological-veridicality establishing <amplituding/formative-epistemicity>causality⁶⁵~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹: (i) The-Good/understanding/notional~knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ -in {preconverging disentanglement by} -postconverging-

entailment>/<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-
implications-of-prospective-⁶⁷ nonpresencing,-for-explicating-ontological-contiguity⁶⁷

construal/conceptualisation (understanding) which is effectively ontologically operant. (ii) The-
Good/understanding/notional~knowledge-reification-gesturing-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity }—

conflatedness¹³ -in {preconverging disentanglement by} -postconverging-

entailment>/<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-
implications-of-prospective-⁶⁷ nonpresencing,-for-explicating-ontological-contiguity⁶⁷

construal/conceptualisation which has poor operance due to ‘poor or bad supplanting-
conviction-as-to-profound-supererogation⁹⁶ —of-‘attendant-intradimensional’-

postconverging/dialectical-thinking²¹ -apriorising-psychologism’, though prelogism⁷⁸-as-of-
conviction,-in-profound-supererogation⁹⁶ -<existentially-veridical-‘attendant-intradimensional-

apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> nonetheless. (iii) An impression-driven/good-naturedness/wishfulness
conceptualisation involving ⁷⁴perversion-of-³³reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶ > or slantedness operance from an <amplituding/formative-

epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-

⁶⁷ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ perspective; which is the foundation

for derived-⁷⁴perversion-of-³³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹ > as of ontological-incompleteness-of-⁸³reference-of-thought (iv) An impression-driven/good-naturedness/wishfulness conceptualisation involving ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹ > or slantedness operance from an <amplitudinal/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁷ perspective; which generates (distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰) ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹ >/mental-perversion or slantedness along ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the-Good conceptualisation; pointing to the fact that impression-driven/good-naturedness/wishfulness conceptualisations are rather inclined to induce vices-and-impediments¹⁰⁵ given that the veridicality of reality (reflected by the-Good/understanding/notional~knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }— conflatedness³ in {preconverging-disentailment by} postconverging-entailment>/<amplitudinal/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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/notional~knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—

~~conflatedness~~ ~~in {preconverging disentanglement by} postconverging~~
~~entanglement~~ / ~~amplituding/formative-epistemicity~~ causality ~~as-to-projective-totalitative-~~
~~implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷
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 ~~amplituding/formative-epistemicity~~ totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of each registry-
worldview/dimension, and it is rather the emanant insight of the
Good/understanding/notional~knowledge-reification-gesturing-<in-
~~prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~ ~~in {preconverging disentanglement by} postconverging~~
~~entanglement~~ / ~~amplituding/formative-epistemicity~~ causality ~~as-to-projective-totalitative-~~
~~implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷
conceptualisation as of Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁶ ~~meaningfulness-and-teleology~~⁹⁹ that carries
the prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity which
are the resolution of the successive prior registry-worldview's/dimension's uninstitutionalised-
threshold¹⁰² vices-and-impediments¹⁰⁵; and so by successive Being-development/ontological-
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶ ~~meaningfulness-and-teleology~~⁹⁹ in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as
base-institutionalisation, ¹⁰³universalisation and positivism respectively, and prospectively
deprocrypticism., i.e. Increasing knowledge-as-virtue understanding, as of ⁸³reference-of-

thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation as of their respective elucidation-of
 attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> (recurrent-utter-
 uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism,-as-
 impulsive-or-accidental-or-random-mental-disposition as failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-{as‘first-level⁷⁸ presencing—absolutising-
 identitive-constitutedness¹⁴ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 base-institutionalisation-ununiversalisation, ununiversalisation failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-{as ‘second-level⁷⁹ presencing—
 absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
¹⁰³universalisation-non-positivism/medievalism, non-positivism/medievalism failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism,-{as ‘third-level⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ of
⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 positivism-procrypticism or prospectively, positivism failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ‘notional~deprocrypticism preempting—disjointedness-
 as-of-⁸³reference-of-thought,-as-to-⁸³<amplituding/formative-epistemicity>growth-or-

conflatedness¹³/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- {of-attendant—ontological-
 contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging disentanglement by}—postconverging entailment) required for
 perpetuating-deprocrpticism). Practically, however 'good intentioned or good-natured' a non-
 positivism/medievalism mindset/⁸³reference-of-thought it is bound to rely on medieval
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of sickness like a
 curse or witchcraft rather than a positivist notion like infection, and the virtuous outcome is
 fundamentally a question of the-Good/understanding/notional~knowledge-reification—
 gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant—
 ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging disentanglement by}—postconverging
 entailment>/<amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative—
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of
 positivistic understanding, and not any vague impression! Not only is impression-driven/good-
 naturedness/wishfulness conceptualisation at best vague, ontologically speaking, it is bound to
 be extricatory (temporal/circumstantial/self-interest preconverging—de-
 mentating/structuring/paradigming) rather than
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging—de-mentating/structuring/paradigming. Alignment should rather be in
 transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative—disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ as strands-of-

perverting-temporal-dispositions as the backdrop for prospective ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation of the-Good/understanding/notional~knowledge-
 reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³ in {preconverging-disentailment-by}—postconverging-
 entailment>/<amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-
 implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷
 conceptualisation. Further, impression-driven/good-naturedness/wishfulness conceptualisation
 induces both ‘logical and unconscionability-drags. A drag is a vague meaningful articulation
 arising out of veridical incongruence due to the nonreality of initiating narratives or
 propositions, and subsequent de-mentative/structural/paradigmatic contiguity of narratives and
 propositions thereafter from such initial miscues and/or intermittent miscues. For instance,
 supposed going by the example where a psychopath had wrongly accused someone of being a
 paedophile (not in terms-as-of-axiomatic-construct of ‘poor or bad supplanting-conviction-as-
 to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹—apriorising-psychologism’ or prelogism⁷⁸ but rather ¹¹compulsing-
 nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-
 intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising—attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶—<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—
 apriorising/axiomatising/referencing’-logical-dueness>⟩ as to threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-

psychologism> due to the non-existence of the psychopath's implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), suppose the interlocutor was to go on to in-conviction-as-to-profound-supererogation⁹⁶ relay these distortions with other interlocutors, we will talk of a 'miscue', and where other meaning grounded fundamentally on this miscue were to develop, we talk of 'logical-drag', further where comprehensive generation of social meaningfulness were to arise out of this, we talk of 'unconscionability-drag', and finally sub-par/formulaic-association/temporal/alibi conventioning-rationalising refers to the temporal mental-disposition to use conventioning thinking as alibi for temporal-motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are the characteristic backdrop mental-devising-representations of superseded/transcended registry-worldviews/dimensions when we think from an ontological perspective of the soundness-or-ontological-good-faith/authenticity⁶⁹-of-³³reference-of-thought projection/representation that captures the meaningful framework of a registry-worldview teleology⁹⁹ whether regarding a society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivistic, and prospectively, we can garnered such strands-of-perverting-temporal-dispositions with respect to procrypticism from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation. Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as we institutionally skew/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with a better grasp of reality and <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷.

Memetic-reordering (psychoanalytic-unshackling) inducing institutionalised skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~dementativity)/differential-formalisation-transference towards intemporal-disposition involves: articulating a social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > defect; positive-opportunism—of-social-functioning-and-accordance⁷⁵ as common interests to institutionally skew/differential-formalisation-transference towards intemporality⁵²; disambiguating temporal-dispositions as the backdrop for new anticipatory and preempting ⁸⁸reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; and, intemporal projection superseding of transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic for crossgenerational collapsing/overriding of temporal/preconverging-or-dementing²⁰-apriorising-psychologism registry-worldview/dimension (and not instant 'argumentation convincing' intradimensionally in a registry-worldview/dimension that is defective or ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > in the first place), and so in transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ of temporal-dispositions and the intemporal-disposition; as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied

⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹>/mental-perversion at uninstitutionalised-threshold¹⁰². Memetic-reordering
(psychoanalytic-unshackling) is actually the institutionalisation/intemporalisation process at
uninstitutionalised-threshold¹⁰² requiring dimensionality-of-sublimating²⁵-
<<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation) projection to overcome temporal-dispositions (to supersede
preconverging-or-dementing⁷⁰-apriorising-psychologism-<stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>), and so in a
pedestalled disambiguation of ontologically veridical intemporal-disposition pedestal,
slanting/postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> as subknowledging⁹⁴ impulse by
psychopath pedestal and slantedness/postlogic-integration as ⁷⁴perversion-of-⁸³reference-of-
thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> by the temporal-
dispositions pedestals. Memetic-reordering (psychoanalytic-unshackling) is thus the central
notion of a new and comprehensive human psychology wherein the human psyche is more of a
‘mental devising tool’ involving candoring/prelogism⁷⁸/organic-comprehension-thinking and
decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-
apriorising/axiomatising/referencing>³⁰/threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>. The former
(candoring/prelogism⁷⁸/organic-comprehension-thinking) mental orientation points to
supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-

postconverging/dialectical-thinking²¹—apriorising-psychologism or prelogism⁷⁸ within any registry-worldview/dimension at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation basically focussed on operating/processing logic over supposedly sound ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation while the latter (decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰/threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism> mental orientation points to transcending situations of uninstitutionalised-threshold¹⁰² whereby ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversions occur, due to the emanant reality of human temporal-to-intemporal nature, (and are relayed onto the social construct) and operates by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversions to establish unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought and as this conjugates temporally with ignorance—affordability—opportunism—exacerbation—social-chainism/negative-social-aggregation—temporal enculturation/endemisation, and the need for new and superseding ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. These fundamental human mental-devising-representation or apriorising—registry tools of candoring and decandoring points to the very nature of logic. Logic requires that all interlocutors share a same ⁸³reference-

of-thought with regards to ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹/registry-teleology⁹⁹ for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold¹⁰² where there is divergence in ⁸³reference-of-thought construed ⁵⁶meaningfulness-and-teleology⁹⁹ construed as transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹. At uninstitutionalised-threshold¹⁰², given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹/registry-teleology⁹⁹ in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ with respect to argumentation, ‘socially-perceived-value as of social-stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has <amplifying/formative–epistemicity>causality⁰~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity⁶⁷ veridicality and carries a positive-opportunism—of-social-functioning-and-accordance⁷⁵ 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-threshold¹⁰² is superseded/dominated/preceded/overridden/uttered by the intemporal-disposition as an ordered construct institutionalisation/intemporalisation with corresponding human secondnaturing as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology⁹⁹ that establishes the

‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposed abstract-tissue-of-social-emanance as to attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰’ (not formulaic-projection/mimicry) and veracity/ontological-pertinence of interlocutors’ articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recomposure orientation that goes beyond just articulating ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation but involves anticipating human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> in preempting the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> of prior/superseded registry-worldview’s ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; as rational-realism take stock of the fundamental reality across all institutional-cumulation/institutional-recomposed-<as-to-¹⁶historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> result that temporal-dispositions induced manifestations are not accounted for, anticipated and preempted beforehand/as-of-a-priori to prevent their ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > of ⁸³reference-of-
thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ ,-for-intemporal-preservation at
their uninstitutionalised-threshold¹⁰² thus ensuring ontological contiguity. So with rational-
realism the institutional-cumulation/institutional-recomposure-~~{as-to-⁴historiality/ontological-
eventfulness³ /ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ intemporal-
preservation-entropy-or-contiguity-or-ontological-preservation comes around as the ‘full-
cycle/dynamic recomposing’ that specifically anticipates and preempt priorly/ahead in its
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ ,-for-intemporal-
preservation-entropy-or-contiguity-or-ontological-preservation the notion of temporal-
dispositions to dement/subknowledge-~~{preconverging-or-dementing²⁰-as-if-of-sound-
knowledge}~~/mimick-and-syncretise (rather than subsequently as a transcendence-and-
sublimity/sublimation/~~supererogatory-de-mentativity~~). This raises two dilemma with respect to
the conceptualisation of virtue as rational-realism implies that at the ⁸⁰procrypticism-or-
disjointedness-as-of-⁸³reference-of-thought uninstitutionalised-threshold¹⁰², we have to
register/acknowledge priorly our inclination to subknowledge-~~{preconverging-or-dementing²⁰-
as-if-of-sound-knowledge}~~ positivistic registry-worldview’s/dimension’s institutionalisation
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ to paradoxically
then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at
which point the ontological-veridicality of meaning then involves not only logical
operation/processing/contention on the basis of a sole intemporal-disposition, but equally
registries-disambiguation to account for ⁷⁴perversion-of-⁸³reference-of-thought-~~{as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ >}/mental-
perversion/preconverging-or-dementing²⁰-apriorising-psychologism by temporal-dispositions:~~

(i) ~~amplituding/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ or Setting-aside (as being in denial of ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ > defect) arises where a registry-worldview returns to its same ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that have been shown to be subknowledge-~~preconverging-or-dementing²⁰-as-if-of-sound-knowledge~~/⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ >/mental-perversion at the uninstitutionalised-threshold¹⁰², and hence remains candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-worldview's (superseding the uninstitutionalised-threshold¹⁰²) ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and preemption of the afore ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ >~~ registry-worldview. This latter instance involves ¹⁵de-mentation-~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics~~ or Coring (in reflection/perspectivation and acknowledgment of ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ >~~) with corresponding decandoring/distractive-alignment-to-⁸³reference-of-thought-~~of-apriorising/axiomatising/referencing~~³⁰ and is what enables memetic-reordering/psychoanalytic-unshackling whereas ~~amplituding/formative-~~~~

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴

or Setting-aside at best induces ‘memetic-inching/psychoanalytic-realigning’ which are not of an immediate transcending nature. (ii) Conventionalising 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 intemporal⁵³/ontology distractive sub-par/formulaic-association/temporal/alibi conventionalising-rationalising. ‘Rational-realism of notional~deprocrpticism as of ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ as nondisjointing or institutionalisation/intemporalisation full-cycle’ can thus be construed as a contiguous cumulation of successive memetic-reordering (as institutional recomposuring) for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; with such successiveness due to the limitation of human mentation-capacity to be able to mimetically (across suprastructural-meaningfulness) come full-cycle in one transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, explaining the recomposuring of the successive institutional-cumulation/institutional-recomposure-~~as-to-~~historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>); from recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism, positivis—procrpticism, and recomposuring full-cycle towards prospective rational-realism as of deprocrpticism. Correspondingly, due to human limited-mentation-capacity-deepening³³, human memetic/psychoanalytic grasp-and-fulfilment of intemporal-preservation (in devising ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) is limited at successive instances of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity/institutionalisation, due to: (i) the

reality of human dispositions not being just of intemporal-disposition but rather 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-threshold¹⁰²; since these induced in any given institutionalisation a ‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’ as of temporality⁹⁸/shortness thus raising the issue of the uninstitutionalised-threshold¹⁰² ultimately resolved by ‘maximal-as-intemporal-operating-modality-of-⁸³reference-of-thought-as-of-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—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 ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹) for the intemporal-disposition as it skews (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~—dementativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> at uninstitutionalised-threshold¹⁰² (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—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-threshold¹⁰², the pursuit of which is veridically the human species eudaemonic contemplation, construed as ‘postconvergence memetic recomposing’; recomposure is defined as ‘ontological-representation/ontological-memetism of intrinsic-meaningfulness (whether implying, on the one hand, an integrative/candor/organic-comprehension-thinking alignment or on the other hand, a distractive/decandored alignment as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰ -
apriorising-psychologism>) towards intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’ (as validated by veridicality/<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity⁹). This definition explains the succession of the recomposing of institutionalisations with the notion that where intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is lost at a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰², a prospective registry-worldview/dimension is implied/recomposed that will ensure intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰ -qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹ -qualia-schema>/epistemic-totalising³³~self-referencing-syncretising/setting-aside by appropriate stranding/coring representation (-of-pervverting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation ⁸³reference-of-thought-

⁸categorical-imperatives/axioms/registry-teleology⁹⁹. That is, ‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁹>) its ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold¹⁰², even though this from the temporal-dispositions mindset/⁸³reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, at their uninstitutionalised-threshold¹⁰²; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as articulated above is an argument which incoherence emanantly imply ‘we should go back to the caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively. Stranding (of-perverting-temporal-dispositions-of-⁸³reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰² (the threshold where the registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—

ontological-preservation), as the ‘base de-mentative/structural/paradigmatic
 decandored/distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰ ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect reflex’ (not a
 straightness/candor/organic-comprehension-thinking/prelogism⁷⁸ reflex), and ¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> rather points to ‘a (lack of) the-Good/understanding/notional~knowledge-
 reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness³ -in-{preconverging-disentailment-by} postconverging-
 entailment>/<amplituding/formative-epistemicity>causality’ ~as-to-projective-totalitative-
 implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷
 reflection/perspectivation’ (hence a veridical <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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-dementing²⁰-apriorising-psychologism as of the registry-
 worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-
 existential-defect>⁸⁵’ (induced from temporal-dispositions threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-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-threshold¹⁰² as the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> of (registry-worldview) apriorising~registry elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ (i.e. ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) towards the transcending registry-worldview’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ (³categorical-imperatives/axioms/registry-teleology⁹⁹) for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, in re-institutionalising the uninstitutionalised-threshold¹⁰². There is no reason for ¹⁵de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation at its uninstitutionalised-threshold¹⁰², as its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> provides the dynamic association for psychopathic/postlogic subknowledging⁹⁴/mimicking impulse leading to the vices-and-impediments¹⁰⁵ of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or-ontological-preservation veridicality (as <amplifying/formative-epistemicity>causality⁹~as-to-projective-

totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (at uninstitutionalised-threshold¹⁰²) by stranding-backdrop-for-transcendence and then recomposing prospective registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹. The example highlighted on page provides an excellent 'logical insight' on stranding-backdrop-for-transcendence and recomposing of a registry-worldview/dimension that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at its uninstitutionalised-threshold¹⁰² ... To grasp this better say for instance the normal arithmetic we know $2+2=4$, $5+1=6$, $7-3=4$, etc. was to be undermine by a new human subknowledging⁹⁴ caused by a disease wherein we tend to say $2+2=5$, $5+1=7$ and $7-3=3$, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ as from ontological-normalcy/postconvergence). Thus ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ are 'mental and institutionalisation inventions' that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Hence a false subknowledging⁹⁴/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ of mental-

devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought arising from the perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>, and the articulation of new recomposuring ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ reflecting the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively articulated at ‘the crossroad of the notions’ of intemporal-disposition, ontologising/intemporal-disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge-<preconverging-or-dementing²⁰-as-if-of-sound-knowledge> intemporal ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation across successive institutionalisations) and institutional recomposuring (prospective memetic-reordering). It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a ¹⁰³universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’, i.e. Newton articulates the science of mechanics metaphorically from ‘an initial apple that hits his head while under a tree’ not because the science of mechanics will revolve around an apple that hit his head but because he’ll grasp the insight to understand the myriad and infinity of instances requiring those laws of physics. So the intemporal-as-ontological pedestal (in its treatment) involves ¹⁰³universal projection to grasp ¹⁰³universal principles and is not meant to ‘equivocate and idle’ with ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> 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 ~~<amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~). Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase, and as such its ‘supposed contention’ will always by reflex strive to arrive at an equilibrium in the same registry-worldview’s/dimension’s institutionalisation ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, but the template of human transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity shows that the intemporal prospective/superseding registry-worldview ⁸³reference-of-thought takes precedence with contention construed by its ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by the ontological-normalcy/postconvergence prioritisation of the relatively intemporal/¹⁰³universal/intrinsic, hence, ‘the inherent cumulating/recomposuring of intemporal-preservation-entropy’ going from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰³universalisation–non-positivism/medievalism, positivis–procrypticism, and prospectively deprocrypticism. Such a subknowledging⁹⁴/mimicking/registry-worldview denaturing¹⁶ resistance is not attended to logically/by-logical-congruence since a ⁷⁴perversion-of-⁸³reference-of-thought–~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>~~ as-of-its-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/subknowledging⁹⁴ registry-worldview/dimension is circular and syncretic in its logic (as it circularly makes reference to its defective/perverted ⁸³reference-of-thought–⁸categorical-

imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) but by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring through the untenability/internal-contradiction/internal-incoherence/institutional-constraining induced by the ~~amplituding/formative-epistemicity~~>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing, -for-explicating-ontological-contiguity⁶⁷ of the prospective intemporal-disposition-worldview/dimension (with its more appropriate recomposed ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹/registry-teleology⁹⁹); involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing⁷⁰-apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergingly-~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> in the first place), and so with transversality-~~for-sublimating-existential-eventuating/denouement~~>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’⁰¹ of temporal-dispositions and the intemporal-disposition, as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>~~ 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-sublimating²⁵ - <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /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-recomposeure-<as-to-⁶⁹historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} 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-sublimating²⁵ - <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /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-sublimating²⁵ - <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /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-threshold¹⁰² across all levels of institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) –‘a lost cause’ which will never be changed with the result that temporal-dispositions will always dement (⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/mental-perversion/subknowledging⁹⁴/mimicking-and-corresponding-<amplituding/formative—epistemicity>totalising~self-referencing-syncretising) at uninstitutionalised-threshold¹⁰² (unconstrained extended informalities). But this can rather be anticipated and preempted, ‘the central tenet of deprocrypticism’ by notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation before logical processing/operation. Notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation being the contrasting of ‘superseding intemporal-disposition organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹)-pedestal-

aetiologisation-or-ontological-escalation ordered construct' known as notional~deprocrpticism over-and-stranding-of 'temporal-dispositions which are in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>' known as procrpticism preconverging-or-dementing²⁰-apriorising-psychologism, as the backdrop for 'postconverging-or-dialectical-thinking²¹-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-dementing³⁰-apriorising-psychologism of non-positivism/medievalism provided the backdrop for positivism recomposuring or that of ununiversalisation for ¹⁰³universalisation recomposure or that of recurrent-utter-uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, temporal-dispositions potential inclination for preconverging-or-dementing²⁰-apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }), internal-contradiction, referencing/registering/decisioning or stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>. At uninstitutionalised-threshold¹⁰² (extended informalities), no

formalism and internalisation (generated by the intemporal-disposition for intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation) exists in preemption leading
 potentially to preconverging-or-dementing²⁰-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-³³reference-of-thought’-as-
 conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹) depth of meaning), the psychopath fully aware of this none the less proffered such
 hollow mimicking narratives to the other stranger who aligned in-prelogic supplanting-
 conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹-apriorising-psychologismly/prelogically to the psychopath
 but is veridically now in effect the threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing¹⁰-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 denaturing¹⁶ (and as are conjugated/inflected/derived/mimicked/in-
 protraction-to-psychopathic-preconverging-or-dementing³⁰-apriorising-psychologism to human
 temporal defects of postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-

discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
 <including-virtue-as-ontology>) are a ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> to the organic veridicality (deprocrpticism). In the bigger scheme of things,
 denaturing¹⁶ of apriorising–registry (as the apriorising–registry is the axiomatic-
 construct/categorical-imperatives on which logic operates/is processed pointing to a coherently
 systematic failure of logic at the uninstitutionalised-threshold¹⁰²; consider that the non-
 positivism/medievalism apriorising–registry will coherently fail logical
 operation/processing/contention with regards to its uninstitutionalised-threshold¹⁰² requiring
 positivism, that’s the same emanant issue with procrpticism at its uninstitutionalised-
 threshold¹⁰² requiring deprocrpticism) do not simply point to an act defect but registry-
 worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-
 existential-defect>⁸⁵ about-and-defining the vices-and-impediments¹⁰⁵ of the said registry-
 worldview/dimension, that abstractly apply with regards in this case not to one instance of
 human psychopathy and one case of social context of protracted social psychopathy but points
 to a registry-worldview/dimension defect that points abstractly to metaphorically-a-million-
 and-one-instances-and-locales/aetiologisation/ontological-escalation/an-ontological-or-
 existential-defect of such psychopathic and protracted social psychopathy, in the same vain as
 the phenomena of witchcraft in a non-positivist/medieval society ‘for an ontological/intemporal
 projecting mind’ is more than just a case of witchcraft in a given non-positivism/medievalism
 locale but goes beyond to define a dimensional defect of non-positivism/medievalism across all

human societies that are qualified as non-positivism/medievalism with the idea that the ‘disambiguation of 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 ¹⁰³universal articulation of positivistic thinking as the ¹⁰³universal resolution of the vices-and-impediments¹⁰⁵ associated with a witchcraft and superstition endemising/enculturating worldview. It should be noted that however ‘good-natured an individual’ in that worldview the basic knowledge defect of that worldview as non-empirical/superstitious defines the disposition of any such individual, as they adhere to the ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of that registry-worldview/dimension, to commit vices-and-impediments¹⁰⁵ associated with non-positivism/medievalism, since virtue actually lies in the Good/understanding/notional~knowledge-reification—gesturing-<in-

prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

conflatedness ³ in {preconverging disentanglement by} postconverging-

entailment>/<amplituding/formative—epistemicity>causality⁶ ~as-to-projective-totalitative—

implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ of being empirical/non-superstitious/positivistic. That’s equally the problem you have with procrypticism or perversion of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a positivistic registry-worldview as the virtue lies in the the-

Good/understanding/notional~knowledge-reification—gesturing-<in-

prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

conflatedness³ in {preconverging disentanglement by} postconverging-
 entailment>/<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷, as
 involving psychopathic preconverging-or-dementing²⁰-apriorising-psychologism postlogism⁷⁷
 in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation>, and its corollary as social psychopathy involving
 conjugating/inflecting/deriving preconverging-or-dementing²⁰-apriorising-psychologism
 postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> by the temporal-dispositions of ignorance, unconsciously, and
 consciously, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation;
 slanting/preconverging-or-dementing²⁰-apriorising-psychologism of positivistic registry-
 worldview/dimension⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-
 teleology⁹⁹. That is, the <amplituding/formative-epistemicity>causality~as-to-projective-
 totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-
 contiguity⁷ is the⁷⁴ perversion-of-⁸³ reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³ reference-
 of-thought/preconverging-or-dementing²⁰-apriorising-
 psychologism/subknowledging⁹⁴/mimicking as <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 of positivistic⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-
 teleology⁹⁹/registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation. In which case contention (being about intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation beyond just the preconverging-or-

dementing²⁰—apriorising-psychologism/mimicking-or-subknowledging⁹⁴ of ‘previously recomposed/invented’⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) becomes rather an intemporal-disposition reflection/perspectivation and ‘disambiguation of 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-dementing²⁰—apriorising-psychologism/mimicking-or-subknowledging⁹⁴ as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion, and not logical-contention/contending-articulation. Such ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴ -of-⁸³reference-of-thought in effect involves on the part of psychopathic and conscious conjugated-postlogism⁷⁷ minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing²⁰—apriorising-psychologism perversions’ wherein the mimicry/subknowledging⁹⁴ enters into an active dynamics with temporal-dispositions prelogism⁷⁸ -as-of-conviction, -in-profound-supererogation⁹⁶ -<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> inducing their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism> as miscuing psychopathic/postlogism⁷⁷-slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi conventioning-rationalising); such that this

development is actually an instrumentalisation of the initial directed-preconverging-or-dementing²⁰–apriorising-psychologism. Directed-preconverging-or-dementing²⁰–apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and teleology⁹⁹ but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation⁹⁶ minds are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the apriorising–registry as veridical thus falsely implying an implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. Just as we work with the reality that all humans are predisposed 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 ~~amplifying/formative-epistemicity>causality~~~as-to-projective-totalitative-implications-of-prospective-⁹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷. It is bluntly speaking a registry-worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)/differential-formalisation-transference towards the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, to ‘pedestally dominate and override’ temporal-dispositions in the cross-section/averageness/banality of solipsistic human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatureddness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor. Reality is actually an
 <amplituding/formative—epistemicity>causality⁶~as-to-projective-totalitative—implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construct. Mythologies,
 metaphysics and hearsays while proto-conceptual in human development are out of kilter, and
 the use of <amplituding/formative—epistemicity>causality⁶~as-to-projective-totalitative—
 implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷
 conceptualisation is the central notion of ontologies. Insightfully, 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 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 consciously immediate human
 operational/functioning 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~firstnaturedness—temporal-to-intemporal-dispositions-
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence> and institutional-
 cumulation/institutional-recomposure-~~as-to-¹⁰³historiality/ontological-
 eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~. On another note,
 it is critical to distinguish between a true philosophical development that arises by intemporal-
 disposition and an institutionalised development that is articulated to elicit ‘positive-
 opportunism—of-social-functioning-and-accordance⁷⁵’ in humans, so that the intellectual
 exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so
 doing undermine its work by naively projecting ¹⁰³universal intemporal⁵²/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-
 <for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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 intemporal⁵²/longness and temporal⁹⁸/shortness is more scientific than the
 impression notions of good and bad. Intemporal⁵²/longness points to ‘what generates the
 greatest ¹⁰³universal virtue as ontological which is ¹⁰³universally-centered’ (and that this
 corresponds to reality-referencing and the ontology pedestal) while temporal⁹⁸/shortness
 points to ‘what generates the non-ontological as shallow interest that may be self-centered, at
 various pedestals, (and that this corresponds to <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 and metaphysical pedestals)’. Intemporal⁵²/longness and temporal⁹⁸/shortness as such are

operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality⁵²/longness and temporality⁹⁸/shortness by their very definition above are made operant as an ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ (intemporality⁵²) and shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ (temporality⁹⁸). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold¹⁰²) the intemporal mind conceptually asks what is the best disposition in ¹⁰³universal-depth that abstractly delivers the greatest good to all humans in similar 'socially-perceived-value as of social-stake-contention-or-confliction' setup across space and time; while temporal minds under the same notion (intemporality⁵²-temporality⁹⁸) conceptually assume lower and lower shades 'in mentation-capacity terms' of such an intemporal ¹⁰³universal-depth concept articulation stressing in lieu of 'all humans' various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-~~ ~~⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ in the notion of intemporality⁵²-temporality⁹⁸ that doesn't need any impression-drive, and this notion can certainly be made scientifically operant as it is a contiguous mentation-capacity-based notion in terms-as-of-axiomatic-construct of low to high mentation-capacity. The idea of shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ and longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ as such is devoid of stigmatisation which is the result of articulating meaning with respect to vague impression-driven temporal references harkening back to the prior/transcended/superseded ⁸³reference-of-thought rather than the

prospective/transcending/superseding ⁸³reference-of-thought; since shortness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ and longness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹ are a contiguous value construct as in <amplituding/formative-
 epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-
 ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰’-
 phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness ⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> of intemporal-preservation-entropy-or-contiguity–or–ontological-
 preservation beyond just <amplituding/formative–epistemicity>totalising~‘random-as-
 impulsive—implicated_attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘trepidatious-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness ⁷-of-³reference-of-thought-³⁴devolving-as-of-
 instantiative-context> (impulsive-or-accidented-or-haphazard-or-random mental-disposition),
 <amplituding/formative–epistemicity>totalising~‘nominal-as-tendentious—
 implicated_attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘warped-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> (allegiance/subservience transience), <amplituding/formative-
 epistemicity>totalising~‘ordinal-as-qualifying—implicated_attendant-ontological-
 contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-
 abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> (qualification/good-to-bad transience), <amplituding/formative-
 epistemicity>totalising~‘intervalist-as-categorising—implicated_attendant-ontological-
 contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-
 abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> (categorisation/kindness-humility-helpfulness-etc. transience) of
 conceptualisation but arrive at rationality (contiguous mentation-capacity/longness-or-
 shortness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹ transience) or a
 <amplituding/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-

presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁶⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> conceptualisation with a corresponding depth/register-of-meaningfulness
 (in memetic reordering depth) that allows for a grasp of the-Good intemporal-disposition (i.e.
 beyond just an intradimensional ‘good-natured’ conceptualisation) of intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation, with the memetic-reordering directly
 associated with the referential entropy in institutional-cumulation/institutional-recomposure-
 <as-to-⁴⁰ historicity/ontological-eventfulness³⁵ /ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>)/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-⁵⁶ meaningfulness-and-teleology⁹⁹’, that
 specificity (as pursued in this paper) that informs ontological understanding of not idling and
 articulating meaningfulness in equivalence of temporality⁹⁸/shortness in its various shades, but
 rather with intemporal purpose and intent, and an ultimate quest for validation only as an
 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ conceptualisation will be
 qualified as ‘longness-of-thought’; and it strives to achieve a prospective de-
 mentative/structural/paradigmatic existential registry-worldview/dimension conceptualisation
 of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity wherein
 aetiologisation/ontological-escalation for prospective transcendental intemporal virtue is the
 underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-

⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting pedestalling) with temporality⁹⁸/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and–social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/⁸³reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocrypticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of 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 <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶⁹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ basis of ‘the specific temporal-disposition ⁵⁶meaningfulness-and-teleology⁹⁹. Further, by psychopathic or other postlogic subknowledging⁹⁴/mimicking-and-mimicking-protraction, the ‘temporal-dispositions individuations-pedestals’ wrongly conjugate/inflect/protract their apriorising—registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) from aligning prelogically to postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-

failing-intemporal-preservation> thus effectively being postlogic, and this can thus be predicated as per the ‘specific temporal-disposition’. Such postlogic temporal-dispositions individuations-pedestals are conjugated/inflected/derived/mimicked-protraction-to- psychopath’s compulsive-dementing²⁰ (as derived from both psychopathic and others postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and- failing-intemporal-preservation> slantedness/insane-fitment/disontologising-perverted- outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional- apriorising/axiomatising/referencing’-logical-dueness-dispositions) in epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ - of-mentally-aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective- profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking | - qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed- misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic- backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶). These will include ‘postlogic ignorance-temporal-disposition individuation-pedestal’, ‘postlogic affordability-temporal-disposition individuation-pedestal’, postlogic opportunism-temporal- disposition individuation-pedestal, postlogic exacerbation-temporal-disposition individuation- pedestal, postlogic social-chainism/negative-social-aggregation/social-discomfiture-temporal- disposition individuation-pedestal, and postlogic temporal-enculturation/temporal- endemisation-temporal-disposition individuation-pedestal). While the prelogic/conviction-as- to-profound-supererogation⁹⁶ ‘ontologically-reconstituting’ intemporal-disposition-teleology⁹⁹ is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology⁹⁹-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or- arrogation, assumptions, value-reference and teleology⁹⁹) for ‘intemporal/ontological

preservation entropy/contiguity' as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ despite the natural reflex at every registry-worldview/dimension, whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, to temporally arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity—or—ontological-preservation teleology⁹⁹ (ontological-veridicality/ontological-contiguity⁶⁷ of ⁸³reference-of-thought) at a registry-worldview's/dimension's uninstitutionalised-threshold¹⁰², which should definitely be resisted by 'intellectual responsibility' which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be 'romantic' about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor and be preemptive of the 'non-ontological/non-knowledge/non-virtue temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism>' by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation based on absolute ontological-

contiguity⁶⁷ and taking account of temporal-dispositions⁷⁴ perversion-of-⁸³ reference-of-thought-
 <as-preconvergently-apriorising/axiomatising/referencing-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 ¹⁰³universalisation institutionalisation
 had been preemptive of human disposition for ad-hoc social-stake-contention-or-confliction
 resolutions along whims and interests to imply a sense of ¹⁰³universalisation, and base-
 institutionalisation had been preemptive of human disposition for recurrent lawlessness to
 imply a sense of institutionalised living with mutual expectations. ‘Unconscionability-drag’
 (from an ontological/intemporal reference) refers to the comprehensive state of
 undisambiguation of temporal-dispositions individuation-pedestals which are wrongly
 associated to the intemporal-disposition as being ontologically-veridical as these
 conjugate/inflect/protract (in mimicking-protraction) with the psychopath’s compulsive-
 dementing²⁰ 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-<between—prior-shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>-as-of-epistemic-decadence
 in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
 hollow-narratives-and-acts’>⁷⁶-contiguity-as-absolving/fleeting/escaping-reflex-logic¹ or
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> or ¹²conjoining-looping-set-of-narratives as-of-cohering-logic-reflex-
 of-the-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-

intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-which-is-not-of-ontological-reference/not-of-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing²⁰-apriorising-psychologism/not-of-veridical-thinking-reference-but-rather-preconverging-or-dementing²⁰-reference/⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>,-and-not-of-logical-contention) as these are wrongly aligned prelogically/by-prelogism⁷⁸ to the initiated postlogism⁷⁷. In which case the temporal-dispositions are ‘technically psychopathic’ with corresponding conjugated/inflected/derived/mimicked-protraction-to-psychopathic compulsive-dementing²⁰ (temporal unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought-teleologies/registries-perversion-teleologies/mental-perversions-teleologies, with corresponding groundless implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹); and are rather the subject of contention and aetiologisation/ontological-escalation reflected/perspectivated as manifestations of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> and not logical contention. And so, in distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ in a temporal contiguity (procrypticism) allowing for the conceptualisation of the registry-worldview’s/dimension’s as dialectically-out-of-phasing (dialectically-primitive) over which new recomposuring ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is construed to reflect/preempt the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, for ‘postconverging-

or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposing of the prospective registry-worldview's/dimension's(deprocrypticism) new
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation while keeping the temporal-
 dispositions downgraded/oblongated/decandored alignment as to threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>, and so precedingly to avoid <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-
 drag³⁴/circularity induced straightening/candoring/elevation/prelogism⁷⁸ alignment. Given that
 at 'uninstitutionalised-threshold¹⁰²' human learned behaviour is primarily geared towards what
 is 'perceived as succeeding as of positive-opportunism—of-social-functioning-and-
 accordance⁷⁵', whether intemporal (the-Good as longness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹) or temporal (shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹); it is this
 mental-devising-representation as the 'unconscionability-drag' that provides the backdrop for
 skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-
 mentativity)/differential-formalisation-transference for intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation (enabling ontological reference), as it achieves social
¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁷⁷>' with
 corresponding untenability/internal-contradiction/internal-incoherence/institutional-
 constraining, in reflecting-and-preempting the comprehensively distractive-alignment-to-
⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ of the subknowledging⁹⁴

dimension temporal-dispositions for the prospective registry-worldview's/dimension's(deprocrypticism) intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference) also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising-registry is at the institutionalised/intemporalised threshold of prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> meaning or at the uninstitutionalised-threshold¹⁰² of meaning involving⁷⁴ perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> requiring distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the⁷⁴ perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> dimension, and what is called for with the unconscionability-drag is a distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ 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 <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity⁶! In the bigger scheme of things, ‘unconscionability-drag’ as a notion points to ‘ontological abstraction and mental-devising-

representation of reality/veridicality defect' whether dealing with psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or temporal-dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing⁷⁰-apriorising-psychologism postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> s or simply plain temporal-dispositions 'defective mental-devising-representation of ontological reality/veridicality'. The notion of 'unconscionability-drag' thus extends to all mental-devising-representation of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of all registry-worldviews/dimensions with respect to the prospective transcendental as the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation registry-worldview/dimension, which is the point of ontological referencing (point-referencing). The reason why the 'study of the social' had hitherto been EPHEMERAL is because of the lack of contiguity in referencing the two elements of ontological meaning (⁸³reference-of-thought and logic); with ⁸³reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a 'lack of constraining social ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising-in-relative-ontological-completeness } of temporal-dispositions prior relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>'. However as articulated above, the 'unconscionability-drag' carries the resolution for disambiguating ⁸³reference-of-thought in the ontological social construction of meaning as it is fully aligned or 'in ratio alignment' to 'an emanant transdimensional (across registry-worldviews) point-

referencing of intemporal-preservation-entropy' while reflecting a social ¹⁰³universal-transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸³) that shows the fallibility of temporal dimensions <amplituding/formative-epistemicity>totalising~'intervalist-as-categorising—implicated_attendant—ontological-contiguity⁶⁷ ~educed—existentialising/contextualising/textualising-contiguity⁴⁰ -phenomenal-abstractiveness-of-presencing-in-'occlusive-consciousness'-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷ ~educed—existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> point-referencing and as this further discomfures in the social-construct of meaning, and hence the perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹ >, and elicits an ordered construct of meaning ⁸³reference-of-thought (in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) from the superseding perspective of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation alienative-hierarchisation and 'disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation' (longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹). This actually represents the human 'temporalities-to-intemporal⁵² constant' at all registry-worldviews/dimensions (as postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-

discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology> are ¹⁰³universally present in all registry-worldviews). Practically, this involves articulating: (i) the dialectically-or-contendingly-out-of-phase/dialectically-primitive-or-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> elicited psychopath’s insane-fitment narratives in epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking -qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing²⁰-apriorising-psychologism>/not-veridical-thinking-reference-rather-preconverging-or-dementing²⁰-reference/⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-and-not-of-logical-contention) teleology⁹⁹ (ii) the dialectically-or-contendingly-out-of-phase/dialectically-primitive) procryptic temporal-dispositions teleological conjugations/inflections/derivations to the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/slantedness/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought narratives, whether they are ignorant, affordable, opportunistic, exacerbating, social-chainism/social-discomfiture/negative-social-aggregation or temporal-enculturation/temporal-

endemisation (iii) the dialectically-or-contendingly-in-phase/transcendent/deprocrptic
 ‘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/⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>/mental-perversions/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-
⁸³reference-of-thought dispositions. Unconscionability-drag (enabling ontological reference), by
 which the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>/mental-perversions teleologies of meaning is accounted for can be
 demonstrated below elaborating on the example highlighted before. Of course, this is just a
 most basic demonstration as ideally one can imagine a creative storied narrative should
 articulate the phenomenon to its utmost evolving complexities –a storying construal involving
 an underlying-and-superseding intemporal/ontologising emanant ‘⁸³reference-of-thought—
 devolving-teleological-de-mentating/structuring/paradigmimg-of-meaningfulness as of
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the
 notional~conflatedness¹³ of notional~deprocrpticism’ for ‘postconvergence intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of notional~deprocrpticism teleology⁹⁹’ putting into
 perspective ‘temporal emanant conjugations/inflections shortness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of procrpticism teleologies’. For instance, the storying
 construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > will be ‘utterly referenced’ from positivism; likewise that of recurrent-utter-uninstitutionalisation inherently-
'preconverging-or-dementing²⁰–apriorising-psychologism will be ‘utterly referenced’ from
base-institutionalisation, that of ununiversalisation ⁷⁴perversion-of-⁸³reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > will be ‘utterly
referenced’ from ¹⁰³universalisation, and thus that of ⁸⁰procrypticism–or–disjointedness-as-of-
⁸³reference-of-thought ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹ > has to be ‘utterly referenced’ from deprocrypticism/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ over shortness-of-register-of-⁵⁶meaningfulness-and-
teleology⁹⁹. The reason for the above is that you can’t address a registry-worldview/dimension
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹ > phenomenal defect (psychopathy) without addressing the defects of the
registry-worldview/dimension (procrypticism) that endemises it from the reference of the
prospective transcendental dimension, just as you can’t address witchcraft without
fundamentally addressing a non-positivism/medievalism registry-worldview that will
necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive
institutionalisations is that these address the successive emanant dimensional defects of:
recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’,
ununiversalisation by emphasising ‘¹⁰³universalising’, superstition/non-positivism/medievalism
by emphasising ‘positivising’, and ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-
thought preconverging-or-dementing²⁰–apriorising-psychologism by emphasising the
‘undermining of disjointedness/subknowledging⁹⁴/mimicking’ and so as to ‘longness-of-

register-of-⁵⁶meaningfulness-and-teleology⁹⁹ over shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ construed as deprocrypticising/preempting—disjointedness-as-of-⁸³reference-of-thought’ (noting that the latter institutionalisation/intemporalisation contains the sublimating–nascence of the previous institutionalisations up to its own threshold of institutionalisation/intemporalisation, with notional~deprocrypticism being organically imbued with all the prior/superseded institutionalisations); all these, pointing to ‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise: (i) Psychopath narrative teleology⁹⁹: an adult psychopath meets a stranger and speaks to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children (ii) temporal-dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogically to the psychopath’s narrative will have a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing²⁰–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-dementing²⁰–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-dementing²⁰–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-dementing²⁰–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-dementing²⁰–apriorising-psychologism social-discomfiture/(social-chainism/negative-social-aggregation)-temporal-disposition defect’ will arise where (e) such narratives are purposefully and consistently relayed in the social sphere based on ignorances/desublimation, affordabilities, opportunisms and exacerbations, and individuals come to make it a reference for their relation with the accused. And finally, a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing²⁰–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-dementing²⁰–apriorising-psychologism of the psychopath’s postlogism⁷⁷-slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>’, and is different from ‘a defect of logical operation/processing/contention which does not imply any temporal-disposition defect (in terms–as-of-axiomatic-construct of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹¹ > or the denaturing¹⁶ of the ⁸³reference-of-thought-elements/apriorising-registry-elements out of attendant-ontological-contiguity⁶⁷ ~educated-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷ -of-³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹). With temporal-⁷⁴ perversion-of-⁸³ reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > (mental-perversion), the interlocutor deliberately (or naively in the case of ignorance) doesn't project intemporally (i.e. projects in terms-as-of-axiomatic-construct of shortness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹ or immediate-temporal-interest and not a ¹⁰³ universal ontological sense of meaning), comparatively more like a student guessing that the answer of a math question is say 5 'artificially' operates an equation to yield 5 as answer. Whereas with 'a defect of logical operation/processing/contention' (which is not the case here), an interlocutor perfectly projects intemporally (i.e. projects in terms-as-of-axiomatic-construct of longness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹ or a ¹⁰³ universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn't imply registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>³⁵ but rather 'an adhoc defect-of-⁵⁴ logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview's/dimension's-⁸³ reference-of-thought-for-social-functioning-and-accordance whereas the former is 'registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>³⁵ 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 ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷ of this slantedness/postlogic individuation defective nature ontologically, hence enabling its aetiologisation/ontological-escalation. This also requires the disambiguation of the registries (involving stranding-of-perverting-temporal-dispositions which refers to mental-devising-representation of temporal-dispositions-registries teleologies registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵, i.e. oblongated/decandored as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ ~~<as-to-‘attendant-intradimensional’-prospectively-~~ ~~disontologising~preconverging/dementing~~⁷⁰ ~~-apriorising-psychologism>~~ mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ in distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ of ⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergingly-~~ ~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation~~⁹⁶ > notional~procrpticism mindset as per postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-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 prelogism⁷⁸-as-of-conviction,-in-profound-

supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> reflex and reference on the subknowledging⁹⁴/mimicking-temporal-
 dispositions but rather reflexively downgrading as dialectically-or-contendingly-out-of-
 phase/subknowledging⁹⁴/mimicking)-stranding’, i.e. registry-precedes-logic as ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-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-dementing²⁰-apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>’ of such temporal-
 dispositions denaturing¹⁶ 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-dementing²⁰-apriorising-psychologism slantedness’ as these are protractions
 of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-
 fitment/postlogism⁷⁷-slantedness, and hence are in transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ and should not be represented mentally going by the
 ‘unconscionability-drag’ as ‘logically/in-prelogic supplanting-conviction-as-to-profound-
 supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking⁹¹-
 apriorising-psychologismly articulating/composing, i.e. not contending’ but rather as ‘a
 mentally-conjugated/inflected/derived/mimicked/subknowledging⁹⁴/in-protraction-to-
 psychopathic-preconverging-or-dementing²⁰-apriorising-psychologism,-and-oblongated, i.e. a
 manifestation of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹¹>’ as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold¹⁰², and should not be wrongly elevated/candored/straightened/integratively-aligned/dialectically-or-contendingly-in-phase in equivalence with intemporal-preservation-entropy-or-contiguity—or—ontological-preservation apriorising—registry (since they are not contending) but rather downgraded/decandored/protracted-preconverging-or-dementing²⁰—apriorising-psychologism/oblongated/logical-incongruence-or-transversality-<for-sublimating—existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism> and are rather manifestations of registry/mental defect or denaturing¹⁶ and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimension defect level medievalism categorical-imperatives/axioms being superseded and undermined with respect to positivism categorical-imperatives/axioms-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Very much counterintuitively with regards to ‘unconscionability-drag’, the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ is rather ‘unfathomable’ for the prior <amplifying/formative>⁹ wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹> of the so-called ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> dimension’; this applies with regards to recurrent-utter-uninstitutionalisation

and base-institutionalisation, ununiversalisation and ¹⁰³universalisation, non-positivism/medievalism and positivism, and prospectively for upcoming times, procrypticism and deprocrypticism. The explanation is quite simple; as individuals in any institutionalisation/intemporalisation registry-worldview/dimension are formed by the memetic-ordering/psychoanalytic-construction at that registry-worldview/dimension which is ‘all-defining of meaningfulness (in terms-as-of-axiomatic-construct of ⁸³reference-of-thought and logic)’ to the individuals and so right up to their subconscious mind. But then a prospective transcendental memetic-reordering/psychoanalytic-unshackling is placing such a prior memetic-order/psychoanalytic-construction of their existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation in jeopardy, and it is only the <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ social ¹⁰³universal-transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } 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 recomposing ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹. This will explain the difficulty of medieval minds (including institutions like the church) over centuries to come to terms with positivism and scientism such that the positivistic psychoanalytic-unshackling/memetic-reordering/institutional-recomposing is still ongoing. Counterintuitively, every successive institutionalisation/intemporalisation registry-worldview/dimension naively thinks it being at

the backend of the ‘institutional-cumulation/institutional-recomposure-⁴(as-to-historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) process’ means it is beyond transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as it doesn’t project of itself as being superseded by a prospective registry-worldview with its new recomposing ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ (as of supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism) at the point where the former starts ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> its own ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, and does not tend to represent itself as oblongated/decandored/logical-incongruence-or-transversality-<for-sublimating-existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> from a prospective dimension perspective in the sense that. The decandored/oblongated/logical-incongruence-or-transversality-<for-sublimating-existential-eventuating/denouement>/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-<for-sublimating-existential-eventuating/denouement>/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- historicity/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>/anthropological-continuity/anthropopsychology. The reason for making the above point is that we will most possibly as of <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present act likewise when it is time to imply our own decandored/oblongated/logical-incongruence-or-transversality-<for-sublimating-existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase

⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought mental-devising-representation of our ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with respect to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase notional~deprocrypticism new recomposing ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that is revealed by the ‘unconscionability-drag’ disambiguation of our temporal-dispositions-perversion associated with ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> in our dimension (procrypticism) including psychopathy-and-its-social-psychopathy-corollary subknowledging⁹⁴/mimicking! (iii) For deprocrypticism, ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> ontological-escalation/aetiologisation’ teleology⁹⁹: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> dynamism endemic in the social-construct and prospective categorical-imperatives/axiomatic-construct for its preemption, more like a positive mind will do with respect to a non-positivism/medievalism social-construct ⁸³reference-of-thought. (Though interestingly it is important to grasp that such transcendence-and-sublimity/sublimation/supererogatory~de-mentativity actually takes the natural form of a ‘crossgenerational medium to long-term psychoanalytic-drag’ and not ‘instantaneous utter transformation’ towards ontological-completeness-of-⁸³reference-of-thought, even such an ‘instantaneous utter transformation conceptualisation’ is equally a necessary knowledge exercise as the social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸)) constraining that allows for a ‘crossgenerational medium to long-term psychoanalytic-drag’): (a) articulating a social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) of the registry-worldview-perversions, (b) generating <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ untenability/internal-contradiction/internal-incoherence/institutional-constraining in the ⁷⁴perversion-of-⁸³reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview (c) referencing/registering/decisioning or stranding the ⁷⁴perversion-of-⁸³reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ⁷⁴perversion-of-⁸³reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-

or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/subknowledging⁹⁴ registry-
 worldview/dimension defect for prospective preemption with new recomposing ⁸³reference-
 of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation of the prospective registry-
 worldview/dimension, i.e. notional~deprocrpticism (d) intemporal projection superseding the
 transcendence-unenabling-uninstitutionalised-threshold¹⁰² 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 ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview,
 inducing a ‘habituation’/’postconverging-or-dialectical-thinking²¹–psychology or psychology-
 of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposing as of the prospective apriorising-
 registry worldview crossgenerational (over a generation or two) intemporal projection
 superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-
 inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-
 faith/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 ¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> preconverging-or-dementing²⁰–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-thinking²¹–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-thinking²¹–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-drag³⁴ of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold¹⁰²) this will be epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity⁶³–~~between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁰–qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹–qualia-schema~~ defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This implies ¹⁵de-mentation–~~supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics~~ of B to such ⁷⁴perversion-of-⁸³reference-of-thought–~~as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction~madeupness/bottomlining-as-to-shallow-supererogation⁹⁷~~ (as prior intemporal ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹) is the effective backdrop for ‘postconverging-or-dialectical-thinking²¹–psychology or psychology-of-

mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and this is rather crossgenerational in nature (rather than instant intragenerational registry/registry-worldview transformation) as personhoods-and-socialhood-formation are rather grounded on the superseded/transcended/unsound ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity⁶⁹ -of-⁸³reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (ontological-normalcy/postconvergence). Unconscionability-drag (from an ontological/intemporal reference) ensures the disambiguation of registries so that the psychopath's and temporal-dispositions are not elevated to the intemporal level which then allows for, by reflex, a simple operation/processing of logic (whereas the fundamental defect being in terms-as-of-axiomatic-construct of the apriorising-registry-elements, implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ of the registries, i.e. rather the unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴ -of-⁸³reference-of-thought or the dialectically-or-contendingly-out-of-phase meaningful construct). Unconscionability-drag (from an ontological/intemporal reference) is thus central to attending to the rational-realism of notional~deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-ontological-contiguity⁶⁷ ~educed-existentialising/contextualising/textualising-contiguity⁴⁰ as nondisjointing 'postconverging-de-mentating/structuring/paradigmig as ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²’ as it accounts for the defect of temporal-dispositions teleologies of meaning (shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) while projecting intemporally/ontologically. The notion of ‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of psychopathic postlogism⁷⁷-slantedness as conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration’ (hence no distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰) to the childhood and early adolescent psychopaths but come to develop a ‘mental-unconsciousness’ (unconscionability) to be ‘integrative of psychopathic postlogism⁷⁷-slantedness’ during the stage of late adolescence and adult psychopath. Antipodal to the idea of ‘unconscionability-drag’ is the idea of ‘conventioning’/social-temporal-thresholding. ‘Unconscionability-drag’ points to an abstract but more veridical ontological construct of the ‘social construction of meaning’ that is ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by using categorical-imperatives of the prospective superseding/transcendental registry-worldview/dimension whether such a representation is aligned or not with the society’s collective-social-psyche or present-consciousness. (For instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging⁹⁴/mimicking, is ontologically more accurate about such a society, however, the collective-social-psyche/present-consciousness of individuations in the said society will not recognise any such decandored/oblongated/logical-incongruence-or-transversality-<for-sublimating–existential-eventuating/denouement>/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 intemporality⁵³) is not necessarily the deterministic basis for human social adherence to it. Transcended and ontological meaningfulness of reality (contrary to conventioning/social-temporal-thresholding meaningfulness of reality which is rather towards ~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/temporality⁹⁸-serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to ‘prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation-channelling-<in-deferential-formalisation-transference>’ of ‘any social construction of meaning’ for there to be collective institutionalised social adherence (and by the relative positive-opportunism—of-social-functioning-and-accordance⁷⁵ elicited). Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-transference> are the institutionalised relays for human survival-and-flourishing-teleology⁹⁹, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrpticism, 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-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrpticism-prospective-sublimation)⁹⁰ 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-⁴⁶historicality/ontological-eventfulness³⁵ /ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>⟩ beyond just the consciousness appraisal of temporal-dispositions.
 Institutionalisation/Intemporalisation percolation-channelling-⟨in-deferential-formalisation-
 transference⟩ imply that the would-be intellectual analyst can perfectly uphold intrinsic reality
 over ‘social-and-temporal-trading’ and still impose veridicality (if truly veridical) over
 populist-inclined dispositions which are not veridical, just by the fact of the extendedly implied
 positive-opportunism—of-social-functioning-and-accordance⁷⁵ for human survival-and-
 flourishing imbued in institutionalisation/intemporalisation percolation-channelling-⟨in-
 deferential-formalisation-transference⟩. This implies that an exercise in
 institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed
 for the social integration of any transcending veridicality postconverging-de-
 mentating/structuring/paradigming (the latter being any notion that put in question informal or
 formal conventioning/social-temporal-thresholding ways of perceiving and doing things for
 supposedly prospective better ways). Correspondingly, the social-construct cannot be and
 should not be related to as a philosophical construct since it is rather ‘conventionalised from
 institutionalisation/intemporalisation (secondnature), and has not evolved as of
 dimensionality-of-sublimating²⁵ -⟨<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness⁸ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩
 projection; as it may be inclined to make references to temporal⁸³ reference-of-thought-
 8categorical-imperatives/axioms/registry-teleology⁹⁹ , -for-intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation that are preconverging-or-dementing²⁰—priorising-
 psychologism/of-perverted-registry/subknowledging⁹⁴/mimicking—and—epistemic-
 totalising³³~self-referencing-syncretising-these. This brings forth the idea of ‘ordered construct’

between the intemporal firstnature/intemporal (organic-comprehension-thinking as to
 intemporal supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-
 intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism) and
 temporal-and-poorly-secondnature/institutionalised (threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism>), in relation to transcending meaning. Such ordered construct ensures
 precedence of the former as it skews (‘intemporality⁵²-asymmetric-subsumption-of-
 temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity) solipsistically towards intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation while the latter skews
 (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-
 mentativity) for temporal preservation. Anecdotally, moral philosophy as dimensionality-of-
 sublimating²⁵—(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness² /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) (organic-comprehension-thinking) creates law/legal-conventions but
 then questions of justice cannot be attended to by populist-social-construct (threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism>) since only a developed sense of moral philosophy as dimensionality-of-
 sublimating²⁵—(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness² /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) (organic-comprehension-thinking) ensures sound jurisprudence as a
 human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-

recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming rather than a temporal extricatory preconverging–de-mentating/structuring/paradigming. ‘Prior or circumstantial social integration gatekeeping construals or institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’ that can enable the superseding of conventioning in the social integration of ontological veridicality include existing percolation-channelling-<in-deferential-formalisation-transference> of formalisms/officialdom which have naturally been instituted to allow for the supersedingness of intemporal/ontological constructs and intemporal-disposition s. For instance, formal institutions selectivity mechanisms; and where the latter fail or are fallacious, basic positive-opportunism—of-social-functioning-and-accordance⁷⁵ wherein the ontologising construct elicits positive-opportunism—of-social-functioning-and-accordance⁷⁵ for the undermining of defective conventioning/social-temporal-thresholding constructs/categorical-imperatives of meaning (for instance, a natural causes disease conception leading to more cures such that positive-opportunism—of-social-functioning-and-accordance⁷⁵ 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-teleology⁹⁹) to intemporal (longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) requiring skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity)/deferential-formalisation-transference to the latter. And any such ‘ontological transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity by mere rightness’ has never been acquiesced to for the sole reason of its intrinsic rightness. For instance, round world

idea never took off even though it was ontologically right (as the medieval conventioning/social-temporal-thresholding construct and strongly ingrained social dispositions). It is the generated untenability/internal-contradiction/internal-incoherence/institutional-constraining together with positive-opportunism—of-social-functioning-and-accordance⁷⁵ coming from sailors sailing around the world on this idea to seek for spices and create wealth that constrained/institutionalised the medieval world into such an ontological transformation/transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Part and parcel of ontological transformation/transcendence is the existential cynicism to grasp the human sense of internal contradictions and positive-opportunism—of-social-functioning-and-accordance⁷⁵ 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-teleology⁹⁹ as of prospective notional~deprocrpticism undermining of procrpticism, it is doubtful that pertinent ontological constructs and generally the ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> dynamics of procrpticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional~deprocrpticism 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 temporality⁹⁸/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism⁷⁷-slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporality⁵²/longness is regenerated to supersede/transcend such ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> and bring about new recomposing ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Organic-comprehension-thinking (as to supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking³¹—apriorising-psychologism) as highlighted above contrasts with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰—apriorising-psychologism> which is rather temporal-driven (whether ignorance at best, slantedness/psychopathy, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹), being intemporal-driven, with respect to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity points to the fact that the articulation of

meaning referenced/registered/decisioned differently in two registry-worldviews/dimensions, the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as retrospective and transcendental as prospective, is/should be wholly referenced/registered/decisioned intemporally from the superseding transcendence-and-sublimity/sublimation/supererogatory~de-mentativity that upholds intemporal-preservation-entropy-or-contiguity~or~ontological-preservation; as the ‘intemporal mind’ can’t go after the value reference of both registry-worldviews/dimensions since transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is about ‘subverting’ ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> 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~deprocrpticism and procrpticism requiring a reasoning that goes beyond the ‘<amplituding/formative~epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present’ mindset/⁸³reference-of-thought of our current procrptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal <amplituding/formative> wooden-language<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable~void ’-with-regards-to-prospective-apriorising-implications>’ of a registry-worldview/dimension’. Otherwise no progress is possible as a dimension progresses exactly because it has defects which when

overcome enables the progress to occur! So the intemporal mind cannot as such 'be impressionable' by the banal <amplituding/formative> 'wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology - as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>' of a registry-worldview/dimension. It points to the fact that it is 'perfectly ok' to be 'unintelligible/existentially-suprastructural and value-reference-wise unresponsive' to the subknowledge-<preconverging-or-dementing -as-if-of-sound-knowledge> apriorising-registry but rather alienative as to the possibility for its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The 'apparent profoundness' of such temporal reference of thought is rather 'depth-of-ignorance' rather than 'depth-of-elucidation'. Threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to- 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing¹⁰ - 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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ as temporal/shortness. Threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to- 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰ -apriorising-psychologism> as such is rather a 'flatness-of-the-mind' involving temporality⁹⁸, 'mental triteness' and 'gullibility' with respect to, in the case of psychopathy, insane/slantedness integration as social psychopathy; and more generally, 'lack of intemporal-disposition philosophical depth', i.e. lack of spontaneous dimensionality-of-sublimating²⁵ - <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-

conflatedness /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/makeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰¹-apriorising-psychologism> points to the fundamental processes of ‘social temporal miscuing of meaning’ and the effective temporal consequences whether regarding defective enculturation or defective social ontologisation/ontological-veracity/aestheticisation-towards-ontology. This thus requires ‘deconventioning-for-ontologising involving the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation exercise of undermining conventioning at uninstitutionalised-threshold¹⁰² (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁷> at uninstitutionalised-threshold¹⁰²); deconventioning as such skews (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn’t view meaning articulations as ‘inherently sanctuous’ and thus is inclined to produce mechanically whatever

deductions that may engage an interlocutor in-prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking⁹⁷—apriorising-psychologismly/prelogically even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> imply more of an organic alignment view of meaningful articulations as ‘inherently sanctuous’, i.e. ‘attendant-ontological-contiguity⁶⁷~~~educed~~-existentialising/contextualising/textualising-contiguity⁴⁰/meaningful-projection-of-intrinsicness’. Going by these two facts, the postlogic and psychopathic mindset/⁸³reference-of-thought is readily inclined to call upon a broad base of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation⁹⁶ mindset/⁸³reference-of-thought is inclined to call upon just the narratives it sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of postlogic narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogism⁷⁷-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblongating/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal teleology⁹⁹. A postlogic-formulaic slanting threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> relation to such a conceptualisation is sub-par-or-formulaic-association-or-
 temporal-or-alibi to ontology and is thus regarded as ‘⁷⁴perversion-of-⁸³reference-of-thought-
 <as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> referencing’ that is
 ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for
 it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-
 formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
 subknowledging⁹⁴ tend to be integrated at uninstitutionalised-threshold¹⁰² of
 conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the
 veridicality of meaning involving not only the logical processing/operation of narratives but
 precedingly 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 teleology⁹⁹), by
 prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-
 intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> reflex, prelogic/conviction-as-to-profound-
 supererogation⁹⁶ and postlogism⁷⁷-formulaic slanting narratives as to threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> will be analysed at the same pedestal towards construing veridicality/intrinsic-
 reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-
 supererogation⁹⁶ mental-disposition will rather re-accentuate prelogic/conviction-as-to-

profound-supererogation⁹⁶ constructs in contention situations whereas the characteristic of postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism⁷⁷-formulaic slanting elicited threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>, whether direct as with the psychopath postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ or induced as temporal-dispositions conjugated-postlogism⁷⁷ in ‘conjoining looping narratives of flawed-existential-elevation-of-⁸³reference-of-thought⁴⁴’ of psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶, is about a mental-disposition to re-undermine intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex-logic¹. Hence once the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism⁷⁷-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-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 teleology⁹⁹) to be contending but rather transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ to it to reflect its ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>. The application of the ¹⁰³universal technique of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to procrypticism-

notional~deprocrpticism transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity can be basically be articulated as follows (the ontological entrapment): -
 prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-
 intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> ANCHORING (‘setup of supplanting–conviction-
 as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹–apriorising-psychologism meaning’); -DOWNGRADING (psychopath’s hollow
 mimicking narrative wrongly ‘slanting the supplanting–conviction-as-to-profound-
 supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—
 apriorising-psychologism meaning’); - MISCUING (temporal-dispositions first aligning
 prelogicy/in-prelogic supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-
 intradimensional’-postconverging/dialectical-thinking²¹–apriorising-psychologismly to the
 slantedness of the prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-
 veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
 precedes-disontologising-logical-outcome-arrived-at> anchoring at ignorance pedestal, and then
 by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-
 social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, ‘integrating/adopting deliberate postlogic dispositions with respect to the initial
 supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹–apriorising-psychologism meaning’); - denaturing¹⁶
 referencing/registering/decisioning or STRANDING (the intemporal-disposition/ontology
 stigmatising of temporal-dispositions as strands-of-perverting-temporal-dispositions acting as
 the preempted backdrop for ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
 futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrpticism registry-worldview/dimension with its subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, just as strands-of-perverting-temporal-dispositions of the non-positivism/medievalism mindset/⁸³reference-of-thought are what act as the preempted backdrop for prospective positivism and the subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that followed); and - PERCOLATION-CHANNELLING-<in-deferential-formalisation-transference> (the intemporal-disposition/ontology eliciting untenability/internal-contradiction/internal-incoherence/institutional-constraining, medium to long term positive-opportunism—of-social-functioning-and-accordance⁷⁵, referencing/registering/decisioning of the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> for social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } and then its transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴ as to fundamentally undermine ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought and bring about deprocrpticism, and so crossgenerationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the first place). Ontology being the intemporal-disposition, the exercise of ‘directing convincing’ to temporal-dispositions is inherently unwarranted and is rather <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, with pertinence being about ‘articulating

and directing' intemporal/ontologically-contiguous meaningfulness towards the 'institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>'; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn't allow reflexively. By 'uninstitutionalised-threshold¹⁰²' (where there is no 'intemporal social¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness') 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-threshold¹⁰² of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring¹⁰³universalisation), 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 a¹⁰³universal 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-temporal⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-

mentativity)/deferential-formalisation-transference of our collective thought process in the medium to long perspective towards intemporal-preservation-entropy, to dominate and preempt temporal dispositions. This explains why modern man (positivistic registry-worldview) is apparently more evolved/developed than he/she should normally be compared to previous generations (recurrent-utter-uninstitutionalised men, ununiversalised men, non-positivism/medievalism men, and prospectively, how he/she will be superseded by the deprocryptic man). It doesn't mean that modern man has a genetic makeup or hardware that is different from the others. The difference is the cumulated 'software' or institutionalisations and formalisations that have been internalised into modern man. Anthropologists know that if you were to take a newly born child from a society like those that do not have contact with the modern world, and raise the child in a modern family, there is no different outcome on average as with any other child bred in the modern world. So our faith in virtue is not in our inherent excellence/exceptionalism but the excellence/exceptionalism of the software/institutionalisation that has cumulated, and insightfully, which creative template we will prospectively develop! Incidentally institutionalisation and formalisation ensures that we take the best form of human individuation thinking/capacity potential and constrain society and individuals to that individuation thinking/capacity potential, and inherently so, by the overall positive-opportunism—of-social-functioning-and-accordance⁷⁵ to the cross-section of the species since it better grasp intrinsic reality and its virtues! Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality), and this author notionally interpret solipsism as the deepest sense of existence and meaning available to an individual in its spontaneous emanance or becoming, and as it projects itself 'purely and ¹⁰³universally'. It is a firstnature/intemporal construct beyond and 'inventing the possibility' of secondnature institutionalisation, and places all humans at all times at the same pedestal of virtuous and ontological appraisal, as it is about our 'transcendental valour' irrespective of the level of

institutional-cumulation/institutional-recomposure-~~(as-to-⁴⁶historiality/ontological-~~
~~eventfulness /ontological-aesthetic-tracing-<perspective-ontological-~~
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ at which we are.
 It contrasts with institutionalisation/intemporalisation which is ‘a negotiated and secondnatured
 or nurtured construct with respect to existence and meaning around social-stake-contention-or-
 confliction’. Institutionalisation/intemporalisation as such, by way of positive-opportunism—
 of-social-functioning-and-accordance⁷⁵ 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-temporality⁹⁸’, for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity)/differential-formalisation-transference towards the intemporal-disposition, and thus
 enabling social transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity which
 is upheld by formalisation and internalisation. By ontological-normalcy/postconvergence is
 meant that ‘intrinsic reality’ is one and given (ontology), and that the flaws and corrections in
 how we go about representing ‘intrinsic reality’ (metaphysics or the human-centered temporal-
 perspective) has no influence on reality’s intrinsic nature. Our mental-devising-representation
 of the world in 5000 BC, 2000 AD and possibly 3000 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/notional~knowledge-reification-gesturing-<in-
~~prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-~~
~~contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness³ in {preconverging-disentailment by} postconverging-~~
~~entailment> /<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-~~

implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ for
 <amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-implications-of-
 prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ and thus a better grasp of
 the world; hence proxying mentation-capacity level as the various institutional-
 cumulation/institutional-recomposure-⟨as-to-⁶⁶ historicity/ontological-
 eventfulness⁸³ /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩. That idea that
 intrinsic reality is preceding/superseding is known as ontological-normalcy/postconvergence
 (we are converging to reality and not adding or taking away anything from it, it is us being
 illuminated as reality is already given). In the exercise of construing ontological veridicality
 what gives in when the pertinence of <amplituding/formative-epistemicity>causality⁶ ~as-to-
 projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ is known is the human psyche (whether by
 candoring/straightness/prelogism⁷⁸ when pertinent or decandoring/slantedness/distractive-
 alignment-to-⁸³ reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ 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-totalising³³ ~self-referencing-syncretising/temporal-human-
 centered dimension in its flaws will strive to preserve itself by <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-
 perversion-⁸³ reference-of-thought) rather than psychoanalytically-unshackling/memetic-
 reordering (coring and superseding the perversion-and-derived-perversion-⁸³ reference-of-
 thought) for prospective/transcending/superseding ⁸³reference-of-thought-⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-

ontological-preservation. By ‘intemporal transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ as from ontological-normalcy/postconvergence’ is
 meant ontological-normalcy/postconvergence ⁵⁶meaningfulness-and-teleology⁹⁹ as so
 articulated above is ontologically veridical but that does not necessarily imply the metaphysical
 framework temporal mental-dispositions will recognise that (i.e. there is no ontological-
 contiguity⁶⁷ between registry-worldviews/dimensions ⁸³references-of-thought as this falsely
 implies ‘no temporal-to-intemporal disambiguation, i.e. equivalence of ⁸³references-of-
 thought/no-alienative-hierarchisation, whereas what is warranted is ‘intemporal-prioritisation-
 of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting pedestalling’); and
 that it is transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-
 and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ of such
 constructed veridicality in its <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁶¹ determinism and operance that will undermine other possible ‘temporal perverted-
 transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹
 conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
 dementing²⁰-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 <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶¹); noting that ‘temporal perverted-
 transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹

conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing²⁰—apriorising-psychologism meaning’ imply temporal existentialising—frame⁵⁶ meaningfulness-and-teleology⁹⁹ cannot-be-referenced/registered/decisioned as-of/having-the same⁸³ reference-of-thought/registry of the intemporal-disposition which is ontological, and is thus rather preconverging-or-dementing²⁰—apriorising-psychologism-~~stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase~~’, i.e. in distractive-alignment-to-⁸³reference-of-thought-~~of-apriorising/axiomatising/referencing~~³⁰, (and so all along the apriorising—registry-elements: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) of the mental-devising-representation from the intemporal-disposition/ontological perspective. Ontology being of the intemporal-disposition, the exercise of ‘directing logical convincing’ to temporal-dispositions is inherently unwarranted and is rather ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards ~~amplituding/formative-epistemicity~~>causality⁶ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁷ which induces the positive-opportunism—of-social-functioning-and-accordance⁷⁵ and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling-~~in-deferential-formalisation-transference~~’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) and allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. This is underlying transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity notion while often obscured in the social ~~amplituding/formative-epistemicity~~>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality due to their

‘emotional involvement’ is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of ‘the convincing from natural truths’ which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic or ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-completeness³⁷! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of ~~<amplituding/formative–epistemicity>~~causality⁹~as-to-projective-totalitative–implications-of-prospective-~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷ 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 ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-~~
~~nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ and not a disposition of
averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-
threshold¹⁰² in the extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-~~
~~and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹)~~, allowing for the possibility of
transcendental meaning, institutionalisation/intemporalisation (skewing ('intemporal⁵²⁻
asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~) for intemporal
domination) and human progress; given human temporal/shortness-to-intemporal/longness
dispositions. Such an articulation of reality introduces the concept of 'reasoning-
through/utterion' over '⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
conceptualisation and notional~disjointedness'. Reasoning-through/utterion refers to the
uncompromising and non-negotiable nature of reality with respect to the meaningful frames of
mortal creatures that we are as reality doesn't adjust to our beliefs, desires, wishes, whims or
miscues. Reasoning-through/utterion then implies that meaning is articulated exclusively in
terms-as-of-axiomatic-construct of ~~<amplituding/formative-epistemicity>causality⁹~as-to-~~
~~projective-totalitative-implications-of-prospective-~~ ~~nonpresencing,-for-explicating-~~
~~ontological-contiguity⁶⁷~~ 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 ~~<amplituding/formative-epistemicity>causality⁹~as-to-~~
~~projective-totalitative-implications-of-prospective-~~ ~~nonpresencing,-for-explicating-~~
~~ontological-contiguity⁶⁷~~ 'at-a-superseding-pedestal and incisively/bluntly'. ⁵¹incrementalism-in-
relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and

notional~disjointedness-as-of-⁸³reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces ‘temporal and social trading’ elements over or clouding or compromising inherent intemporal veridicality. ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness-as-of-⁸³reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of a recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding ¹⁰³universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising–registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰.

Fundamentally, ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness-as-of-⁸³reference-of-thought in human thinking as indicated above with the various institutional-cumulation/institutional-recomposure-**<as-to-historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>>** is superseded by reasoning-through/utterion; in transversality-**<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-**

apriorising/axiomatising/referencing'¹⁰¹ at-a-superseding-pedestal, and represented as of
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-
 apriorising-psychologism> as oblongated/decandored or failing-intemporal-preservation-or-
 misappropriation-of-meaningfulness or transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-
 apriorising/axiomatising/referencing'¹⁰¹, given the fact that this reflects apriorising-registry
 defect and not logical defect. More precisely, how can ⁵⁶meaningfulness-and-teleology⁹⁹ be
 represented in 'a prospective apriorising-registry state' which is ontologically more real
 contrasted to 'a present retrospective apriorising-registry', as ⁵⁶meaningfulness-and-teleology⁹⁹
 'temporally seems' to vary depending on the uninstitutionalised-threshold¹⁰² point-of-reference
 to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to
 do with our dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) projection
 irrespective of the uninstitutionalised-threshold¹⁰², and calls for PEDESTALLED
 CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-
 transference meaning towards the intemporal/longness disposition for intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation, as institutionalisation/intemporalisation.
 Pedestalled disambiguation thus involves at a given uninstitutionalised-threshold¹⁰² translating
 the 'apparently prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-
 veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-
 precedes-disontologising-logical-outcome-arrived-at> or prelogic teleological finality of a
 temporal-disposition into its veridical preconverging-or-dementing²⁰-apriorising-psychologism
 as postlogic ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> teleological finality, and so successively in reflecting the notional-
 discontiguity/epistemic-discontiguity⁶³<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁷⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹—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-thinking⁷¹—apriorising-psychologism to reconstrue new
 recomposing ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-
 for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation while superseding the prior
 registry-worldview/dimension as backdrop of temporal perversion of the prior ⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹. Technically, pedestalled
 disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-
 disposition pedestal teleology⁹⁹ finality/questioning mental-profoundness (deep candor) the
 relative longness/shortness-of-teleology⁹⁹ of temporal-dispositions teleologies
 finalities/questioning mental-triteness (light candor), starting with slantedness pedestal
 finality/questioning (which is the psychopath's insane/slantedness-fitment-roaming/drifting-
 cycle), and as it conjugates/inflects across other temporal pedestals teleology⁹⁹
 finalities/questioning (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-threshold¹⁰² as reflected by

human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of ‘questioning depth-of-thought’ and ‘strands of depth-of-meaningfulness’ to reflect effective meaningful representation from the intemporal-disposition point-of-reference). Where meaning is not articulated within an institutionalised/intemporalised framework, the idea of logical-congruence (a common reference of meaning in terms—as-of-axiomatic-construct of ⁸³reference-of-thought and logic) should be avoided due to ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ⁹¹> whether psychopathic or not, and pedestalled disambiguation is then required using distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ⁹¹> rather point to uninstitutionalised-threshold¹⁰², whether retrospectively or prospectively, as there is wrong equivalence of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in the articulation of meaning; instead of the pedestalled supersedingness of the intemporal-disposition as it is all about intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (superseding various shades of temporal preservations). Otherwise, ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ⁹¹> induces a ‘free for all’ false equivalence wrongly construed as of intemporality⁵²/longness (rather than the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor). Accounting for distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ is what ends such a ‘free for all’ and is the basis of pedestals alienative hierarchisation as referenced/registered/decisioned from the intemporal-disposition thus bringing about institutionalisation/intemporalisation (given the social cross-sectional eliciting of social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing- <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness }, untenability/internal-contradiction/internal-incoherence/institutional-constraining, positive-opportunism—of-social-functioning-and-accordance⁷⁵ and transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴, for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run percolation) with corresponding dismissal of temporal-dispositions-teleologies as dialectically-or-contendingly-out-of-phase/dialectically-primitive) as the backdrop for the ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal-disposition anticipation and preemption of these for the institutionalisation/intemporalisation. Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³¹/ontological-aesthetic-tracing- <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} 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, attendant–ontological-

contiguity⁶⁷ ~ educed-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-
 elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
⁸¹ devolving-as-of-instantiative-context>, and the intemporal-emanance, without apriorising-
 registry disambiguation (as apriorising-registry disambiguation, into the intemporal and various
 conjugating temporal-dispositions of postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-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-⁸³reference-of-thought'-as-conflatedness¹³-or-
 ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) and
 temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ <as-to-'attendant-intradimensional'-prospectively-
 disontologising~preconverging/dementing³⁰-apriorising-psychologism> involving slanting by
 psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-
 formulaic-association-or-temporal-or-alibi conventioning-rationalising -with temporal-
 dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism⁷⁷ in
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> as <amplifying/formative-epistemicity>causality⁹ <as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁶ dispositions; thus enabling the stifling (undermining the ontological-veridicality) of
 temporal-dispositions and skewing ('intemporality⁵²-asymmetric-subsumption-of-
 temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity), by way of

institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>, towards the supersedingness of the intemporal-disposition for institutionalisation's/intemporalisation's intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). For instance, a state of nature (recurrent-utter-uninstitutionalisation) application of the law variably making reference to circumstantial social power relations and spontaneously articulated notions of vices and virtues but no or poor ¹⁰³universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well). (2) Pedestalling ('intemporal-prioritisation-of-³³reference-of-thought'-as-conflatedness¹³-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-sublimating²⁵ | <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} projection induced deference'; whether deference with regards to a superstition/belief system/religion, essences/¹⁰³universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the sort 'the-say-that or it-is-said-that' as 'dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /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-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation) projection induced deference' explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to ¹⁰³universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by 'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting pedestalling. There is no such thing as allowing thought-and-meaning to the whims of masses thinking but rather deference to 'reality/veridicality predicating constructs'; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuations temporal-dispositions. 'Intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting pedestalling carries the implication that ⁸³reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and hence the precedence of higher intemporal teleologies over low temporal teleologies of ⁸³reference-of-thought and meaningfulness; and that subpar preconverging-de-mentating/structuring/paradigming of ⁸³reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation but rather as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> of subpar ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as uninstitutionalised-threshold¹⁰² is 'perverted ⁸³reference-of-thought and meaningfulness'

(~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴), and is ontologically-preconverging-or-dementing²⁰-apriorising-psychologism (dialectically-preconverging-or-dementing²⁰-apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview ⁸³reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing²⁰-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-dementing²⁰-apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). 'Intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a temporal-dispositions-to-intemporal-disposition transformation (not emanance transformance) but rather 'a positive-opportunism—of-social-functioning-and-accordance⁷⁵ constraining construct' involving 'intemporal-disposition deferential-formalisation-transference' (such that just as jurisprudentialism is dismissive of whatever we'll like to think of it in our social-and-temporal-trading context about the law which is rather articulated as a formal conceptualisation and constraint to be internalised as a ¹⁰³universal construct to avoid its 'downgrading' by mobbish or other temporal social inclinations, likewise with many a subject-matter domain). In the same vain, the outcrop of an organic-comprehension-thinking 'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-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 denaturing¹⁶ as is the case with all formal constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-meaningfulness teleology⁹⁹ while relying on principled methods. Prospectively, the intellectual exercise involved in articulating procrypticism-notional~deprocrypticism and psychopathy and its corollary social psychopathy, will have to imply a ‘dimensionality-of-sublimating²⁵ -

<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /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-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation/intemporalisation ‘dimensionality-of-sublimating²⁵ -

<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /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-⁸³reference-of-thought’—
 as-conflatedness¹³-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-¹⁶historiality/ontological-eventfulness³¹ /ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>)/anthropological-continuity/anthropopsychology is only possible for one reason,
 a continuity in the intemporal-disposition institutionalisation/intemporalisation (with
 ‘dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /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 ¹⁰³universal 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> of the <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications>}', then 'human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity and civilisation will stall' (of course, such an insight is purely from an ontological point-of-reference, and not a temporal <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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> 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-teleology⁹⁹}~~ 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-sublimating²⁵ ~~{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}~~ projection construal of meaning, and not to speak of its discomposure to the convolutedness often required in articulating and grasping intemporal meaning as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming. Besides, this raises other issues related to a more or less temporal take of an ontological/intemporal enterprise with regards to articulations that are meant to have ¹⁰³universal import (import of metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation across space and time) rather than for the sake of any particular circumstantial/temporal take/extricatory-situation in whichever locale, that is, an extricatory preconverging-de-mentating/structuring/paradigming. A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-ontology as per ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~

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 ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~⁵¹ ~~nonpresencing, -for-explicating-ontological-~~ ~~contiguity~~⁷ of reality ‘which in no way depends on any notion of the intellectual-analyst’s choice/luxury’ (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture ‘in moral/intellectual equivalence with temporal mental projections’ with nefarious temporal consequences). Basically, there is nothing like an intemporal temporality⁹⁸/shortness whereby there is any intemporality⁵²/longness in accommodating human temporality⁹⁸. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other ¹⁰³universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-¹⁰³universal-rule-that-doesn’t-apply-¹⁰³universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it to exist inherently, is nothing but temporal naivety. The reality of a round world doesn’t depend on its recognition of a medieval mindset/⁸⁸reference-of-thought for it to exist likewise with any veridicality/intrinsic-reality regarding psychopathy and a social manifestation whether it is palatable or not. Finally, temporal-dispositions as eliciting temporal vices-and-impediments¹⁰⁵ are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not

‘intemporal preservation as ontological veridicality with the potential for a grander human good’ on the basis of ‘¹⁰³universal implications’; as inevitably, ontologically, the resolution of ontological/being ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defects (and as per their manifestation and conjugation as postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology>) are as prospective registry-worldviews/dimensions constructs that supersede the prior/superseded registry-worldview’s/dimension’s perversion of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (uninstitutionalisation de-mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by ¹⁰³universalisation, non-positivism/medievalism by positivism, and prospectively ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of overlooking such ontological implications to the level of lowly temporal minds, lowly because not ¹⁰³universal-projecting, it won’t mean that the ontological reality will evaporate. It will simply mean that the intellectual-analyst has failed in its intemporal/ontological projection, more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution doesn’t exist in placating any temporal mortals or Galileo doesn’t have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The blunt/incisive reality is that they being in that position to affirm intemporality⁵²/ontology/intrinsic-reality-as-providing-future-¹⁰³universal-possibilities-for-the-

human-species are the ‘very tip of the possibility of human civilisation’ and their moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of temporality⁹⁸’ and ‘shepherd the sheepishness-of-the-species’ to grander civilisational grounds. It is an ontological ‘moral and intellectual responsibility and privilege’, actually, to be in any such position, going by the eudaemonic-contemplation which is what ‘effectively grants existential moral and intellectual superiority’ and not naïve temporality⁹⁸/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortal’s ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing²⁰-apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through ¹⁰³universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional~deprocrypticism (to thwart ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternity’ which is what allows for the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Temporal-dispositions may not need to understand as of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it is preceding in ontological-normalcy/postconvergence, anyway, that is why it is ‘a registry-worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturating exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporal⁵²! Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating²⁵ -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation) projection induced deference' to such an ontological construal by way of formalism-and-officialdom as the temporality⁹⁸/averageness/banality-of-thought is not allowed to imply dimensionality-of-sublimating²⁵ |

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /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 temporality⁹⁸' as mental-dispositions 'geared to accommodate temporality⁹⁸' (as to ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments¹⁰⁵ associated with such temporal registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and hence are doing nothing but <amplituding/formative-epistemicity>totalising~self-referencing-syncretising; as the state of inherent relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>?', as-it-is-thus-'in-wait'-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>, -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
deprocrpticism) as successively recurrent-utter-uninstitutionalisation recurrence, base-
institutionalisation/ununiversalisation, ¹⁰³universalisation/non-positivism-or-medievalism and
positivism/procrpticism, is an inherent registry-worldview's/dimension's-uninstitutionalised-
threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ in want for prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (notwithstanding that
the defect-in-temporal-preservation is instigated from postlogism⁷⁷ as disontologising-
perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-
apriorising/axiomatising/referencing'-logical-dueness mental-disposition eliciting temporal
inclinations of ⁵⁰ignorance/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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> but rather the
'distortional effect on analysis' arising from 'postlogic/psychopathic elevation wittingly or
unwittingly' by prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶<existentially-
veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> mental-dispositions in conjugated-
postlogism⁷⁷/preconverging-or-dementing²⁰-integration (by ignorance, at best, then

affordability/opportunism/exacerbation/social-chainism-or-social-discomfort-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) which then wrongly provide ‘supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking⁷¹—apriorising-psychologism credulity’ to elevate and integrate the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of a ‘slanted mind’. As of, virtuous construal arises de-mentatively/structurally/paradigmatically from a ¹⁰³universal/intemporal projection which is operant and deterministic with no room for ‘temporal discretion’ regarding the manifestation of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect in a registry-worldview/dimension speaks of the registry-worldview’s/dimension’s disposition to endemise/enculturate it. More like we don’t have issues of sorcery and so in the positivistic society as de-mentatively/structurally/paradigmatically the positivistic registry-worldview’s/dimension’s institutionalisation ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ do not endemise/enculturate the notion and the social vices-and-impediments¹⁰⁵ arising from it thereof. On the contrary, de-mentatively/structurally/paradigmatically the non-positivism/medievalism registry-worldview’s/dimension’s institutionalisation ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ endemises/enculturate this with the consequent social vices-and-impediments¹⁰⁵. It is very naïve to think that psychopathy as a social phenomenon is limited in scope to contexts where psychopaths are involved rather than involving a much wider

social basis to explain how the positivistic registry-worldview/dimension integrates, enculturates and endemises it as ‘social psychopathy’. Just as prior/superseded registry-worldviews/dimensions have undergone their prospective institutionalisation/intemporalisation/transcendence once it is established that the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation are subknowledged/registry-perverted/dialectically-preconverging-or-dementing²⁰-apriorising-psychologism at their uninstitutionalised-threshold¹⁰² and thus the need for new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, likewise the positivistic dimension ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> subknowledging⁹⁴/mimicking/registry-perverting/preconverging-or-dementing²⁰-apriorising-psychologism of its ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation known as ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought implies that ‘it is not and cannot be beyond a prospective institutionalisation/intemporalisation/transcendence exercise’ known as notional~deprocrypticism which highlights the positivism~procrypticism registry-worldview’s/dimension’s enculturated/endemised vices-and-impediments¹⁰⁵ associated with its ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and so, as the-Good/understanding/notional~knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in {preconverging-disentailment by} -postconverging-

~~entailment~~>/<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construal,
 and not as a vague impression-driven construal. By and large, virtue is best understood as the
 knowledge/lack-of-knowledge ontological possibility offered in a registry-
 worldview's/dimension's ⁸³reference-of-thought (whether as base-institutionalised,
¹⁰³universalised, positivising or notional~deprocrpticism attendant-ontological-
 contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸⁵reference-of-thought-
 devolving-as-of-instantiative-context> as to existence-potency³⁹~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/notional~knowledge-
 reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness³ -in-{preconverging-disentailment-by} postconverging-
~~entailment~~>/<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ and not
 vague impression-driven/good-naturedness/wishfulness. This elucidation shows that intrinsic-
 reality, accessible by 'reasoning-through transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-
 apriorising/axiomatising/referencing'¹⁰¹ only at-a-superseding-pedestal that is ontologically
 utter and incisive/blunt over human ⁵¹incrementalism-in-relative-ontological-

incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness-as-of-⁸³reference-of-thought and ~~amplitudinal/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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ construal involving ‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹³-or-ontological-reprojecting pedestalling (beyond ‘temporal-and-social trading’) by distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰. As a reminder to the fact that pedestalled disambiguation is with respect to ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰—apriorising-psychologism> defect or a defect outside the preconverging-de-mentating/structuring/paradigming logical-basis/logic,-as-derived-from—transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> of the said registry-worldview) and not logical defect (conviction-as-to-profound-supererogation⁹⁶ defect or a defect in the operation/processing of the preconverging-de-mentating/structuring/paradigming logical-basis/logic,-as-derived-from—transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> of the said registry-worldview); it is critical to note that the mental state of the registry-worldview/dimension involved with the psychopath’s slantedness-integration is not a ‘poor or bad supplanting—conviction-as-to-profound-

supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking³¹—
 apriorising-psychologism’ (which is a supplanting-conviction-as-to-profound-
 supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking³¹—
 apriorising-psychologism or prelogism⁷⁸ nonetheless) but an elicited threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—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-¹⁶historiality/ontological-
 eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ level’s
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Technically, it
 can be said that the underlying psychopathic phenomenon known as postlogism⁷⁷-as-of-
¹¹compulsing—nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-
 existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-
 disontologising’-of-the-‘attendant-intradimensional—ontologising’—imbued-
 <contextualising/existentialising—attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>⟩
 is associated with all the institutional-cumulation/institutional-recomposure-⟨as-to-
⁴historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ 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 preconverging–de-mentating/structuring/paradigming relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought induced threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism>. Hence, the need for ‘dimensionality-of-sublimating²⁵ -<amplifying/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness⁷ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection induced deference’ to skew/deferential-formalisation-transference towards intemporal-disposition as to prospective institutionalisation/intemporalisation. This ‘institutionalisation template’ as articulated above implying ‘a next best case approach’ in ‘construing the institutionalisation/intemporalisation of human virtue’ where we are face with the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive of itself as intemporal with the notion that its ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹/registry-teleology⁹⁹ are perfectly sound. But we simply need to take an ontological-normalcy/postconvergence look of such ‘preconverging/dementing²⁰–apriorising-psychologism strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation institutionalisation/intemporalisation reference as to ⁸³reference-of-thought), ununiversal (from ¹⁰³universalisation institutionalisation/intemporalisation as to ⁸³reference-of-thought), non-positivism/medievalism (from positivism institutionalisation/intemporalisation as to ⁸³reference-of-thought), and prospectively our procrypticism (from notional~deprocrypticism institutionalisation/intemporalisation as to ⁸³reference-of-thought); to appreciate that such a

representation is not farfetched and its implication of the need of our psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring over our ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>
 ‘preconverging/dementing²⁰–apriorising-psychologism strands-of-perverting-temporal-
 dispositions’ at our prospective uninstitutionalised-threshold¹⁰² of procrypticism (involving our
 endemisation/enculturation of the protracted-slantedness of positivistic ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-
 contiguity–or–ontological-preservation along the various temporal-dispositions from ignorance
 to temporal enculturation/endemisation). Distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰ (mental-slantedness or decandoring-of-the-mind or
 denaturing¹⁶, and not soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-
 thought/candor): refers to the technique at ‘uninstitutionalised-threshold¹⁰²’ (as against the
 natural reflex to align-in-prelogic supplanting–conviction-as-to-profound-supererogation⁹⁶—of-
 ‘attendant-intradimensional’-postconverging/dialectical-thinking³¹–apriorising-psychologismly
 or prelogism⁷⁸) by which to align the apriorising–registry to the postlogism⁷⁷ in hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> articulated by psychopathy and its corollary social psychopathy. Distractive-
 alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ is induced at
 the ‘uninstitutionalised-threshold¹⁰²’ by the ‘induced-ring-of-gyges-effect/solipsistic–point-of-
 temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality’ derived from the psychopath’s initiated postlogism⁷⁷ in hollow-constituting-
 <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. It
 works like this, supposed by ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>/mental-perversion (going by the two narratives highlighted above about the
 psychopath's ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>/mental-perversion) an interlocutor effectively integrates the ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversions,
 at this 'uninstitutionalised-threshold¹⁰², i.e. procrypticism', the normal
 institutionalised/intemporalised logic (involving secondnaturing/supersedingness of
 institutionalised intemporal-disposition pedestal solipsistic/emanant disposition) do no longer
 operate cross-sectionally socially (as mental-dispositions revert there to
 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>/mental-perversion projected by the psychopath is not perverted) as there is a
 corresponding "lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-
 ontological-completeness⁹⁷)' (in the collective human mental-devising-representation at this
 uninstitutionalised-threshold¹⁰²) about the ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion

that would have made upholding such a perverted behaviour in the social-construct inopportune/untenable; (ii) this process can effectively be grasped ontologically (at the intemporal-disposition pedestal transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ disposition by the mechanism of alienative-hierarchisation) wherein a ‘given supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking¹—apriorising-psychologism or prelogism⁷⁸ construct’ is as of postlogism⁷⁷-slantedness undermined postlogically/⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion by the psychopath’s postlogism⁷⁷-slantedness pedestal in transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ dispositions of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfort-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and correspondingly; (iii) an ‘uninstitutionalised-threshold¹⁰² aetiology’ of ‘temporal perverted-registries characterisations in their depth-of-teleologies/orientation as temporal-projections (more like mental-miscuing-projections as strands-of-temporal-dispositions-perversions, for instance, ¹⁵de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) a medieval mindset/⁸³reference-of-thought with respect to a superstitious-disposition or ⁷⁴perversion-of-⁸³reference-of-thought-<as-

preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ > of ¹⁰³universalisation
categorical-imperatives’ and likewise ¹⁵de-mentation-~~(supererogatory~ontological-de-
mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ a procryptic
mindset/⁸³reference-of-thought with respect to ⁷⁴perversion-of-⁸³reference-of-thought-~~as-
preconvergently-apriorising/axiomatising/referencing-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-teleology⁹⁹ as intemporal/¹⁰³universal-projection; (iv) in the
bigger scheme of things, as explained further above ‘the abstract inherence of reality is given as
it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any
defective reflex of human mental devising of representation of meaning such that it is the latter,
the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of
‘prelogism⁷⁸/candoring/straightness reflex’, ‘distractive-alignment-to-⁸³reference-of-thought-
<of-apriorising/axiomatising/referencing>³⁰ (as decandored/oblongated) is always the mental
apriorising-registry alignment with regards to the ⁷⁴perversion-of-⁸³reference-of-thought-~~as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ > registry-worldview,
as positivism by ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics)~~ distractively/decandored/oblongated aligns non-
positivism/medievalism as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation⁹⁶ -~~as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing³⁰-apriorising-psychologism>~~, ¹⁰³universalisation by
¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—
stranding-or-attributive-dialectics)~~ aligns ununiversalisation~~~~

distractively/decandored/oblongated as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>, base-institutionalisation by ¹⁵de-mentation-⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ aligns recurrent-utter-uninstitutionalisation distractively/decandored/oblongated as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>, and prospectively (though counterintuitive, as well) notional~deprocrpticism by ¹⁵de-mentation-⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ aligns procrpticism distractively/decandored/oblongated as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>; (v) in the bigger scheme of things, distractive-alignment-to-⁸³reference-of-thought-⟨of-apriorising/axiomatising/referencing⟩³⁰ at ‘uninstitutionalised-threshold¹⁰²’ will perfectly explain how ‘apparently sound human mental-dispositions’ within the scope of ‘institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’ go on to produce such consequences as ‘crowd effects’ and worst still in teleologically-degraded social and political environments rationalise and/or partake in ‘genocidal acts’, for instance. Technically, distractive-alignment-to-⁸³reference-of-thought-⟨of-apriorising/axiomatising/referencing⟩³⁰ 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-~~ ~~historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-~~ ~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~. 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 recomposed 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-echoiness/existence-in-
 reverberation/existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression (deconstruction/ontological-reconstituting~as-to-conflatedness¹³
 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-conflatedness¹³ (more like the subconscious is that which holds existential
 possibilities/existential potency for ontologically-veridical ontological-
 normalcy/postconvergence ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation consciousness reality/veridicality, or more like
 quantum-mechanics is actually an ontologically-veridical ontological-
 normalcy/postconvergence ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation about evasive atomic-level physical reality,
 more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence
 possibilities or existence-as-of-its-mimetic-echoiness/existence-in-reverberation or existence-
 potency³⁹~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/prelogism⁷⁸/organic-comprehension-thinking ontologising, or on the other hand,
 decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-

apriorising/axiomatising/referencing>³⁰/threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>, even as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation implies a continually-evasive/ephemeral social world dynamics but that is graspable in referential terms. This allows for a truly ¹⁰³universal and dynamic psychological science (and sound foundation for grasping ‘the veridicality of meaning’). The tools for such an ontological entrapment is basically about ‘¹⁵de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸³reference-of-thought’ of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications ‘transdimensional-meaningfulness/memetic refinements’ as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹³ as dialectical transformation as prospective ⁸³reference-of-thought involving fundamentally the organic harnessing of the notions of candoring/prelogism⁷⁸, dialectically-or-contendingly-in-phase, organic-comprehension-thinking, prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on the one hand and on the other hand decandoring, distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰, dialectically-or-contendingly-out-of-phase, non-ontological-reference, non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing²⁰-apriorising-psychologism, not-veridical-thinking-reference-rather-preconverging-or-dementing²⁰-reference, ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-and-not-of-logical-contention as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-

supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing⁷⁰–apriorising-psychologism> (mechanicalism,
alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-
thought, shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹); which allows the human
mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-
totalising³³~self-referencing-syncretising/mirage, and truly have a fulsome picture of
¹⁰³universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for
the ‘ontological liberation of human mental-devising-representation (of meaning) from any
present {cumulated/recomposed}-consciousness-awareness-teleology⁹⁹’ (whether in the
bigger scheme of reference of specific consciousness-awareness-teleologies like recurrent-utter-
uninstitutionalisation–base-institutionalisation, ununiversalisation-universalisation, non-
positivism/medievalism-positivism, and prospectively procrypticism-deprocrypticism) as
‘postdication doesn’t tie the mental-devising-representation process to any of the above
registry-worldview/dimension habituated {cumulated/recomposed}-consciousness-
awareness-teleology⁹⁹’ (given that these consciousness-awareness-teleologies are the
recomposed 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 {cumulated/recomposed}-consciousness-awareness-teleology⁹⁹
representing the mentally devised state of any registry-worldview/dimension. Postdication is all
about an ontological-normalcy/postconvergence institutionalisation/intemporalisation-
constraining for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as

¹⁵de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human-⁵⁶meaningfulness-and-teleology⁹⁹-into-the-existentialism-becoming of personhoods-and-socialhood-formation (existential-storying-in-contiguity). An analogical case in point will be ontological theory-of-relativity or quantum-mechanics wherein the abstractions go beyond our habitual mental-devising-representation of meaning as in the positivist registry-worldview's/dimension's {cumulated/recomposed}-consciousness-awareness-teleology⁹⁹. However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recompose-(as-to-⁴⁶historiality/ontological-eventfulness³⁵/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) have effectively occurred and so, counterintuitively to their natural {cumulated/recomposed}-consciousness-awareness-teleologies, as anticipated by postdication right up to our present positivistic institutionalisation/intemporalisation owns {cumulated/recomposed}-consciousness-awareness-teleology⁹⁹; there isn't any particular ontological reason for intemporal/ontological meaning not to be construed in ontological-normalcy/postconvergence (postdication) as more veridically/ontologically real, beyond and counterintuitively to the positivistic mind's temporal {cumulated/recomposed}-consciousness-awareness-teleology⁹⁹ (even if it is unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a prospective transcendental psychoanalytic-unshackling/memetic-reordering/institutional-recomposing implied by postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposing (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-recomposing at its uninstitutionalised-threshold¹⁰² involving organic-

comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) in contrast with threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>; in transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ along 3-pedestals (psychopath's slantedness transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ pedestal, temporal-dispositions transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ pedestals, and the intemporal-disposition transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ pedestal in ontological-escalation/aetiologisation) enabling the preconverging-or-dementing²⁰-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>. Even if this sounds unintelligible/existentially-suprastructural, in any case a retrospective registry-worldview/dimension is 'existentially parochial/narrow-minded as reflected/perspectivated by its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> denaturing¹⁶ from an organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-

thought’—as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹)-ontologising from the prospective registry-
worldview/dimension’. For instance, where a positivist mind might see a forest as a subject of
scientific inquiry/understanding, a non-positivist/medieval mindset/⁸³reference-of-thought
might rather see a mentally unconscious man going into the ‘evil forest’. Such ‘existential
parochial perspectives’ will arise anyway from procrypticism viewed from deprocrypticism,
though of a different nature than the example expressed above. In that sense, the deprocryptic
mind might actually seem ridiculous in the procryptic registry-worldview/dimension but ‘there
should be no temptation to want to appear great or adjust in such a ⁷⁴perversion-of-⁸³reference-
of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> perspective but rather
to make it irrelevant’ otherwise the deprocryptic mind compromises the essence of its purpose,
just as a positivistic mind going by the ‘evil forest’ comparison ‘cannot afford to compromise
its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective
that is rather ‘in want of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
mentativity’; as it is exactly because the temporal non-positivism/medievalism reference is
defective that it is being transcended. This speaks to the specificity of the would-be
intellectualism involved in a transcendental construct, as different from just intellectualism as
mere-institutionalised-being-and-craft; it carries the element of knowledge not only as an
abstract intradimensional conceptual construct but in its fullness with existential implications
and insights of the dialecticism and psychoanalytic-reorientations involved in all
transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, requiring that such an
intellectual analyst be of ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
consummated/forfeiting posture’ in transversality-<for-sublimating-existential-
eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-

apriorising/axiomatising/referencing'¹⁰¹ 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 '79 presencing—absolutising-identitive-constitutedness¹⁴ consummated/forfeiting posture' in transversality-<for-sublimating—existential-eventuating/denouement>~of affirmative-and-unaffirmative—disambiguated-'motif-and-

apriorising/axiomatising/referencing'¹⁰¹ 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-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) on meaningfulness! This can be further expanded on as follows. The intradimensional meaningful frame is 'an abstraction to the de-mentative/structural/paradigmatic conceptual limits (uninstitutionalised-threshold¹⁰²) of the ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of that registry-worldview/dimension, which do not supersede/precede/override/undermine intrinsic-reality/ontology; and the issue that then arises is that it doesn't carries the meaningfulness sought for transcendently. On the other hand, transdimensional/transcendental ⁵⁶meaningfulness-and-teleology⁹⁹ is precedingness/supersedingness/ascendency accruing as 'existential psychoanalytic ontological form (in full blossoming of the transcending dimension)' beyond the superseded intradimensional preconverging—de-mentating/structuring/paradigming conception limits (uninstitutionalised-threshold¹⁰²) of the ⁸³reference-of-thought—⁸categorical-

imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of that registry-worldview/dimension (which itself had been the outcome of a preceding existential psychoanalytic ontological form). Memetism as to suprastructural ⁵⁶meaningfulness-and-teleology⁹⁹ will refer to the projective conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹ beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existential-depth-implications personhoods-and-socialhood-formation); highlighting as ontologically wrong any relation to intradimensional meaningfulness as (intemporally/ontologically)-sanctuous-by-reflex (as this wrongly undermines the ¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ of temporal-dispositions-postlogic-backtracking-~~<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>~~⁷⁶-subknowledging⁹⁴/mimicking-set-of-narratives, and wrongly leads to their ~~<amplifying/formative~epistemicity>~~totalising~self-referencing-syncretising-as-straight/candored) at that registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰² requiring prospective memetic-reordering. (As a side note, this will explain while ‘referentialism’ in contrast to ‘categorisation’ is the appropriate knowledge-cadre for such a more or less deconstructive articulation in ontological-normalcy/postconvergence and suprastructural, as is the case herein, as to the 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-~~⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective~ontological-~~

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} process that human cross-sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is limited given ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, as virtue is rather extended by successive re-institutionalisation in transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ (not nested-congruence) by the intemporal-disposition intemporalisation skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) as deferential-formalisation-transference, going from base-institutionalisation, ¹⁰³universalisation, positivism and prospectively deprocrpticism. Such a ‘postconvergence referentialism’ skewed (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) hermeneutic-circle goes beyond a traditional hermeneutics exercise of subjective interpretation and rather arrives at an exercise in ‘¹⁰³universal objective (<amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁹¹) ontological explanation’ as it emphasises transversally/incongruently ‘the recomposing precedingness/supersedingness/ascendency of abstract ontological-normalcy/postconvergence referentialism notion of reality’ in referencing meaningfulness apriorising-registry (whether candored / integratively-aligned / straightness / dialectically-or-contendingly-in-phase or decandored / transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ / 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-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) point-of-referencing. It further holds a promise that goes beyond our notions of ⁸³reference-of-thought and meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the grander notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. 'the-Good/understanding' contrasted with 'good-natured/impression-driven') the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge 'save us from potent-temporality⁹⁸ and its vices-and-impediments¹⁰⁵ with respect to 'socially-perceived-value as of social-stake-contention-or-confliction', rather than how do we over-idealise ourselves and thus fail to be preemptive (as the 'human cross-sectional mental equilibrium disposition', at any successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/institutionalisation in the 'human essential 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 'intemporality⁵²/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-sublimating²⁵ | <amplifying/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness | /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 (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), hence the need to refer analytically to human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> s as of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷ ~~~euded-~~ ~~existentialising~~/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation highlighting the uninstitutionalised-threshold¹⁰² and not analytically implying by reflex solely on the basis of a human intemporal-disposition mental-disposition); and prospectively, do our part of the ‘transcendental homework’ that has brought the human species this far taking cue from retrospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. By extension this explains how the notion of ‘knowledge problem’ is to be apprehended transcendently/transdimensionally/interdimensionally (as a contiguous intemporal ontological construct). Commonly, intradimensionally, the knowledge problem as ‘social problem/questioning’ is an ‘intradimensional focus’ around logical operation/processing/contention based on the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the

temporal defect of possible denaturing¹⁶ of such ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation undermining the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. However, ontological-normalcy/postconvergence (preceding/superseding intrinsic reality) insight points to a depth-of-focus of the knowledge problem as ‘social problem/questioning’ on the ‘intemporal-preservation-entropy’ itself-and-beyond-any-set–⁸categorical-imperatives/axioms/registry-teleology⁹⁹-implying-it (and by extension accounting for incompleteness of human mental/brain mentation-capacity which is the reason of the institutional-cumulation/institutional-recomposure-~~{as-to-~~ ⁴historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} process) to define ‘social problem/questioning’ as implying a ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation recomposuring/memetic-reordering/psychoanalytic-unshackling to enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when at the uninstitutionalised-threshold¹⁰² of the registry-worldview/dimension (the contiguous referential exercise of recomposuring/memetic-reordering/psychoanalytic-unshackling to perpetually enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is known as ‘postdication’, a term that is in contrast with ‘predication’ which is based on ‘constitutive categorisation elaboration on an intradimensionally affixed ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ whereas postdication refers to a transcendently/transdimensionally/interdimensionally/across-all-institutional-cumulation/institutional-recomposure-~~{as-to-~~ ⁴historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} entropy as

ontological-normalcy/postconvergence recomposuring/memetic-reordering/psychoanalytic-
 unshackling ontological-reconstituting-as-to-conflatedness¹³/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-
⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹) and temporal-dispositions threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> -involving slanting by psychopath, miscuing, disjointed-logic, logical-drag,
 unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi
 conventioning-rationalising -with temporal-dispositions in varied shades of temporal
 conjugation/inflection to psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as
 <amplifying/formative-epistemicity>causality⁹-as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ dispositions; thus
 enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and

skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling-<indefefferential-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> at it uninstitutionalised-threshold¹⁰² is articulated, with contention then being about reflecting/perspectivating/highlighting and aetiologising/ontologising this, even if it is intradimensionally unintelligible/existentially-suprastructural and unpalatable (consider in this regard, the development of positivism from non-positivism/medievalism). It should be noted then that the postconverging-de-mentating/structuring/paradigming is an intemporal/ontological projection referencing beyond-and-non-implicative of an equivalence between ('intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting pedestalling) with the intradimensional 'consciousness-awareness frame-of-social-stake-contention-or-confliction' of the temporal/preconverging-or-dementing²⁰-apriorising-psychologism dimension, more like the positivist ontological biology and medicine postconverging-de-mentating/structuring/paradigming is beyond/supersedes-and-is-a-non-implication of an equivalence with the 'consciousness-awareness frame-of-social-stake-contention-or-confliction' of say non-positivism/medievalism temporal value dispositions with respect to the notion of disease, that is, it's point is to define an altogether different and superseding meaningful frame or postconverging-de-mentating/structuring/paradigming and is not involved in an idle exercise of elevating and articulating its meaning in terms-as-of-axiomatic-construct of and implying an equivalence with non-positivism/medievalism

meaningfulness. That is equally the relation between a transcending notional~deprocrpticism registry-worldview and the transcended procrpticism worldview. Postdication as intemporal-preservation-entropy-or-contiguity~or~ontological-preservation (postconvergence), as an ontological-reconstituting~as-to-conflatedness¹³ psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure-~~as-to-~~historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing²⁰~apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> undermining ontological veridicality. This transcendental insight is in line with the idea of low teleologies or temporal concerns in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰~apriorising-psychologism>, and ontologically short in a temporal 80-to-90-years-of-life-mental-project, and higher teleologies or intemporal/transcendental concerns in organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’~as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹), and ontologically long in an intemporal/species-possibilities/abstract-eternality-of-being-mental-projection/eudaemonic-contemplation), and their corresponding abstract individuation aetiologies (even though in effect individuals as ‘receptacles of specific individuation aetiologies’ cannot realistically be construed as absolutely tied to low or higher teleologies but

rather as tending to accrue towards a specific-individuation-aetiology/characteral-disposition whether of low or higher teleology⁹⁹; hence any such ‘storied/articulated’ absolutely specific-individuation-aetiologies are caricatural of the realistic nature of individuals as ‘receptacles of individuation aetiologies’, though all such storied/narrated specific individuation aetiologies represent the full possibilities of any and all individuals ‘as receptacles of individuation aetiologies’). By ‘higher teleologies’ is meant ‘existential disposition’ which is ‘in essence intemporally preserving solipsistically/emanantly/becomingly’ (and so, by a profound-supererogation⁹⁶ disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension ⁸⁸reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-
reflected by dimensionality-of-sublimating²⁵-~~<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹³/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-impediments¹⁰⁵) –equivocates as of profound-supererogation⁹⁶ to the highest teleologies of ¹⁰³universalisation (as percolation-channelling-~~<in-deferential-formalisation-transference>~~ undermining of ununiversalisation and its vices-and-impediments¹⁰⁵) –equivocates as of profound-supererogation⁹⁶ to the highest teleologies of Positivism (as percolation-channelling-~~<in-deferential-formalisation-transference>~~ undermining of non-positivism/medievalism and its vices-and-impediments¹⁰⁵) –and prospectively, equivocates as of profound-supererogation⁹⁶ to the highest teleologies of notional~deprocrpticism (as percolation-channelling-~~<in-deferential-formalisation-transference>~~ undermining of ⁸⁰procrpticism–or–disjointedness-as-of-⁸³reference-of-thought

and its vices-and-impediments¹⁰⁵). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of existential’ (in terms—as-of-axiomatic-construct of 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 subknowledging⁹⁴/mimicking/untranscended registry-worldview/dimension (‘with-no-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵/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-¹⁰³universal-virtue-over-the-vices-and-impediments¹⁰⁵-of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing²⁰—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-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ is the
higher teleology⁹⁹ ‘over the mere-institutionalised-being-and-craft’ in such a transcended
registry-worldview/dimension. And why is this distinction critical? Because prospective
(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-<in-
deferential-formalisation-transference> an intemporally requisite prospective registry-
worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in
ontological-normalcy/postconvergence), highlighting the veridicality and need for ‘human
registries-disambiguation at uninstitutionalised-threshold¹⁰²’, 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/philos-cultural optimising of possibilities of the species towards intemporal virtue as
civilisational over temporal vices-and-impediments¹⁰⁵ (philos-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-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession. On other issues of pertinence in the bigger scheme of things: (i) Meaningfulness of 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-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}~~' process involving variously candored/straightness/prelogism⁷⁸ and decandored/oblongated/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ mental-devising-representation of registry-worldviews/dimensions dependent on which registry-worldview is considered ⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>~~ or transcendental/superseding; in any given registry-worldview's social context, the notion of 'existential idealism/success' is averagely viewed invariably as 'living to the 'opportunistic ideals or conventioning/social-temporal-thresholding' of the inherent registry-worldview' irrespective of whether it is ⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>~~ or transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then given that what allows for the institutional-cumulation/institutional-recomposure-~~{as-to-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-~~

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)-process
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to take us from an
uninstitutionalised animal to now a positivistic one and prospectively a deprocryptic one; it is
difficult to contemplate ‘existential success/idealism’ from a knowledge/ontological perspective
(in contrast to a temporal <amplifying/formative> wooden-language-<imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-
of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>})
perspective) without identifying that intemporal-disposition in contrast to temporal mental-
dispositions is what is ‘truly existential success’ as the intemporal-disposition is very much
what allows for human transcendence-and-sublimity/sublimation/supererogatory~de-
mentativity and subsequent institutionalisation/intemporalisation, much as the distilling process
allows for the lightness of hydrocarbons, ‘where lightness is virtue’. Basically, it can be said
that without the human quality of the ‘aetiologisation/ontological-escalation individuation of
the intemporal’ we’ll still be probably in caves. Of course, such a depth-and-projecting-scale-
of-thought requires an appreciation of the ‘percolative impact’ of the ‘firstnature/intemporal’
(which is not readily available to the immediacy/shortness-of-register-of—⁵⁶ meaningfulness-
and-teleology⁹⁹ of minds of temporal-dispositions). For instance, men did not ‘by magic’
develop the possibilities of civilisations whether the stone, bronze, copper, iron ages, the
antiquities, the medieval and today modern positivism; without a corresponding
‘psychoanalytic liberation’ that allowed for such a development induced by philosophical
revolution, however, prosaic the philosophy. For instance, it is not by magic that science and
vaccines were not developed in antiquities but were developed in early industrial Europe, as the
‘psychoanalytic liberation’ of the ideas expressed by the Descartes and Galileos ‘shaped
subsequent common minds’ to be inclined to rationalise profoundly their grasp of physical
phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not

being ‘profoundly applicative enough’ and more or less cultic (available more or less to a priestly class and poorly ¹⁰³universalising in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling-<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-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁸-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 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-reference-of-thought-³⁴devolving-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-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁸-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/notional~knowledge-

reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}—postconverging-
 entailment>/<amplituding/formative-epistemicity>causality³~as-to-projective-totalitative-
 implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ in
 construing ⁵⁶meaningfulness-and-teleology⁹⁹ for the prospective institutionalisation; and so,
 until humankind is dissatisfied of this finitude and aspires as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as of beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ for a new/prospective elevating registry-worldview's/dimension's
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought '(re-originary-as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²¹ -'projective-insights'/'epistemic-projection-in-conflatedness¹³'-of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁸-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 attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-³³reference-of-thought-³⁴devolving-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-
 thinking²¹ - 'projective-insights'/'epistemic-projection-in-conflatedness'¹³ -of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁸-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-
 eventfulness³ /ontological-aesthetic-tracing-<perspective~ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) outcome of
 successive prior psychoanalytic-unshackling/memetic-reordering/institutional-recompositing
 as of their successive prior '(re-originary-as-unenframed/unbeholdening/outlier-
 conceptualisation-(imbued-postconverging/dialectical-thinking²¹ - 'projective-
 insights'/'epistemic-projection-in-conflatedness'¹³ -of-notional~deprocrypticism-prospective-
 sublimation)⁹⁰) originary/event³⁸-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 attendant~ontological-contiguity⁶⁷~educed~
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> conceptualisation' leading up to our positivism~procrypticism registry-
 worldview/dimension mental-disposition. In other words in the human
 <amplituding/formative~epistemicity>totalising~thrownness-in-existence³⁵ (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-accidental-
 or-random-mental-disposition’ to be unable to grasp greater emancipating ‘(re-originary—as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²¹ -‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁸-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 attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁹⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> conceptualisation’ successively as of base-institutionalisation—
 ununiversalisation apriorising/axiomatising/referencing—psychologism, rulemaking-over-non-
 rules—¹⁰³universalisation—non-positivism/medievalism ¹⁰³universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, positivism—
 procrypticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism, and
 notional~deprocrypticism preempting—disjointedness-as-of-⁸³ reference-of-thought,-as-to-
 ‘³²<amplifying/formative—epistemicity>growth-or-conflatedness¹³/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 ¹⁵de-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-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~(perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~)~~ could be summed up this way: - a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology⁹⁹) ‘inducing a human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of introducing comprehensive social institutionalisation/intemporalisation suprastructurally based around such mythologies (underlying suprastructurally the creation of superstitious practices, religions and belief systems, and practically ‘institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of mystical-principles (a system of the appropriate relations humans need to have with such superstitious causations with respect to human and existential destiny/teleology⁹⁹) ‘renewing the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of redefining comprehensive social institutionalisation/intemporalisation as rules/principles-driven though still based on mythological systems (underlying the suprastructural introduction of rules/principles in superstitious practices, religions and belief systems, and practically ‘¹⁰³universal rules of institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-reflecting-ontology as not superstitious with respect to human and existential

destiny/teleology⁹⁹) ‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of ¹⁰³universalisation, positivism and science (underlying the suprastructural introduction of intemporal principles in the operation of social endeavours including social rules and science, and practically ‘the categorical-positivising/rational-empiricism of institutionalised living’ whether with respect to nature or among humans); and prospectively - a human-philosophical-conceptualisation of rational-realism of ‘principles/rules of human representation of effective-causation-as-it-reflects-ontology’ as ‘not wholly solipsistically/emanantly/becomingly intemporal’ but rather ‘temporal-to-intemporal’ or shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ to longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where ‘a skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, 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/teleology⁹⁹ ‘reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions-’preconverging-or-dementing²⁰-apriorising-psychologism underlying the suprastructural and practical introduction of notional~deprocrypticism postconverging-or-dialectical-thinking²¹-apriorising-psychologism rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview’s/dimension’s

institutionalisation/intemporalisation transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity from the superstitious/religion,
¹⁰³universal-notions/essences, principles-rationalism/positivist-idealism and then the rational-
 realism of notional~deprocrpticism as of ratiocontiguity/ratiocination-as-referentialism—
 implicated_attendant–ontological-contiguity⁶⁷~educated–
 existentialising/contextualising/textualising-contiguity⁴⁰ as nondisjointing is that
 psychoanalytically/memetically/meaningfully the human psyche is inclined/shaped/desires to
 find an all-in-all-encompassing-response (magic wand) to explain its world, but then realises
 across institutional-cumulation/institutional-recomposure-~~{as-to-⁴historiality/ontological-
 eventfulness³/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ that successive
 introduction of more and more ‘realistic’ conceptualisations enable a grander
~~<amplituding/formative–epistemicity>~~causality⁹ ~~~as-to-projective-totalitative–implications-of-
 prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ and grasp of its world.
 Further, what differentiates principles-rationalism/positivist-idealism and the rational-realism of
 notional~deprocrpticism as of ratiocontiguity/ratiocination-as-referentialism—
 implicated_attendant–ontological-contiguity⁶⁷~educated–
 existentialising/contextualising/textualising-contiguity⁴⁰ as nondisjointing is that the
 ‘institutionalising threshold for intemporal-preservation-entropy-or-contiguity–or–ontological-
 preservation’ of the latter introduces the disambiguation of dispositions in meaning construal
 and subsequent logical operation/processing/contention at ⁸³reference-of-thought (on the basis
 that human dispositions are temporal-to-intemporal/shortness-to-longness; with human
 registers/registry-teleologies involving subknowledging⁹⁴-impulse/compulsive-
 dementing²⁰/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~deprocrpticism dialectical-thinkng-or-postconverging~apriorising-psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at 'supplanting~conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism anchors' (on a wrong reflex basis of ¹⁰³universal human intemporal/longness register/registry-teleology⁹⁹ disposition). Hence the present principles-rationalism/positivist-idealism unlike rational-realism as of deprocrpticism, in the exercise of intemporal-preservation-entropy-or-contiguity~or~ontological-preservation and corresponding ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, fails to account for ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registries, as subknowledging⁹⁴-impulse/compulsive-dementing²⁰/slantedness/preconverging-or-dementing²⁰~apriorising-psychologism of the psychopath, postlogically conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing²⁰~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~deprocrpticism is particular, as imbued/recomposuring with the other institutionalisations and across all the successive institutional-cumulation/institutional-recomposeure-<as-to-⁴⁶historiality/ontological-eventfulness³/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>>, in that it addresses the fundamental issue of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 subknowledging⁹⁴-impulse/compulsive-
 dementing²⁰/slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-
 protraction-to-psychopathic-preconverging-or-dementing²⁰-apriorising-psychologism
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> by the temporal-dispositions of
⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Such
 'notional~deprocrypticism institutionalisation/intemporalisation transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity' (as with any other
 institutionalisation/intemporalisation transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity) involves the development of preemptive
 and prospective categorical-imperatives/axiomatic-construct/registry-teleology⁹⁹-for-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation over the prior now
 dialectically-or-contendingly-out-of-phase/dialectically-primitive) ⁷⁴perversion-of-⁸³reference-
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> positivistic
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation stranded-rightfully-as-
 decandored/oblongated, and so with the 'aetiologisation/ontological-escalation' highlighting
 temporal-dispositions ¹⁵de-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-recompose-(as-to-⁴⁶historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) imply higher perversion of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation that are ‘not readily perceived as undermining intemporal-preservation-entropy-or-contiguity~or~ontological-preservation in their <amplifying/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁸¹nonpresencing,-for-explicating-ontological-contiguity⁷ 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-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) ontological-escalation/aetiologising over threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>; requiring a corresponding intellectually decisive and utter articulation for procryptic-to-deprocryptic crossgenerational deprocryptic transcendence-and-sublimity/sublimation/supererogatory~de-mentativity supplanting~conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking¹—apriorising-psychologism, as the procryptic ⁷⁴perversion-of-⁸³reference-of-thought-<as-

preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹ > 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-incompleteness⁸⁸—enframed-conceptualisation as to notional~disjointedness-as-of-³³reference-of-thought even though such ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness-as-of-³³reference-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~deprocrysticism transcendence-and-sublimity/sublimation/supererogatory~de-mentativity being not a cultural-diffusion-from-another-society's-philosophical-transcendence but rather a ¹⁰³universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an 'abstract cultural-diffusion-from-another-society's-philosophical-transcendence transcendence-and-sublimity/sublimation/supererogatory~de-mentativity', for an in-depth insight. However, the latter storying will have to be more deterministic, operant and of aesthetic applicability, unlike just a simple literary work, with strong existentialism/full-existential-depth-implications insights with respect to percolation-channelling-<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 <amplifying/formative—epistemicity>causality ~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ about the 'abstract nature of man'. This will involve 'creative existentialism (full-existential-depth-implications) storying construal' in transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ articulated in a dynamic relationship along the three pedestals of: psychopathic characters slantedness as insane/slantedness-fitment in absolving-or-fleeting-logic-reflex-or-escaping-logic in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶-to-last-narrative-wrongly-allowing-interlocutors-prelogic-or-conviction-as-to-profound-supererogation⁹⁶-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-in-shallow-supererogation⁹⁶-<as-to-‘attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-

psychologism> miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-

formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-

or-temporal-endemisation of the organic-comprehension-thinking (organicalism/‘intemporal-

prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-

reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) intemporal point-of-

referencing veridicality; and the intemporal-disposition organic-comprehension-thinking

(organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-

ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) on the basis

of a higher teleology⁹⁹ complex of being more profound with respect to threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-

psychologism>’ with respect to intrinsic-meaning/veridicality, in terms-as-of-axiomatic-

construct of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-

arrogation, assumptions, value-reference and teleology⁹⁹) reflection/perspectivation of the two

prior pedestals in ontological-escalation as a registry-worldview/dimension defect at this

uninstitutionalised-threshold¹⁰² as backdrop for ‘postconverging-or-dialectical-thinking²¹-

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-teleology⁹⁹ as of prospective

notional~deprocrpticism ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-

teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and preempting procrypticism, so construed by ‘notional~deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²¹-differentiation-as-of-supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’. And so, based on the fundamental psychological preconverging/postconverging-de-mentating/structuring/paradigming of ‘mental-devising-representation devising’ giving-in to veridicality/intrinsic-reality when shown to be ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. This fundamental psychological preconverging/postconverging-de-mentating/structuring/paradigming operates by way of candoring/prelogism⁷⁸/dialectically-or-contendingly-in-phase or in preconverging-or-dementing²⁰-apriorising-psychologism/decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ‘as preconverging-or-dementing²⁰-apriorising-psychologism’ respectively, as is implied in all the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity from recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, ¹⁰³universalisation/non-positivism-or-medievalism, positivism/procrypticism, and prospectively perpetuation-of-deprocrypticism. This serves to provide the perspective/reflection to the present positivistic mindset/⁸³reference-of-thought explaining while the ‘seemingly unlikely preconverging-or-dementing²⁰-apriorising-psychologism mental-devising-representation of its mind’ at its uninstitutionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-

or-contiguity-or-ontological-preservation as ⁸⁰procrypticism-or-disjointedness-as-of-
⁸³reference-of-thought so reflected/perspectivated from notional~deprocrypticism is more
 veridical than its illusion-of-the-present/present-consciousness as ~~amplifying/formative-~~
~~epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 mental ‘postconverging-or-dialectical-thinking²¹-apriorising-psychologism’ representation. In
 the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications)
 storying construal’ on perpetuation-of-notional~deprocrypticism re-elaborated to a ‘creative
 existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-
 and-sublimity/sublimation/~~supererogatory~~-de-mentativity provides an even more profound and
 emanant-insight understanding of the anthropological continuity/anthropopsychology and the
 proper place of the present positivistic mind in the bigger scheme, and what is prospectively
 implied, as a perpetuation-of-notional~deprocrypticism transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity). Another ontological element of the
 perpetuation-of-notional~deprocrypticism transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity is that it is ‘weakly positive
 opportunistic’ to the cross-section of the social construct. Prior/superseded transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity are relatively ‘strongly positive
 opportunistic’ with base-institutionalisation transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity from recurrent-utter-uninstitutionalisation
 being the strongest in its positive-opportunism—of-social-functioning-and-accordance⁷⁵ as the
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation of: ‘organising rules/principles’/base-
 institutionalisation are opportunistically critical for temporal direct/immediate survival itself,
 i.e. such an uninstitutionalised state with uncertainty, lack-of-knowledge about the environment

and relative lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised rules/principles/laws, even where such organising rules/principles/laws are bad so long as they are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where such organising/rules/principles/laws are constantly being remade competitively with respect to survival-possibilities and power-relations, but on the other hand base-institutionalisation tends to have weak institutionalisation/intemporalisation percolation-channelling-<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 ¹⁰³universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate for immediate/direct survival but relatively critical for flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity can elicit, in effect, a grander sense of intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation postconverging–de-mentating/structuring/paradigmig rather than a temporal extricatory preconverging–de-mentating/structuring/paradigmig in their cross-section of the social-

construct. However, it will probably be more facile for such a cross-section of the social-construct to be strongly disposed to adopt an extricatory/temporality⁹⁸ preconverging–de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming regarding the ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 intemporal⁵²-skewing (‘intemporal⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) rules/principles’ or notional~deprocrypticism with regards to their temporal direct/immediate survival opportunism statistically to individuals on the cross-section of the social-construct. An intemporal disposition as ontological projecting that may elicit a sense of positive-opportunism—of-social-functioning-and-accordance⁷⁵ 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-<indefefferential-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-threshold¹⁰². But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case

with regards to deprocrpticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality⁵²/intrinsic-reality as validated by ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-~~⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹. This leads in the instance of ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-~~ apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > to the notion of ‘memetic-corruption or psychoanalytic-misrepresentation of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹; requiring a referential ‘memetic reordering/psychoanalytic-unshackling ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for the entropic preservation of intemporality⁵²/intrinsic-reality as validated by ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-~~⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹. 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 ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-~~ totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹ 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-⁸³reference-of-thought/candored, and then mentally-oblongated/decandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-

thought/candored) when the proxying-registry-construct is internally-contradictory and demonstrated to be flawed at successive uninstitutionalised-threshold¹⁰² whether from recurrent-utter-institutionalised to base-institutionalised, ununiversalised to ¹⁰³universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism. More than just an exercise of grasping the possibilities of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity we don't confuse the development of a 'banal/temporal/averaging-of-temporal-thoughts' notion in 'our shortness of the lives of mortals' (80 or 100 years or so) as defining what is 'existential idealism/success' on the basis of such 'mental shortness' (which isn't even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather 'institutionalised and secondnatured there', and so is 'philosophically irresponsible' prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of 'existential idealism/success' must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹)'s ¹⁰³universal 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 ¹⁰³universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will

enable notional~deprocrpticism (to thwart ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-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-impediments¹⁰⁵ of the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions can be directly ascribed as corresponding ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> of temporal-dispositions at the registry-worldviews/dimensions uninstitutionalised-threshold¹⁰² whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrpticism (pointing to the fact that virtue is about ‘the Good/understanding/notional~knowledge-reification—gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness⁸³ -in {preconverging-disentailment by} postconverging-entailment>/<amplituding/formative—epistemicity>causality⁸³~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ constructs’ of base-institutionalisation, ¹⁰³universalisation, positivism and prospectively deprocrpticism, 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 a recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments¹⁰⁵ of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procrptic mind (as subknowledging⁹⁴/mimicking/perverting positivistic meaningfulness) those of procrpticism. Virtue is plainly and simply about the-

Good/understanding/notional~knowledge-reification~gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant~ontological-
 contiguity ~duced~existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ -in- {preconverging-disentailment-by}—postconverging-
 entailment>/<amplituding/formative~epistemicity>causality ⁵ ~as-to-projective-totalitative—
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construct
 with corresponding virtuous consequences of knowledge or lack-of-knowledge thereof). It is
 critical for the sake of the temporal mortal that we are, not to be allowed to be our own God;
 that is exactly what creates transcendental possibilities, otherwise we syncretise and preserve
 and articulate our temporality⁹⁸/shortness as being intemporal! (ii) ‘Intellectual
 solipsistic/emanant irresponsibility’ referring to ‘intellectual idealism’ success in conceiving
 intemporal meaning but failure in preserving intemporal meaning from ‘temporal mimicking,
 denaturing¹⁶ and subknowledging⁹⁴’ with corresponding poor temporal-dispositions
 orientations/registry-worldview over that intemporal meaningfulness in relation to the bigger
 picture of human/social progress postconverging~de-mentating/structuring/paradigming. While
 intellectual ontological/intemporal meaningfulness may strive to articulate a ¹⁰³universal
 idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that
¹⁰³universal idealism/intemporal projection is the sole disposition of humans as temporal
 dispositions like postlogism⁷⁷-slantedness (the psychopath),
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/notional~knowledge-reification-gesturing-<in-
 prospective psychologism~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness ³ in {preconverging-disentailment by}—postconverging-
 entailment>/<amplituding/formative-epistemicity>causality ⁶~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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.
 secondnaturating as formalisation and internalisation. For instance, if men were of an intemporal-
 disposition we will only need ‘moral philosophy’ and ‘no law’ as the institutionalising principle
 of the law is a tacit recognition that realistically we need ‘dominating/superseding artifices’ or
 ‘institutions and their rules and narratives’ whether the human subjects have a grasp of the
 ‘philosophical’ ¹⁰³universal end purpose or not). This is the attitude that preserves the virtue
 inherent in the intemporal conceptualisation of meaning and ‘not any temporal romantic
 idealism’ which only leads to ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹> 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-teleology⁹¹}~~’ (informal settings) where the
 constraining social ¹⁰³universal-transparency¹⁰⁴-~~{transparency-of-totalising-entailing,-as-to-
 entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷}~~ (usually introduced in formal settings) is not available. Hence intellectual

responsibility warrants that the intellectual exercise (as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) involves both a construction of the intemporal ideal and equally a stifling of the possibilities of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁰> as to preconverging-or-dementing²⁰—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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁰> inclinations. Such an approach is known as the ‘knowledge-notionalisation’ or knowledge as a continuum-of-construal from human individuating manifestations of ‘ignorances’/desublimation/temporal-dispositions to knowledge/sublimation/intemporal-disposition⁵² which then allows for scrutinising and preempting ‘the ignorances/desublimation’/temporal-dispositions, i.e. apprehending not only intemporal implications of any knowledge construct, but being transversally/logically-incongruent preemptive to potential temporal undermining of that intemporal idealism construct). ‘Intemporal and temporal disjuncture’ basically refers to the fact that in the elaboration of conventioning with respect to ontological-veridicality with regards to social-stake-contention-or-confliction both the intemporal and temporal-dispositions are preservational in their finalities, i.e. temporal-dispositions do not transcend philosophically but by untenability/internal-contradiction/internal-incoherence/institutional-constraining, and it is vague and naïve to intemporally/ontologically engage at the philosophical level to wrongly imply such a solipsistic transcendental process as this should not be confused with the

formalisation effect of secondnating 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~deprocrpticism and as procrpticism (⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> 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/dimensions share the same ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation); wherein it is transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ that plays out to enable the utter superseding/transcendence of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension over the prior/transcended/superseded intradimensional meaningfulness. For the simple reason that intrinsic-reality being preceding as ontological-normalcy/postconvergence it won’t let the

positivistic mindset/⁸³reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ of the mortals that we are, in the sense that a cholera epidemic that was to occur say in 100 B.C. Will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset/⁸³reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with ‘reasoning-through/utterion’ with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-dementing²⁰—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/<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁹⁷ institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism. This ontological insight (transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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-dementing²⁰–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-teleology⁹⁹ as of
 prospective notional~deprocrypticism takes hold in the the-
 Good/understanding/notional~knowledge-reification–gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant~ontological-
 contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
 conflatedness³ -in {preconverging-disentailment by} postconverging-
 entailment>/<amplituding/formative–epistemicity>causality³ ~as-to-projective-totalitative–
 implications-of-prospective-⁶¹ nonpresencing, -for-explicating-ontological-contiguity⁶⁷
 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> construed in transversality-<for-sublimating~existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-

apriorising/axiomatising/referencing¹⁰¹ involving reflecting/perspectivating/highlighting
 (reasoning-through-and-not-reasoning-with) the ¹⁵de-mentation-(supererogatory~ontological-
 de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) as the backdrop
 of new ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 intemporal-preservation-entropy-or-contiguity~or~ontological-preservation for prospective
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enables
 prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Thus
 technically, preconverging-or-dementing²⁰~apriorising-psychologism arises simply by a shift of
⁸³reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity~or~
 ontological-preservation wherein the latter ⁸³reference-of-thought as a registry-
 worldview/dimension is shown to be more intemporally-preservational); with the
 preconverging-or-dementing²⁰~apriorising-psychologism reflected/perspectivated in the mental-
 devising-representation fully implied by the new transcending/superseding ⁸³reference-of-
 thought (of postconverging/dialectical-thinking²¹~apriorising-psychologism) about the prior
 transcended/superseded ⁸³reference-of-thought (and so, beyond the latter's registry-
 worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated
 ontological-impertinence as of notional-discontiguity/epistemic-discontiguity⁶³~<between—
 prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰~qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹~qualia-schema> and go on to be of
 <amplifying/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ this now shown-to-be-wrong ⁸³reference-
 of-thought). Preconverging-or-dementing²⁰~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-dementing²⁰–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-totalising³³~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-dementing²⁰–apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own ⁸³reference-of-thought is superseded/transcended by a prospective ⁸³reference-of-thought as notional~deprocrpticism will, this time around by the positivistic registry-worldview/dimension existential illusion-of-the-present/present-consciousness/epistemic-totalising³³~self-referencing-syncretising/mirage that its personhoods-and-socialhood-formation has to deal with, lead to the positivistic registry-worldview/dimension by reflex setting-aside/ignoring the prospective and veridical ⁸³reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity⁶⁷, and go on to self-reference-syncretise its transcended/superseded ⁸³reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/⁸³reference-of-thought will likely shift the ⁸³reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer who caused A's illness, the mental-devising-representation of the positivistic mindset/⁸³reference-of-thought will be that A is preconverging-or-dementing²⁰–apriorising-psychologism and that a germ and biological functioning theory of the human body is the ⁸³reference-of-thought for A's disease. But then intradimensionally, A and B and their society of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-

entropy-or-contiguity-or-ontological-preservation that uphold the prior/transcended/superseded
⁸³reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective
 anthropological and dialectical evidence (mostly from diffusional transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity given the relative abruptness of cultural
 diffusions compared to an intra-society philosophical transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity which is rather slow in the making)
 shows that it is the crossgenerational habituation by ~~amplituding/formative-~~
~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 into ⁸³reference-of-thought of the prospective/transcending/superseding registry-
 worldview/dimension (in this instance the positivistic registry-worldview/dimension) that will
 ultimately ‘wean’ the prior/superseded/transcended registry-worldview/dimension (in this
 instance non-positivism/medievalism) from its defective non-positivism/medievalism
⁸³reference-of-thought and its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ towards a positivistic ⁸³reference-
 of-thought and its prospective/transcending/superseding relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-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~deprocrpticism insight shows that our procrpticism
 (⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-~~
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-~~
~~supererogation⁹⁶>~~ of positivistic meaningfulness) mindset/⁸³reference-of-thought will by reflex
 emanantly act the same at its own uninstitutionalised-threshold¹⁰²; wherein the idea that

positivism–procrypticism ⁸³reference-of-thought as of its characteristic postlogism⁷⁷ associated with psychopathy and social psychopathy with its overall beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ defect of disjointedness-as-of-⁸³reference-of-thought-as-misappropriated–⁵⁶meaningfulness-and-teleology⁹⁹ brings about a shift to a new ⁸³reference-of-thought and ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as transcending/superseding deprocrypticism, will sound unintelligible/existentially-suprastructural to the positivism–procrypticism mindset/⁸³reference-of-thought which simply by reflex set this aside and harken back axiomatically to positivism–procrypticism ⁸³reference-of-thought and ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that unconsciously (as ignorance) and consciously (as affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) do not acknowledge ontological-impertinence as of notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> of the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> associated with such positivism–procrypticism ⁸³reference-of-thought that is bound to directly and indirectly at the uninstitutionalised-threshold¹⁰² be integrating postlogism⁷⁷-as-of-¹¹compulsing–nonconviction/madeupness/bottomlining-⟨‘decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-

ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness> in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> teleologically
 involving, (i) intemporal-disposition introduction-of-‘ontological-reconstituting-as-to-
 conflatedness^{13’} ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,
 (ii) temporal-dispositions undermining-by-hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the ⁸³reference-
 of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, (iii) intemporal-disposition
 reflecting/perspectivating/highlighting the temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{9’}>-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ and introduction-of-‘ontological-reconstituting-as-to-
 conflatedness^{13’} of new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹ preempting the temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{9’}>) 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’>⁷⁶ preconverging-or-
 dementing²⁰-apriorising-psychologism constructs, and not as may wrongly be reflected by the
 natural reflex to be prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶-of-
 ‘attendant-intradimensional’-postconverging/dialectical-thinking³¹-apriorising-psychologism,

as supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹—apriorising-psychologism (attendant-ontological-
 contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ veracity or
 meaningful-projection-of-intrinsic-veracity or authentic-vocalisation or prelogism⁷⁸-as-of-
 conviction,-in-profound-supererogation⁹⁶—<existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at>) constructs. And likewise, it is a crossgenerational habituation of
 notional~deprocrypticism⁸³reference-of-thought and⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation that will ultimately lead to a shift in⁸³reference-of-thought and the
 correspondingly more profound and grander notional~deprocrypticism ontological-
 veridicality/ontological-contiguity⁶⁷ thereof. Another validation for the preconverging-or-
 dementing²⁰—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/notional~knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸ -in {preconverging-disentailment by}—postconverging-
 entailment>/<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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/notional~knowledge-reification-gesturing-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness ¹ -in {preconverging-disentailment by} -postconverging-

entailment>/<amplituding/formative-epistemicity>causality⁰ ~as-to-projective-totalitative-

implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ mental-

devising-representation of a retrospective/transcended/superseded impression-driven/good-

naturedness/wishfulness construct is always a preconverging-or-dementing²⁰-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 <between—prior-shallow-

supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing²⁰ -qualia-

schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-

aestheticised~postconverging/dialectical-thinking²¹ -qualia-schema> and hence its

preconverging-or-dementing²⁰-apriorising-psychologism. This equally implies that our very

own ‘good-naturedness constructs’ in the positivism/procrypticism registry-

worldview/dimension are of preconverging-or-dementing²⁰-apriorising-psychologism mental-

devising-representation from futural Being-development/ontological-framework-expansion-as-

to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ as

of prospective notional~deprocrypticism registry-worldview/dimension the-

Good/understanding/notional~knowledge-reification-gesturing-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-

contiguity ~educed~existentialising/contextualising/textualising-contiguity }—

conflatedness ¹ -in {preconverging-disentailment by} -postconverging-

entailment>/<amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷
 conceptualisation. The reason why ontological-normalcy/postconvergence indicates that ‘good-
 naturedness constructs’ are defective is quite simple as it is based on adhering to a registry-
 worldview’s/dimension’s institutionalisation temporal–mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰–
 narratives—of-the-⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,
 which along the institutional-cumulation/institutional-recomposure-⟨as-to-
⁴historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-⟨perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ are successively
 shown to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the
 uninstitutionalised-threshold¹⁰². Virtue and ontology/intrinsic-reality rather lies in the
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not its
⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, with the latter only
 being pertinent in the sense where it relays intemporal-preservation-entropy-or-contiguity–or–
 ontological-preservation. Such a relaying is not within the ambits of good-naturedness
 constructs but rather the-Good as a continuous refinement of <amplituding/formative–
 epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-
⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ that ensures re-institutionalisation/re-
 intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-
 preservation when <amplituding/formative–epistemicity>causality⁹~as-to-projective-
 totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-
 contiguity⁶⁷ so reveals it. Thus supposed an individual shows good-naturedness following the
⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-

uninstitutionalised registry-worldview/dimension that warrants that one simply gets one's way no matter the situation even if it means committing murder to have some food for oneself and close ones; a good-natured quality that is highly rated for survival in a 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/notional~knowledge-reification-gesturing-<in-prospective psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness³ -in {preconverging-disentailment by}—postconverging-entailment>/<amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of recurrent-utter-uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations. For instance, the procrypticism inclination to stick to the ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a positivistic registry-worldview/dimension viewed as deterministic by projected <amplituding/formative> wooden-language-<imbued—temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—

narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹ }
as-to-how-others-act-in-hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> requiring the
Good/understanding/notional~knowledge-reification—gesturing-<in-
prospective _psychologismic~apriorising/axiomatising/referencing- {of-attendant—ontological-
contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
conflatedness⁵ -in {preconverging-disentailment by}—postconverging-
entailment>/<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—
implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷
appreciation that an <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-
totalitative—implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-
contiguity⁷ as to existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-
epistemic-digression indicating such a ⁷⁴perversion-of-⁸³reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ > implies a
prospective/transcending/superseding registry-worldview’s/dimension’s new ⁸³reference-of-
thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation to ensure intemporal-preservation as
deprocrypticism. Thus it is the-Good/understanding/notional~knowledge-reification—gesturing-
<in-prospective _psychologismic~apriorising/axiomatising/referencing- {of-attendant—
ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
conflatedness⁵ -in {preconverging-disentailment by}—postconverging-
entailment>/<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—
implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ that
carries the mantle of intemporal-preservation-entropy-or-contiguity—or—ontological-

preservation and not good-naturedness/vague-impression drive which temporal-mimicking (unconscious or conscious) shouldn't be confused with preserving ontology and virtue. Thus the basic reason for this counter-intuition about the veridical nature of good-naturedness construct is that it is intradimensionally ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ with the wrong implications of inherently representing the ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the registry-worldview/dimension as absolute intrinsic-reality/ontology without any factoring of intrinsic-reality/ontology ontological-normalcy/postconvergence and suprastructural nature as the-Good/understanding/notional~knowledge-reification-gesturing-<in-
~~prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
~~conflatedness~~ ~~in {preconverging-disentailment-by}—postconverging-~~
~~entailment>~~/~~<amplituding/formative-epistemicity>~~causality ~~~as-to-projective-totalitative-~~
~~implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ does. This fundamentally explains why all prior/transcended/superseded registry-worldview's/dimension's present-consciousness/illusion-of-the-present/epistemic-totalising³³~self-referencing-syncretising/mirage are necessarily preconverging-or-dementing²⁰~apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite 'postconverging-or-dialectical-thinking²¹~psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise that enables the existentialism (full-depth-of-existential-implications) deconstructed/'ontologically-reconstituted' becoming of the prospective/transcending/superseding registry-worldview/dimension. The bigger insight here

has to do with the ontological-normalcy/postconvergence nature of intrinsic-reality. Intrinsic-reality/ontological-veridicality is already given and what is required to access it absolutely is not the notion of ‘any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> initiative/effort’ from the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of a reference/registrying/registry-worldview/dimension that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that fundamentally explains how ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing²⁰-apriorising-psychologism arise, due to sub-par ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in misconstruing ontological-normalcy/postconvergence reflection of intrinsic-reality, and so by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect); but rather the notion of a ‘requisite and grander and grander sense of the Good/understanding/notional~knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-disentailment-by}—postconverging-entailment>/<amplituding/formative-epistemicity>causality³~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷’ 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-deprocrpticism, ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of successive institutional-cumulation/institutional-recomposure-⟨as-to-⁴historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ are, strictly speaking, of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-reality/ontology as-we-predicate-better-and-more-about-the-world, notwithstanding the fact that a registry-worldview/dimension acts more-or-less-in-utter-trust to its given ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation mainly for the compromising sake of ‘effective functioning’, and so at one dialectical moment till a better one arises at another dialectical moment, as a transcending/superseding reference/registry/registry-worldview/dimension) that simply ‘open-up’/‘throw-up’/‘reveal’ in ontological-normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-reality; more precisely and effectively, as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness¹³ 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-conflatedness¹³-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-conflatedness¹³’ 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
 attendant-ontological-contiguity⁶⁷ ~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰ that is usurpable/impostored by mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising>. This is the veridical ontological
 depth of mental-devising-representation/psychological-
 representation/{cumulated/recomposed}-consciousness-awareness-teleology⁹⁹ informed by
 the ¹⁵de-mentation-~~{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics}~~. The institutional-cumulation/institutional-recompose-~~{as-
 to-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ as
 specific successive existentialisms/full-depths-of-existential-implications imply their mental-
 devising-representation in a reflecting/perspectivating/highlighting
 transdimensional/transcendental dialectics enabled by ¹⁵de-mentation-
~~{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics}~~ wherein the ¹⁵de-mentation-~~{supererogatory-ontological-de-mentation-
 or-dialectical-de-mentation—stranding-or-attributive-dialectics}~~ sets
 prior/transcended/superseded institutional-cumulation/institutional-recompose-~~{as-to-
⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ as ‘dialectically-
 preconverging-or-dementing²⁰—apriorising-psychologism’ (mentally-oblongated/decandored-
 and-dialectically-or-contendingly-out-of-phase) and the prospective/transcending/superseding
 institutional-cumulation/institutional-recompose-~~{as-to-⁴historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ as
 ‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism’/soundness-or-ontological-

good-faith/authenticity⁶⁹-of-⁸³reference-of-thought (mentally-straight/candored-and-dialectically-or-contendingly-in-phase), in their successive existentialisms/full-depths-of-existential-implications ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹³ as dialectical transformation. However from their intradimensional perspectives as ⁷⁴perversion-of-⁸³reference-of-thought-
 <as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, the preconverging-or-dementing²⁰-apriorising-psychologism institutional-cumulation/institutional-recomposure-
 <as-to-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>>
 wrongful placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ is a ‘syncretising registry-teleology⁹⁹-mentation that articulates the ‘intradimensional ⁷⁴perversion-of-⁸³reference-of-thought-
 <as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing²⁰-apriorising-psychologism’ successive existentialisms/full-depths-implications disposition’ with the false implication of non-transcendability of these respective institutional-cumulation/institutional-recomposure-<as-to-
⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> (given their wrong circular-upholding of the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of their same ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, in lieu of upholding as ‘ontological-reconstituting-as-to-conflatedness¹³’ the prospective ones that should carry the mantle for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; as reflected by the fact that

‘any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> initiative/effort’ to grasp intrinsic-reality from the ‘failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> and ontologically-wrong’ ⁸³reference-
 of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation of a reference/registrying/registry-
 worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-
 reality/ontology, and thus ‘dialectically-preconverging-or-dementing²⁰-apriorising-
 psychologism’ to enable its prospective superseding/transcending), and this is rightfully
 transcended/superseded by the ‘postconverging-or-dialectical-thinking²¹-apriorising-
 psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought
 institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-
 eventfulness /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> by
 reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing²⁰-
 apriorising-psychologism registry-teleology⁹⁹-mentation that articulates transdimensionally
 successive existentialisms/full-depths-of-existential-implications disposition’ with the rightful
 implication of the transcendability of these respective institutional-cumulation/institutional-
 recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> (given the rightful prospective superseding/transcending of their ‘failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> and ontologically-wrong’ ⁸³reference-
 of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation; as going by the bigger scheme for absolute
 grasp of intrinsic-reality/ontology in cumulation/recompositing from-utter-institutionalisation-
 to-deproccrypticism, ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-

teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of successive institutional-cumulation/institutional-recomposure-~~<as-to- historicity/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ are, strictly speaking, rather of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-reality/ontology as-we-predicate-better-and-more-about-the-world). This ‘existentialism/full-depth-of-existential-implications paradox’ involving wrongfully intradimensional ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ registry-teleology⁹⁹-mentation and rightfully transdimensional ontological-veridicality rather in an ontological-preconverging-or-dementing²⁰-apriorising-psychologism/preconverging-or-dementing²⁰-apriorising-psychologism registry-teleology⁹⁹-mentation is critical in understanding how to circumvent temporal-dispositions circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought/temporal-preservation inclination associated with postlogism⁷⁷ in hollow-constituting-~~<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ (psychopathy and social psychopathy), in lieu of ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-or-ontological-reprojecting/intemporal-preservation inclination associated with prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-~~<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>~~. Fundamentally, conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration hollow-constituting-~~<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ is always based on a wrong ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ registry-teleology⁹⁹-mentation in recurrent in hollow-constituting-~~<as-disjointed-misappropriation-of-meaningfulness-and-~~

failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-
 dereifying-hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex–logic¹
 (psychopath) or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> or ¹²conjoining-looping-set-of-narratives as-of-cohering-logic-
 reflex (derived social psychopathy) of hollow narratives, and wrongfully that this is ⁸³reference-
 of-thought; and correspondingly, a rightful transdimensional ontological-representation should
 imply it is a preconverging-or-dementing²⁰–apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> registry-teleology⁹⁹
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹ and by so doing, to start with, rightfully denying it ⁸³reference-of-thought which
 then fundamentally collapses its soundness-or-ontological-good-faith/authenticity⁶⁹-of-
⁸³reference-of-thought, as the hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> postlogism⁷⁷-or-disontologising-
 perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness preconverging-or-dementing²⁰–
 apriorising-psychologism counts on the natural inclination (as ‘prelogism⁷⁸-as-of-conviction,-
 in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-
 logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation⁹⁶
 mindset/⁸³reference-of-thought to reflexively engage contendingly/logically with its hollow
 narratives, with the grander faulty-mentation-procedure-deception-or-urge⁴³ not being the
 hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as
⁸³reference-of-thought and implying the falsely apriorising–registry-elements of its implied—
 logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,

value-reference and teleology⁹⁹; as being an even grander faulty-mentation-procedure-deception-or-urge⁴³ of a registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵' nature of registry-teleology⁹⁹ mental-devising-representation/mentation, that speaks not only to an act defect but a registry-worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices, the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of transcendental-meaningfulness–

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to boldly overcome intellectual and knowledge dead-ends and introduce postconverging–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-sublimating²⁵–(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness⁸/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 given⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with their intemporal preservation limitations as well as their corrupting nature as distractive/circumventive <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴.

Within all registry-worldviews/dimensions as institutional-cumulation/institutional-recomposeure-<as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-

<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>}, there is a convergence that ensures intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation by selecting as appropriate the ‘relatively
 ontologically/intemporally veridical’ among myriad possibilities and contradictions of human
⁸³reference-of-thought and meaningfulness, turning away from human shallow-limited-
 mentation-capacity/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹/temporality⁹⁸-
 potency/⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> (wherein ‘ontological/intemporal ⁸³reference-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 denaturing¹⁶ of the ‘ontological/intemporal ⁸³reference-of-thought and
 meaningfulness’ by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag,
 unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
 rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-
 enculturation/temporal-endemisation effect) towards profound-limited-mentation-
 capacity/longness-of-register-of-meaningfulness/intemporality⁵²-potency/registry-soundness
 which is behind the generation of ‘ontological/intemporal ⁸³reference-of-thought and
 meaningfulness’ and the institutionalisation/intemporalisation process. This convergent
 selectivity is perpetually directed by ‘the-Good/understanding/notional~knowledge-reification-
 gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness⁸³ -in- {preconverging-disentailment by} -postconverging-
 entailment>/<amplituding/formative-epistemicity>causality⁰~as-to-projective-totalitative-

implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹’ (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality⁵²-potency and the dismissal of temporality⁹⁸-potency, and so in dialectical <cumulating/recomposuring-attendant-ontological-contiguity >-succession of registry-worldviews/dimensions as the successive/snowballing institutional-cumulation/institutional-recompose-~~(as-to-~~⁴⁶ historicity/ontological-eventfulness³⁵ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>). 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 (⁶categorical-imperatives/axioms/registry-teleology⁹⁹) establishes ⁸³reference-of-thought, and acts as the basis for and defines the operation of logic or logical processing’, and it is notionally all about registry-soundness (reflected as soundness of thought) when we are of supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking³¹—apriorising-psychologism or ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> when we are of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰—apriorising-psychologism> as with the hollow and formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism⁷⁷ (disontologising-perverted-outcome-sought-precedes-

existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
 logical-dueness). Unlike the ‘notion of agreement-disagreement’ dealing with
 soundness/unsoundness of ⁵⁴logical-processing-or-logical-implication—supposedly-
 apriorising-in-conviction-as-to-profound-supererogation⁹⁶ wherein a common apriorising-
 registry of interlocution is already established, there is no logical-basis/logic,-as-derived-
 from—transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-
 and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> for one
 apriorising–registry disposition as a prospective/superseding/transcending ⁸³reference-of-
 thought like a positivistic registry-worldview to convince another apriorising–registry
 disposition as a prior/superseded/transcended ⁸³reference-of-thought like a non-
 positivism/medievalism registry-worldview that it is the former’s ⁸³reference-of-thought that is
 sound, other than for the fact that its better <amplifying/formative–epistemicity>causality⁹~as-
 to-projective-totalitative–implications-of-prospective-⁹¹nonpresencing,-for-explicating-
 ontological-contiguity⁹⁷ 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-thinking⁹¹–apriorising-
 psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-
 invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
 preconverging-or-dementing⁹⁰–apriorising-psychologism>’ so-underlining existence—as-the-
 absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶<as-to-perspective–ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’>. Intradimensionally within a

registry-worldview like positivism, this could be construed as there is no basis for a mindset/⁸³reference-of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’ another mindset/⁸³reference-of-thought advocating rather for traditional medicine (involving a mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on purely logical terms (as the traditional medicine interlocutor operates logic according to the apriorising–registry or ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising–registry or ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of a positivistic meaningful-frame), and it is purely the ~~amplifying/formative–epistemicity~~causality⁹ ~as-to-projective-totalitative–implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶ fact in that by and large more patients survive/get-cured by going to hospitals which then collapses the traditional medicine interlocutor’s ⁸³reference-of-thought in the middle to long-run to impose the scientific medicine interlocutor’s ⁸³reference-of-thought as a common one, and it is only when this common reference arises that the ‘notion of agreement-disagreement’ with regards to logical processing is now relevant, and it is irrelevant and non-applicable before that. The implication is that a ‘Différance-disambiguation-of-ontologically-veridical–⁵⁶meaningfulness-and-teleology⁹⁹’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical ⁸³reference-of-thought’, underlined by the disambiguated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (aetiological ~~amplifying/formative–epistemicity~~causality⁹ ~as-to-projective-totalitative–

implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷

construct), and so whether with regards to the epiphenomenon of psychopathy and social psychopathy (or with respect to ontological-veridicality or issues of ⁸³reference-of-thought and meaningfulness generally): - As the ‘intemporal-disposition’ disposition which is prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as to attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰ with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation since its apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are ontologically-veridical), which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical ⁸³reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking²¹-apriorising-psychologism’. - As the ‘consciously-slanting-{whether-psychopathic-or-other-postlogic}-temporal-disposition’ disposition which as of the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> or formulaic-projection/postlogism⁷⁷ with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation since the implied slanting apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature,

presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical ⁸³reference-of-thought (⁷⁴perversion-of-⁸³reference-of-thought-
<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and in registry-
worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-
dementing²⁰-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-
⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ dispositions
thus which are parenthetically/incidentally- {by-their-specific-conjugations-to-the-
slanting/postlogism⁷⁷} as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing²⁰-apriorising-psychologism> as formulaic-
projection/postlogism⁷⁷ with respect to the ‘same-terms-of-expressions (seemingly-same-
implied-meaningfulness)’ (as ontologically non-veridical ⁸³reference-of-thought-⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-
ontological-preservation since their slanting/postlogism⁷⁷-induced-and-implied-registry-
elements of their respective implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are not
ontologically-veridical), which are ‘hollow-constituted’ and hence are of unsound/non-veridical
⁸³reference-of-thought (⁷⁴perversion-of-⁸³reference-of-thought-
<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>), and in registry-worldview terms dialectically-out-of-phase/dialectically-

primitive as preconverging-or-dementing²⁰—apriorising-psychologism. - As in registry-worldview terms, all the temporal-dispositions in their ‘dynamic-cumulative-aftereffect of subontologisation’ paradoxically define and establish the said registry-worldview’s ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism>’ (or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or uninstitutionalised-threshold¹⁰²) as rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and requiring the ‘ontological-reconstituting—as-to-conflatedness¹³’/deconstruction of new/prospective ‘terms of expressions’ (along new/prospective veridical-ontological⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) for new/prospective sound/veridical⁸³reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism’. - As ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—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-thinking²¹—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-dementing²⁰–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 ⁸³reference-of-thought in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (as the new preconverging-or-dementing²⁰–apriorising-psychologism), and the prospective/transcending/superseding ⁸³reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism’). By ‘reflecting a preconverging-or-dementing²⁰–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation’ so as to point out the registry-defect of intradimensional setting-aside/passing-over/ignoring (which implies from ontological-normalcy/postconvergence insight, the registry-worldview is rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and so pointing out its notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-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 ⁸³reference-of-

thought that re-establishes ontological-contiguity⁶⁷/ontological-veridicality by ‘ontological-reconstituting-as-to-conflatedness¹³’/deconstruction in upholding the ‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism’; the implication is that the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions as the institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness⁸⁹/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ 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-conflatedness¹³ as ontological-normalcy. - As ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,–for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation in the various instances) highlights broadly the socially shared/common⁸³reference-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-veridical⁸³reference-of-thought and meaningfulness, notwithstanding the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ and corresponding seemingly common⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,–for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation, with the ‘ontological-reconstituting-as-to-conflatedness¹³’/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-teleology⁹⁹' in
 order to effectively construe ontological-veridicality/ontological-contiguity⁶⁷ and disambiguate
 notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking³¹-qualia-schema> from notional-
 discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-
 schema> requires the operational technique of 'Différance-existential-transitory-articulation-of-
 the-protraction-of-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>, -of-meaningfulness' *which refers to how on the one hand from a
 suprastructuring construal-(as-of-'perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-
 uninstitutionalised-threshold⁰²-self-referencing-syncretising—and-subtransversality-<in-
 desublimating—existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing? -and- 'corresponding-ontological-reconstituting—as-to-
 conflatedness¹³-of-veridical-⁸³reference-of-thought-as-prospective-
 institutionalisation/supratransversality-<in-sublimating—existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing?') delineating
 existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-
 contiguity⁶⁷ ~reduced—existentialising/contextualising/textualising-contiguity⁴⁰-
 reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology⁴¹

by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation insight, the psychopath/postlogic-character is contextually in vague-rhyming-
 or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
 vocalisation-or-subknowledging⁹⁴ as of in¹¹ compulsing-
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-
 intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising–attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness>) or postlogically from social occasions
 and experiences it witnesses, and wrongly reproduces this from a suprastructuring construal-
 <as-of-‘perversion-and-derived-⁷⁴perversion-of-⁷³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-syncretising–and–
 subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-
 conflatedness¹³-of-veridical-⁸reference-of-thought-as-prospective-
 institutionalisation/supratransversality-<in-sublimating–existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’) delineating
 existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-
 contiguity⁶⁷~~~duced~~-existentialising/contextualising/textualising-contiguity⁴⁰-
 reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology⁴¹
 by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation insight, in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
 hollow-narratives-and-acts’>⁷⁶ by its slantedness-of-meaningfulness as ‘relevant-occasions-of-

opportune' (of social-stake-contention-or-confliction) arise on the basis that the 'copied-
 hollow-form-of-meaningfulness' is mechanically deterministic of others behaviours such that
 they can so be swayed, and by following a teleological disposition of 'inductive limitation' or
 'so-called principles' that are actually fallacious since such arguments cannot truly be of
 entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷ as they require that others do not act likewise as the psychopath/postlogic-
 character or their implications should be limited to a given target or targets and not be implied
 as totalisingly-entailing, as the fundamental teleology⁹⁹/purpose for articulating them is not
 intemporal/not-of-totalising-entailment but speaks more of a temporal motive, and in a further
 suprastructuring construal-~~(as-of-'perversion-and-derived-⁷⁴ perversion-of-⁸³ reference-of-~~
~~thought-<as-preconvergently-apriorising/axiomatising/referencing-in-~~
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷ >-as-to-~~
~~uninstitutionalised-threshold¹⁰²-self-referencing-syncretising-and-subtransversality-<in-~~
~~desublimating-existential-eventuating/denouement>~of-motif-and-~~
~~apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting-as-to-~~
~~conflatedness¹³-of-veridical-⁸¹ reference-of-thought-as-prospective-~~
~~institutionalisation/supratransversality-<in-sublimating-existential-~~
~~eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing')~~ delineating
 existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-
 contiguity⁶⁷~~~duced-existentialising~~/contextualising/textualising-contiguity⁴⁰-
 reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹
 by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation insight, on the other hand how circumstantially it's interlocutors
 unconsciously-or-consciously/wittingly-or-unwittingly by temporal-accommodation-or-interest
 seemingly in-prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—of-'attendant-

intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologismly alignment (as conjoining) to this formulaic slanting¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>) or postlogic meaningfulness, and so recurrently in¹²conjoining-looping-set-of-narratives to the psychopathic/postlogic-character slantedness-of-meaningfulness postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶; wherein this rather requires from an ontological/intemporal perspective of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁰-apriorising-psychologism> reflection of both the (postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶) psychopathic/postlogic-character and by extension the (¹²conjoining-looping-set-of-narratives) interlocutors, and thus as dialectically-out-of-phase/dialectically-primitive, that is, as they are involved in the⁷⁴perversion-of-³³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic-meaningfulness or procrypticism, and beyond just procrypticism, with regards to⁷⁴perversion-of-³³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of all institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) in all registry-

worldviews/dimensions (given that postlogism⁷⁷ as disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness is behind all registry-worldviews/dimensions ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> whether instigated from a physiological condition or not). This ‘postlogic denaturing¹⁶ of temporal-dispositions individuations ontological-performance⁷²-<including-virtue-as-ontology> as conjugated-postlogism⁷⁷’ is so-inherently linked with the registry-worldview uninstitutionalised-threshold¹⁰² associated with ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, -in-recurrent-utter-uninstitutionalisation, ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, -of-base-institutionalisation or ununiversalisation, ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, -of-universalisation or non-positivism/medievalism, and ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, -of-positivism or procrypticism, and so going by the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> of their respective meaningfulness and corresponding ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in accordance with human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘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-
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>,-of-meaningfulness’, the psychopathic/postlogic-character and its
 interlocutors will, going by the supplanting—conviction-as-to-profound-supererogation⁹⁶—of-
 ‘attendant-intradimensional’-postconverging/dialectical-thinking⁷¹-apriorising-psychologism
 reflex or prelogic-reflex-admittance-reflex or in-phase-reflex, be engaged/related-to wrongly as
 being in ontological-contiguity⁶⁷/ontological-veridicality instead of being of notional-
 discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁷⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹-qualia-
 schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 (perversion of ⁸³reference-of-thought/meaningful-reference/anchoring-of-meaning/registry-
 worldview), as they are emphasising the ‘same-terms-of-expressions (seemingly-same-implied-
 meaningfulness)’ without reference to existential reality whereas such a ‘Différance-existential-
 transitory-articulation-of-the-protraction-of-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-meaningfulness’
 operant technique reflects/perspectivates those ‘same-terms-of-expressions (seemingly-same-
 implied-meaningfulness)’ wrongly emphasised with reference to existential reality (as
 suprastructuring construal-{as-of-‘perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-

uninstitutionalised-threshold⁰²-self-referencing-syncretising-and-subtransversality-<in-
 desublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting-as-to-
 conflatedness¹³-of-veridical-⁸reference-of-thought-as-prospective-
 institutionalisation/supratransversality-<in-sublimating-existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing'}) delineating
 existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-
 contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-
 reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹
 by⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation insight of meaningfulness) and so establishing their notional-
 discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing³⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-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_or_attendant-ontological-contiguity⁶⁷~duced-
 existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-
 ontological-coherence_or_superseding-oneness-of-ontology⁴¹' or mere-formulaicity-<as-to-
 mere-formulaic—methodologising/mutualising/organising/institutionalising> state of essence-

of-meaningfulness' (in the case where essence-of-meaningfulness is considered as definitely/absolutely given by the mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ without considering whether these are in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in the very first place) is the basis of psychopathic/postlogic-character and their interlocutors (beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (to the ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ but failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to uphold intemporal-preservation/entropy/contiguity) by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ and implying wrongly they are in a state of supplanting—conviction-as-to-profound-supererogation⁹⁶ —of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹—apriorising-psychologism (be it implied bad or good supplanting—conviction-as-to-profound-supererogation⁹⁶ —of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹—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-supererogation⁹⁶ issue rather than the more profound issue of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ >) in lieu of their true veridical state of being in a state of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism> (which speaks of

⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> with the corresponding need rather for a ‘Différance-disambiguation-of-
ontologically-veridical-⁵⁶meaningfulness-and-teleology⁹⁹’), and thus wrongly eliciting that they
are in a state of ‘postconverging-or-dialectical-thinking²¹-apriorising-psychologism’ whereas in
veridicality they are in a state of preconverging-or-dementing²⁰-apriorising-psychologism and
thus dialectically-out-of-phase, wherein as well, the right notion of suprastructuring construal-
<as-of-‘perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>-as-to-uninstitutionalised-threshold⁰²-self-referencing-syncretising-and-
subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-
conflatedness¹³-of-veridical-⁸³reference-of-thought-as-prospective-
institutionalisation/supratransversality-<in-sublimating-existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’> delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-
contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-
reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹
by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation insight of essence-of-meaningfulness (as existence-precedes/defines-essence,
based on contextualising insight from the precedence of existence as becoming) re-establishes
the requisite ontologically-veridical contextualisation of essence-of-meaningfulness by
‘ontologically-reconstituting’/deconstruction of ⁸³reference-of-thought and meaningfulness that
is veridically supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-
intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism since it

sticks to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation by overriding the prior ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with new/prospective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ to uphold intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and hence implying a state of postconverging-or-dialectical-thinking²¹-apriorising-psychologism that is dialectically-in-phase. Hence the ‘expression of ⁸³reference-of-thought and meaningfulness in suprastructuring construal as of ‘perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as-to-uninstitutionalised-threshold¹⁰²-self-referencing-syncretising-and-subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹³-of-veridical-⁸³reference-of-thought-as-prospective-institutionalisation/supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷-reduced-existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight’ as allowed by the technique of the ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>,-of-meaningfulness’ enables the disambiguation of the appropriateness of

⁸³reference-of-thought/apriorising–registry-wordview into the shortnesses-of-register-of-meaningfulness/temporal-dispositions and longness-of-register-of-meaningfulness/intemporal-disposition; as the suprastructuring construal ~~{as-of-‘perversion-and-derived-⁷⁴perversion-of-reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-syncretising–and–subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-conflatedness¹³-of-veridical-⁸reference-of-thought-as-prospective-institutionalisation/supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’}~~ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity⁶⁷~~~duced–existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology⁴¹~~ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—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-thinking²¹–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~~<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰–qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹–qualia-schema>~~ and consequently is preconverging-or-dementing²⁰–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-urge⁴³ is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing¹⁶ of the elements of the apriorising–registry as of ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ (by simply implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’ over suprastructuring construal-~~(as-of-~~ ‘perversion-and-derived-⁷¹ perversion-of-⁸³ reference-of-thought-<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ >-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-syncretising-and-subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-conflatedness¹³ -of-veridical-⁸³ reference-of-thought-as-prospective-institutionalisation/supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing?’) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity⁶⁷ ~duced–existentialising/contextualising/textualising-contiguity⁴⁰ -reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight of essence-of-meaningfulness) which are: implied–logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has

no stature to talk about the guy he doesn't know), implied-assumptions (the assumptions implying the psychopath's relationship with the guy and the guy's relationship with children doesn't exist), implied-value-reference (the psychopath's elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology⁹⁹ (the psychopath's articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge⁴³ but none to do with logic, but everything to do with the denaturing¹⁶ of registry/axiom/categorical-imperatives or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought! So with the psychopath, you don't watch the logic, you watch out for the apriorising-registry for mental-perversion or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought do protract and an ignorant prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶ <existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> mind acting in prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶ <existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹²conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath's postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶. This is known as postlogism⁷⁷ or preconverging-or-dementing²⁰-integration or compulsive-slanting—preconverging-or-dementing²⁰-apriorising or conjugated-postlogism⁷⁷ (whether

conjugated to in ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation),
 which is to be construed by ‘distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰ and once it is induced by ignorance it leads to an
 undermining of ‘deductive social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness } 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-threshold¹⁰²’ of registry-worldviews, with subsequent conjugating
⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-
 postlogism⁷⁷/preconverging-or-dementing²⁰-integration is derived from the psychopath’s
 initiated postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social
 psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. The insight here is
 that without having at hand a ‘Différance-existential-transitory-articulation-of-the-protraction-
 of-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹>,-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-⁸³reference-of-thought and preconverging-or-
 dementing²⁰—apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as

the various (conjugated-postlogism⁷⁷) temporal-dispositions as derived-slanted
⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or
 soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought and
 ‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism’ intemporal-disposition
 interlocutor, the natural human reflex when a contestation arises is to be of supplanting—
 conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹—apriorising-psychologism as prelogism⁷⁸-as-of-
 conviction,-in-profound-supererogation⁹⁶—<existentially-veridical—‘attendant-intradimensional—
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> (without putting into question in the very first place the veridical state of
 the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape,
 profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
 teleology⁹⁹ with respect to contestation, and by foregoing this it wrongly attributes the implied
 essence-of-meaningfulness without the insight of existential-contextualisation by simply and
 wrongly implying that everybody must be of intemporal-disposition and voiding the notion of
 disambiguating-and-establishing the existential-contextualisation of the-various-characters-
 states-of-minds/the-various-characters-registries with respect to ontological/intemporal
 meaningfulness in establishing veridicality in the very first place (whether of temporal-
 dispositions (conjugated-postlogism⁷⁷), intemporal-dispositions or postlogism⁷⁷ compulsive-
 slanting—preconverging-or-dementing²⁰-apriorising), hence wrongly turning the analysis into a
⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁶ issue, rather than an analysis of ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> in the very first

place, as a ‘Différance-disambiguation-of-ontologically-veridical–⁵⁶meaningfulness-and-teleology⁹⁹’. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing²⁰–apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-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-intemporal⁵² or fail-intemporal⁵²/temporal⁹⁸ 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 intemporal⁵²/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 intemporal⁵²’ 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-intemporal⁵² or fail-intemporal⁵²/temporal⁹⁸); 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-teleology⁹⁹ to longness-of-register-of–⁵⁶meaningfulness-and-

teleology⁹⁹, and equally explaining why institutionalisation/intemporalisation is possible, as the framework/social-construct wherein social-stake-contention-or-conflict arise can be construed/designed to skew ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸', 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 postlogism⁷⁷-slantedness (postlogism⁷⁷-as-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>, -instigation-at-a-given-registry-worldview/dimension, that is instigative to the turning of the prospective 'temporal defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance into registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵), and its subsequent conjugation with 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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance (in the latter case, which are more or less incidental and salvable as just attendant). Further in a 'dynamic-cumulative-aftereffect of subontologisation' induced when such defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-

worldview's/dimension's⁸³reference-of-thought-for-social-functioning-and-accordance conjugate to (psychopath or other character) instigated postlogism⁷⁷ as disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness (a mental-disposition that from its instigation ‘gives-up on ontological-veridicality/ontological-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-deepening³³ by a re-equilibrating metaphysics-of-absence-⟨implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>⟩/postdication but is not even predisposed/inclined to an ontologically veridical ⁸³reference-of-thought to meaningfulness but rather relating to meaning as a hollow-form which determines how others act, so-long-as/to-the-limit-that the postlogic character can remain as of the socially-functional-and-accordant⁹³ in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation⁹⁶ to the postlogic ¹¹compulsing-nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>⟩) 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-threshold¹⁰²-defect-<as-Being-or-

ontological-or-existential-defect⁸⁵, because the temporal-dispositions-so-conjugated-to-
 postlogism⁷⁷ are now ‘acting-recurrently-in-temporal-preservation, no-longer-as-attendant
 (defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-
 as-to-profound-supererogation⁹⁶), while wrongly implying (beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶)
 they are ontologically-veridical or in intemporal-preservation’ in their state of conjugated-
 postlogism⁷⁷. By ‘dynamic-cumulative-aftereffect of subontologisation’ this defines the given
 registry-worldview’s ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing³⁰-apriorising-psychologism>’ (uninstitutionalised-
 threshold¹⁰² or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-
 betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-
 preservation), and thus it is dialectically-out-of-phase/dialectically-primitive. It is the exercise
 of: temporal-dispositions ‘acting-recurrently-in-temporal-preservation, and-not-as-attendant
 (defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-
 as-to-profound-supererogation⁹⁶), while wrongly implying (beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶)
 they are ontologically-veridical or in intemporal-preservation’ in rather hollow-constituting-
 <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
 conjugated-postlogism⁷⁷ (as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>) that is behind all the dialectical-out-of-phases/dialectical-primitivities
 registry-worldviews/dimensions as recurrency-of-utter-uninstitutionalisation (⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in recurrent-utter-

uninstitutionalisation), ununiversalisation (⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> of base-
 institutionalisation), non-positivism/medievalism (⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> of
¹⁰³universalisation), and procrpticism (⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> 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
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹>) thus endemising/enculturating at the respective registry-
 worldviews/dimensions ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing³⁰-apriorising-psychologism>’ (uninstitutionalised-
 threshold¹⁰² or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-
 betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-
 preservation) the (postlogic) ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s, which are the respective dialectically-out-of-phase/dialectically-primitive registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism. That said in all the registry-worldviews, <amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ (as a ‘Différance-disambiguation-of-ontologically-veridical-⁵⁶ meaningfulness-and-teleology⁹⁹’) and percolation-channelling-<in-deferential-formalisation-transference> from human intemporal-disposition solipsism-of-thought (hence utterly ontologising and rather acting-in-intemporal-preservation, whatever the circumstance) induces in the middle to long run the requisite positive-opportunism—of-social-functioning-and-accordance⁷⁵ untenability/internal-contradiction/internal-incoherence/institutional-constraining that dislodges the preconverging-or-dementing²⁰—apriorising-psychologism meaningfulness and induce prospective/transcending/superseding institutionalisation/intemporalisation as ‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism’ meaningfulness as base-institutionalisation,¹⁰³ universalisation, positivism and prospectively notional~deprocrypticism registry-worldviews. Without this institutionalisation/intemporalisation ‘constraining’, there isn’t really any temporal intradimensional compunction or insight to cease ‘acting-recurrently-in-temporal-preservation, and-not-as-attendant (defect-of-⁵⁴ logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview’s/dimension’s—⁸³ reference-of-thought-for-social-functioning-and-accordance), while wrongly implying (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) they are ontologically-veridical or in intemporal’. This latter point is critical as it highlights that at the ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
psychologism>’, there isn’t any logical-basis/logic,-as-derived-from—transversality-<for-
sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—
disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹> of convincing but for the
better <amplituding/formative—epistemicity>causality⁹~as-to-projective-totalitative—
implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of a
prospective ⁸³reference-of-thought/prospective-registry-worldview established in the middle to
long run construed as of ¹⁵de-mentation-<supererogatory~ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics>, which then voids the prior
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as
‘postconverging-or-dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or
natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring. In many ways issues of ⁷⁴perversion-of-⁸³reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> are rather with
respect to ‘a-country-of-the-blind-scenario’, so to speak; wherein ⁷⁴perversion-of-⁸³reference-
of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/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 (‘intemporal⁵²-asymmetric-

subsumption-of-temporality⁹⁸, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) by deferential-formalisation-transference towards the intemporal (intemporalisation) is actually an artifice (artificial conceptualisation) that is habituated for its relative positive-opportunism—of-social-functioning-and-accordance⁷⁵ with regards to the cross-section of human interest in the middle to long run construed as of ¹⁵de-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-drag³⁴ nature as well. Resistance is even stronger where transcendental institutionalisation is implied within a same cultural entity. Thus it might just be the case that the more or less itinerating clanic or tribal groups of early humans were the perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding diffusionary dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted during or just before the same period with the hegemonic or near-hegemonic governance of

China and of the Islamic world ultimately stifling their nascent positivistic inclinations involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, and this author thinks that applies to us as of the positivism–procrypticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview ⁸³reference-of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, however, at uninstitutionalised-threshold¹⁰², we should be expecting nothing less than the ‘normal’ human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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, ¹⁰³universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively procrypticism and deprocrypticism. The implication is that naturally all prospective institutionalisations by their implied transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity are ‘antagonistic by inducing contrariety in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at least when we are looking retrospectively in appreciating that a positivistic outlook should supersede a non-positivism/medievalism outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a notional~deprocrpticism outlook should supersede a procrpticism outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence>’-existentialism-form-factor, and is critical for would-be emancipation-inducing intemporal individuations in grasping the whys and hows of social reaction to transcendental conceptualisation going by human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence>’-existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of percolation-channelling-<in-deferential-formalisation-transference> and how transcendental ideas are taken up over time and induce untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance⁷⁵ in the short run and secondnating in the middle to long run construed as of ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~. The fact is that while the social-construct is by and large a conceptualisation that determines individuals possibilities, the reality is equally that the social-construct does has ‘powerful channels’ that enable individuals to drastically redefined what is the social. The individual, it is often ignored,

is an abstract-atomic-social-construct, as in the individual is priorly implied in the social, beyond just in terms-as-of-axiomatic-construct of social aggregation in implying a meaningfulness and value-reference construct relationship to the abstract summative social. Such insight on the nature of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity will certainly highlight why the Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect contributing in transforming medieval European societies mindsets into a positive worldview by cynically putting together all the positive knowledge they could muster and disseminating it throughout Europe, and so over the forces of obscurity of the days who understood the implications of such a venture. The fact here as well as with all issues of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> (by the prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰-apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation, say of a medieval mindset/⁸³reference-of-thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy), is that there was obviously no mutually common/same ⁸³reference-of-thought between the Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any mutually intelligible logical exercise. But rather it was a case of transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’⁰¹ wherein the <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-

of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁷¹ of positivistic meaningfulness over non-positivism/medievalism ontologically imposed the positivistic⁸³ reference-of-thought, as the former elicits untenability/internal-contradiction/internal-incoherence/institutional-constraining in the latter as well as its relative positive-opportunism—of-social-functioning-and-accordance⁷⁵ 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-⁹ nonpresencing-<perspective-ontological-normalcy/postconvergence>)) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional~deprocrypticism meets in the short-term and temporary with ‘resistance’ or rather criticism (possibly by and large more in terms-as-of-axiomatic-construct of intellectual agreement/disagreement, as obviously every notion seriously contemplated about is); such that focus should be relatively more about construing veracity/ontological-pertinence and percolation-channelling-<in-deferential-formalisation-transference> thereof, as an objectively engaged intellectual/emancipating exercise. - As the above circularity/recurrence/repetition/repeatability¹⁰ (of temporal-dispositions acting-recurrently-in-temporal-preservation ...) is the basis for the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵

reflected/perspectivated as the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-
of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> of a
given dialectically-out-of-phase/dialectically-primitive registry-worldview in its ‘dynamic-
cumulative-aftereffect of subontologisation’ as the subontologisation/subpotentiation (in-a-
social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect,
miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-
association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-
endemisation-effect; superseded/resolved not by logical-processing but as apriorising–registry
(⁸³ reference-of-thought) perversion, by the <amplituding/formative–epistemicity>causality ~as-
to-projective-totalitative–implications-of-prospective-⁹¹nonpresencing,-for-explicating-
ontological-contiguity⁶⁷ of the prospective apriorising–registry as it elicits by its positive-
opportunism—of-social-functioning-and-accordance⁷⁵ its untenability/internal-
contradiction/internal-incoherence/institutional-constraining with respect to the prior one, going
by ontological-normalcy/postconvergence. This articulation of the ‘given dialectically-out-of-
phase/dialectically-primitive registry-worldview as a ‘dynamic-cumulative-aftereffect of
subontologisation’ can be construed going by an ontologically-veridical insight from a
‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁴perversion-of-⁸³reference-
of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>,-of-meaningfulness’
technique which allows essence-of-meaningfulness to be seen for what it really is as of the
circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷—eueed—

~~existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-~~
ontological-coherence_or_superseding-oneness-of-ontology⁴¹ by ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-and-
contextualisation, as can be understood insightfully by the notion of ‘existence
defining/preceding essence’, as existential reality sets up the veridical contextualisation of
analysis that is preemptive of a hollow-form/postlogic arrogation/impostoring with respect to
the ‘essence-of-meaningfulness as of intemporal-preservation’), and this as of the
circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷—~~educed-~~
~~existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-~~
ontological-coherence_or_superseding-oneness-of-ontology⁴¹ wherein temporal-dispositions
acting-recurrently-in-temporal-preservation speaks of a relative-ontological-incompleteness⁸⁸-
induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—
<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰—
apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-
preservation-as-pseudointemporality⁵²-preservation, in need for ontological-
normalcy/postconvergence epistemic-or-notional~projective-perspective prospective-
transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation. This is the reason why the registries of the dialectically/contendingly-
out-of-phase prior/transcended/superseded registry-worldviews/dimensions of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively
procrypticism (the-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹¹ >, -of-our-positivism-construed-from-a-prospective-⁸³reference-of-thought-as-deprocrypticism) are correspondingly represented with their own ‘specific and peculiar unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought’

<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-

apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-

prospective-⁵⁶meaningfulness-and-teleology⁹¹), in reflection/perspectivation of their specific and peculiar registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ as effectively preconverging-or-dementing²⁰-apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking²¹-apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation, ¹⁰³universalisation, positivism and prospectively deprocrypticism. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-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-completeness⁸⁷—unenframed-conceptualisation; contextually it explains incidental occasions of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹¹ >, registry-worldview-wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality⁵²-preservation (in self-reference-syncretising) explains relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-
 preservation-as-pseudointemporality⁵²-preservation, intradimensionally and need for
 prospective institutionalisation to resolve the given relative-ontological-incompleteness⁸⁸-
 induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-
 <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-
 apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-
 <as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-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-recompose-<as-to-⁴⁶historiality/ontological-
 eventfulness¹⁰/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> as of
 ‘diminishing-human-epistemic-abnormalcy-or-preconvergence³¹’ so that the perspective is one
 of ‘abnormalcy’, such that the mindset/⁸³reference-of-thought in no institutionalisation
 including ours/positivistic should be ‘so-complexed’ as to wrongly imply a perspective of ‘its
 ontological-normalcy’ to be then defining itself as prospectively non-
 transcendable/unsupersedeable at its uninstitutionalised-threshold¹⁰², thus being falsely
 ‘dialectically-unde-mentable/dialectically-unprimitivable and dialectically-un-out-of-phaseable’
 while intuitively it appreciates that prior registry-worldviews/dimensions 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-postlogism⁷⁷/preconverging-or-dementing²⁰-integration in the other temporal-dispositions doesn’t mean postlogism⁷⁷ characters are the causation of the ‘dynamic-cumulative-aftereffect of subontologisation’ that induces the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of a dialectically-out-of-phase/dialectically-primitive registry-worldview as preconverging-or-dementing²⁰-apriorising-psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human limited-mentation-capacity-deepening⁵³ at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> (or uninstitutionalised-threshold¹⁰² or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s corresponding postlogism⁷⁷ ⁷⁴perversion-of-⁸³reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism⁷⁷ as ⁷⁴perversion-of-⁸³reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing ⁷⁴perversion-of-⁸³reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹ > 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-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>, our condition of not being in ontological-contiguity⁶⁷, ‘not-reflecting-absolute-ontological-pertinence’, as being involved with ‘⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation <amplituding/formativ>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>’/temporal-accommodation as well as our peculiar conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration as psychopathy-and-social-psychopathy (that is, the conjugating of the temporal-dispositions of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation to the postlogism⁷⁷-slantedness associated with psychopathy and social psychopathy) specifically in the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹⟩ of the positivism registry-worldview’s permeating on occasion its formalities, rather than ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation where the veridical ontological-reference is an ‘abstract-sense-of-adherence-to-intrinsic-reality’ as validated by the-

Good/understanding/notional~knowledge-reification-gesturing-<in-
 prospective Psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness³ in {preconverging-disentailment by} postconverging-
 entailment>/<amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-
 implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-
 contiguity /understanding/knowledge-driven, and not impression-driven/good-
 naturedness/wishfulness meaningfulness associated with the ‘⁵¹incrementalism-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation <amplituding/formative>⁸ wooden-
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>’ that ‘tends to reference/accommodate/orientate for a
 disposition to rather seek other humans ‘temporal-validation’ as rather ‘angling for the
 summative human mental-disposition’ with respect to social-stake-contention-or-confliction as
 ‘extrinsic-attribution’ over a ‘validation by inherent-veridicality/intrinsic-reality’ of
 meaningfulness as ‘intrinsic-attribution’ leading to social-and-temporal-trading, and so whether
 consciously-or-unconsciously/wittingly-or-unwittingly’, and thus inducing notional-
 discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁹¹—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹—qualia-
 schema> speaking of epistemic-decadence (postlogism⁷⁷). Insightfully again, going by the first
 example, it might (wrongly) be argued, by human ‘temporal extricatory preconverging-de-
 mentating/structuring/paradigming’, that notions-and-accusations-of-sorcery in a non-
 positivism/medievalism setup should imply that any such accused should equally ‘make-up’
 accusations in their own defence to neutralise and possibly defend their own interests. But such

a stance is a temporal extricatory preconverging–de-mentating/structuring/paradigming that faces human temporality⁹⁸/shortness with human temporality⁹⁸. Intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming will garner the insight that humanity-at-large at all such non-positivism/medievalism setups is rather in need (as the resolution) of a renewed institutionalisation prospectively as the positivistic registry-worldview based on rational-empiricism as the postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments¹⁰⁵ that the enculturation/endemisation of the notions-and-accusations-of-sorcery speak of inherently, together with the social-structural implications and derivations arising, with regards to the non-positivism/medievalism registry-worldview. The vocation of the intemporal-disposition (intemporal⁵²/ontological-construct/longness-of-register-of–⁵⁶meaningfulness-and-teleology⁹⁹) is not-to-come-to-and-construe ⁵⁶meaningfulness-and-teleology⁹⁹ at a same pedestal as a temporal-dispositions extricatory preconverging–de-mentating/structuring/paradigming, and this invariably means that its on-occasion/incidental insight about temporal-dispositions defects (temporal⁹⁸) is ‘necessarily escalated ontologically at a humanity-at-large scale of <amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity⁹⁷’. 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 <amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity⁹⁷ 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/dimensions 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-conflatedness¹³'/deconstruction) its ontologising-deficiency by renewing its ⁸³reference-of-thought/implied-registry-worldview in successions as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involving a 'placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ dialecticism' ('¹⁵dementation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) of ⁸³reference-of-thought') that involves prospective/transcending/superseding registry-worldview as 'postconverging-or-dialectical-thinking²¹-apriorising-psychologism' which is dialectically-in-phase over prior/transcended/superseded registry-worldview as preconverging-or-dementing²⁰-apriorising-psychologism which is dialectically-out-of-phase/dialectically-primitive. With the various registry-worldview/dimensions postlogism⁷⁷/disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-or-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> (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/⁷⁴perversion-of-⁸³reference-of-
thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>/transcendental-
dialectic going by a ‘Différance-disambiguation-of-ontologically-veridical-
⁵⁶meaningfulness-and-teleology⁹⁹’. This differs from issues in relation with existentially
veridical logical-dueness and from thence enabling the construing of relevant soundness or
unsoundness of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-
conviction-as-to-profound-supererogation⁹⁶ that ‘comes only after the notion of a sound
⁸³reference-of-thought is established in the first place’ and are intradimensional, and doesn’t
put-into-question/imply the soundness/unsoundness of registry/axioms/ontological-
reference/contending-reference/meaningful-reference/anchoring-of-meaning/soundness-or-
ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought-or-soundness-of-mind/registry-
worldview, and furthermore are grounded on a same/common ⁸³reference-of-thought/implicit-
registry-worldview. Thus if strictly speaking a postlogism⁷⁷ phenomenon (disontologising-
perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness) like a psychopathic disposition is not the
causation of a ⁸³reference-of-thought ⁷⁴perversion-of-⁸³reference-of-thought-<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>, then what is its

relevance and pertinence? The fact is with or without postlogism⁷⁷ 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-threshold¹⁰² that correspondingly mark the successive uninstitutionalised-threshold¹⁰² states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, just by the mere fact of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰ -apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ >,-or-temporal-preservation-as-pseudointemporality⁵²-preservation, (ontological-completeness-of-⁸³reference-of-thought involving institutionalising, ¹⁰³universalising, positivising and deprocrypticising, with notional~deprocrypticism ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant-(as-of-the-more-profound-construal-of attendant-ontological-contiguity⁶⁷ ~duced-existentialising/contextualising/textualising-contiguity¹⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought-devolving-as-of-instantiative-context>) all the rest). The critical thing however is that at these uninstitutionalised thresholds, without the postlogic effects including psychopathic, the corresponding requisite human transcendence-and-sublimity/sublimation/supererogatory~dementativity will be more straightforward, direct and definite from the prior preconverging-or-dementing²⁰-apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking²¹-apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality⁵²-preservation once social ¹⁰³universal-transparency¹⁰⁴ |

~~⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁹¹⟩ of ⁷⁴perversion-of-⁸³reference-of-thought-⟨as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹⟩ 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-thinking²¹–apriorising-psychologism’ and what is preconverging-or-dementing²⁰–apriorising-psychologism, with the latter being alienated in the operation of meaningfulness as the new institutionalisation is established. This straightforwardness, directness and definitiveness is fundamentally undermined by the iterability/iteration nature (of ontologically-veridical-meaningfulness-and-ontological-reference) induced by the postlogic hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ distorting effect including psychopathic which renders establishing social ¹⁰³universal-transparency¹⁰⁴–~~

~~⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁹¹⟩ of ⁷⁴perversion-of-⁸³reference-of-thought-⟨as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹⟩ or registry-worldview-perversion together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of such ⁷⁴perversion-of-⁸³reference-of-thought-⟨as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹⟩ with respect to other temporal-dispositions rather obscure, and further so as conjugated-postlogism⁷⁷ mental-dispositions equally assume a distortional purposefulness with respect to ontologically-~~

veridical-meaningfulness of their own. Postlogically perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing¹⁶ the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁰) takes the form of ‘denaturing¹⁶ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, absolving/fleeting/escaping-reflex-logic¹ and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism⁷⁷ mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations). This in turn induces ‘conjoining looping narratives of flawed-existential-elevation-of-⁸³reference-of-thought⁴⁴’ as conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration-of-temporal-dispositions in a ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Thus strengthening the temporality⁹⁸/shortness preservation dispositions of temporal-dispositions as the mere dynamism of the conjugating state of postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology> takes a turn into registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ when

these become temporally-preservational-as-pseudointemporality⁵²-preservation as of the
 circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-
 iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷-~~educed-~~
~~existentialising/contextualising/textualising-contiguity~~⁴⁰-reification_or_intrinsic-reality-
 ontological-coherence_or_superseding-oneness-of-ontology⁴¹ in a ‘dynamic-cumulative-
 aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic,
 logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi
 conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), thus
 defining the ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>’ (as the
 uninstitutionalised-threshold¹⁰²) as ‘a-perpetuated-state-in-iterability/iteration’ until the point
 where social¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } 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-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ by
 temporal-preservation-as-pseudointemporality⁵²-preservation as of the
 circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-
 iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷-~~educed-~~
~~existentialising/contextualising/textualising-contiguity~~⁴⁰-reification_or_intrinsic-reality-
 ontological-coherence_or_superseding-oneness-of-ontology⁴¹ due to relative-ontological-
 incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-

supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing⁷⁰–apriorising-psychologism>’, as-it-is-thus-‘in-
wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>,–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-threshold¹⁰² level. Basically, by blurring (by way of
hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in-iterating alterations or slanting) the notion that a ⁸³reference-of-
thought is preconverging-or-dementing⁷⁰–apriorising-psychologism given its relative-
ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing⁷⁰–apriorising-psychologism>’, as-it-is-thus-‘in-
wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>,–or-temporal-preservation-as-pseudointemporality⁵²-preservation,
postlogism⁷⁷ induces temporal-preservation by circularity/recurrence/repetition/repeatability¹⁰
of unprincipled-or-derived-unprincipled mental-dispositions in temporal-dispositions (which
equally assume a purposefulness of their own (that must be factored-in when analysing
psychopathic/postlogic and social-psychopathic situations) inducing registry-
worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-
existential–defect>⁸⁵ by temporal-preservation as of the
circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity⁶⁷~euded–

existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-
 ontological-coherence_or_superseding-oneness-of-ontology⁴¹-of-recurrence/repeatability in
 principle. postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-
 <'<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising'~of-the-'attendant-
 intradimensional-ontologising'~imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-
 apriorising/axiomatising/referencing'-logical-dueness>} as to ¹¹compulsing-
 nonconviction/madeupness/bottomlining-<'<decontextualising/de-existentialising~of-attendant-
 intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'~of-the-
 'attendant-intradimensional-ontologising'~imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-
 apriorising/axiomatising/referencing'-logical-dueness>}' and conjugated-postlogism⁷⁷ 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-⁸³reference-of-thought' misappropriated
⁵⁶meaningfulness-and-teleology⁹⁹ in arrogation (at individuation-level relative-ontological-
 incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-
 disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>}', as-it-is-thus-'in-
 wait'-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>,-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-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶-manifestation. In that sense the postlogic/psychopathic mental-
 disposition will seem to be the ‘weakest human mental-disposition for acting intemporally in
 supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹—apriorising-psychologism reflex to ⁵⁶meaningfulness-
 and-teleology⁹⁹ 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-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising> 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 by
⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, whether-
 consciously-expediently-or-unconsciously-and-so-beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶-
 manifestation. postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-
 {<decontextualising/de-existentialising~of-attendant-intradimensional-
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
 intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>} as to ¹¹compulsing-
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-

intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising–attendant-
ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>)’ instigation of ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is associated with
intradimensional temporal-preservation-as-pseudointemporality⁵²-preservation at a registry-
worldview’s/dimension’s uninstitutionalised-threshold⁰² or relative-ontological-
incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing²⁰–apriorising-psychologism>’-threshold (as-it-is-
thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation), such that
equally temporal-dispositions are effectively in threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-
psychologism> (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-
awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶-
manifestation intradimensionally). This can be highlighted by the fact that from a positivistic
perspective, a truly medieval mindset/⁸³reference-of-thought at its core is fundamentally and de-
mentatively/structurally/paradigmatically of a relative structural-being/ontological-or-
existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the
‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic

outlook given its medieval relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-
 preservation-as-pseudointemporality⁵²-preservation, before even speaking of an issue arising
 from medieval postlogism⁷⁷ like someone coming up with notions and accusations associated
 with superstition. For instance, the consciousness state of say the non-positivism/medievalism
 mindset/⁸³reference-of-thought at its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>’-threshold (as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-
 <as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-
 preservation-as-pseudointemporality⁵²-preservation) with respect to the mental-dispositions of
 the positivistic mindset/⁸³reference-of-thought wherein obviously the latter’s more ontological-
 completude construes that notions-and-accusations-of-sorcery, however serene the mental states
 of persons in such medieval setup, are without any doubt ridiculous from its positivistic
 perspective as there is no explanation for them but for the fact that having arrived at its relative-
 ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
 in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰-apriorising-psychologism>’-threshold (as-it-is-
 thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹¹ >, -or-temporal-preservation-as-pseudointemporality⁵²-preservation) the human
 mindset/⁸³reference-of-thought (medieval in this instance) with respect to social-and-
 confliction-stake is just as well, whether-consciously-or-unconsciously-and-so-beyond-the-
 consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶-manifestation intradimensionally, inclined to engaged in what is in
 reality preconverging-or-dementing²⁰-apriorising-psychologism (as notions-and-accusations-
 of-sorcery in a medieval setup). Thus at a registry-worldview's/dimension's uninstitutionalised-
 threshold¹⁰² or relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-
 nonconviction/makeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>'-threshold (as-it-is-thus-'in-wait'-for-⁷⁴perversion-of-⁸³reference-of-thought-
 <as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹¹ >, -or-temporal-
 preservation-as-pseudointemporality⁵²-preservation), its disposition for temporal-preservation-
 as-pseudointemporality⁵²-preservation (whether instigated postlogically or arising from
 enculturated-postlogism⁷⁷) is bound to reflect the corresponding registry-
 worldview's/dimension's preconverging-or-dementing²⁰-apriorising-psychologism that speaks
 fundamentally of relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-
 nonconviction/makeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>' (as-it-is-thus-'in-wait'-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹¹ >, -or-temporal-
 preservation-as-pseudointemporality⁵²-preservation, whether-consciously-or-unconsciously-
 and-so-beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-

extrication-as-of-existential-unthought>⁶-manifestation intradimensionally); and equally so, as the successive relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>’-threshold will reflect as of preconverging-or-dementing²⁰-apriorising-psychologism the ‘recurrent-utter-institutionalised mindset/⁸³reference-of-thought with respect to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective, likewise the ‘ununiversalised mindset/⁸³reference-of-thought with respect to ¹⁰³universalised mental-dispositions’ as from the ¹⁰³universalised perspective, the ‘non-positivism/medievalism mindset/⁸³reference-of-thought with respect to positivistic mental-dispositions’ as from the positivistic perspective, and prospectively so, the ‘procrypticism mindset/⁸³reference-of-thought with respect to notional~deprocrypticism mental-dispositions’ as from the notional~deprocrypticism perspective. (This preconverging-or-dementing²⁰-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-dementing²⁰-apriorising-psychologism with respect to prospective deprocrypticism; and so as from the overall insight of a ‘postconverging-or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ grounded at the successive institutional-cumulation/institutional-recomposure-<as-to-¹⁶historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, as ontological-completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-positivism/medievalism context as highlighted above at its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-

supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰–apriorising-psychologism>’-threshold (as-it-is-
 thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>,–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-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰–apriorising-
 psychologism> arising from the hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> of ¹⁰³universalisation’s ⁸³reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as intradimensional existential-
 decontextualised-transposition (of ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ of ¹⁰³universalisation meaningfulness). This is a
 recurrent dynamism associated with human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘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-¹⁰⁶historiality/ontological-
 eventfulness⁸⁷/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>>}, as at the point of
 a prospective/superseding/transcending institutionalisation’s relative-ontological-

incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>’, as-it-is-thus-‘in-
 wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation, there is an
 eliciting of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> of its ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ by temporal-dispositions (as temporal-preservation-as-
 pseudointemporality⁵²-preservation instigated by postlogism⁷⁷ and enculturated-postlogism⁷⁷)
 manifested in various social constructions of meaningfulness such that these are in effect
 derived-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶’
 <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-
 apriorising-psychologism>’ and whose ontologically-veridical-meaningfulness is defective (as
 intradimensional existential-decontextualised-transposition), requiring prospective
 transcending/superseding institutionalisation by ontological-reconstituting-as-to-
 conflatedness¹³/deconstruction/(engaged)-destruktion, with temporal-dispositions further in
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹ of the latter transcending/superseding institutionalisation at its point of relative-
 ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
 in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>’, as-it-is-thus-‘in-
 wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶ >, -or-temporal-preservation-as-pseudointemporality⁵²-preservation, inducing new derived-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>’ social constructions of meaningfulness, and the cycle carries on this way till the attainment of ontological-normalcy/postconvergence (deprocrypticism) as ontological-completeness brings an end to derived-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>’ social constructions of meaningfulness that are veridically-unreal. These derived-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>’ social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold¹⁰² requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology⁹⁹ <in-preconverging-existential-extrication-as-of-existential-unthought>⁶-manifestation intradimensionally); and it is important to grasp that uninstitutionalised-threshold¹⁰² (however nefarious the consequences from an ontological-normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of ⁸³reference-of-thought,

and so across the various institutional-cumulation/institutional-recomposure-~~(as-to-~~
~~historiality/ontological-eventfulness~~⁸/~~ontological-aesthetic-tracing-<perspective-ontological-~~
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~). It is more likely
that in this regard, more likely than not ⁷⁴perversion-of-⁸³reference-of-thought-~~(as-~~
~~preconvergently-apriorising/axiomatising/referencing-in-~~
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation~~⁹¹ > phenomena as
postlogic effect including psychopathic may actually have been a boost for more rapid human
registry-worldview’s/dimension’s institutionalisation/intemporalisation as our intemporal-
disposition going by its own intemporal preservational individuation disposition (in intemporal-
preservation-entropy-or-contiguity-or-ontological-preservation) is rather prone to apprehend
and deal with ⁷⁴perversion-of-⁸³reference-of-thought-~~(as-preconvergently-~~
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-~~
~~supererogation~~⁹¹ > 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-temporality⁹⁸’, for relative intrinsic-
reality/ontological-veridicality ~~transcendental-enabling/sublimating/supererogatory-de-~~
~~mentativity~~) (from shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ to longness-of-
register-of-⁵⁶meaningfulness-and-teleology⁹⁹) of capacity as shallow-limited-mentation-
capacity to deeper-limited-mentation-capacity, is the transcendent construct of human virtue,
and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what
explains the capacity for humankind to accumulate/recomposure/reorder its

institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in preempting the ‘incidental resolution of temporal-preservation-as-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 extricator/temporal preconverging–de-mentating/structuring/paradigming in serving their purpose of a temporal mortal. In so doing incidentally it doesn’t actually preempt but fails the ‘¹⁰³universal 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 temporality⁹⁸/shortness with respect to ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> in all the registry-worldviews/dimensions (institutional-
cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-
eventfulness⁷/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>>) is what
endemises/enculturates the dialectically-out-of-phase or dialectically-primitive. A truly
intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming warrants a transcendental posture of
¹⁰³universal-projection/aetiologisation/ontological-escalation that overlooks resolving

temporality⁹⁸/shortness with temporality⁹⁸/shortness and seeks to grasp the ¹⁰³universal implications of all such temporal-preservation-as-pseudointemporality⁵²-preservation inclinations of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> at the humanity-at-large level of all locales and situations, and only then in transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ that all such incidentals of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁹-of-temporal-dispositions) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation, ¹⁰³universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively deprocrypticising/preempting—disjointedness-as-of-⁸³reference-of-thought of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—<imbued-postconverging/dialectical-thinking⁹¹-‘projective-insights’/‘epistemic-projection-in-conflatedness⁹²-of-notional~deprocrypticism-prospective-sublimation>⁹⁰ (as longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as

institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the hermeneutic/reprojecting/supererogating/zeroing orientation of this paper takes up such a maximalist approach in understanding phenomena of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> 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-completeness⁸⁷—unenframed-conceptualisation disposition such as Galileo’s or Darwin’s or Rousseau’s or Descartes’s assertions will seem overblown to the ‘core non-positivism/medievalism mindset’ going by its customary perception), since it doesn’t accommodate temporal/incremental/‘disjointedness-as-of-⁸³reference-of-thought’ ways of thinking and instead strives for a ¹⁰³universal implications depth-of-thought. Basically, on the same token the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of formal constructs is all about construing human transcendental potential as a ‘virtue tipping exercise’ wherein for instance the seemingly overblown representation of humans as susceptible to malfeasance/offence by the construct of the Law doesn’t necessarily imply that everything about humans is how they are likely to commit malfeasance/offence but rather that the transcendental potential of the construct of Law caters for and is a virtue tipping exercise for ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the ⁵⁵maximalising-recomposuring-for-

relative-ontological-completeness⁸⁷—unenframed-conceptualisation construct of medicine of humans as likely to be diseased doesn't necessarily mean that everything about humans is how they will get an ailment but is a human transcendental potential as a virtue tipping exercise for ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation the possibility of human health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs 'reason' on the basis of intemporality⁵²/utter-ontological-veridicality in the quest for reifying abstract ¹⁰³universal projection very much unlike everyday informal conceptualisations that are rather driven by vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism>' of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly ¹⁰³universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported ⁸³reference-of-thought as well as the apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), and so beforehand/as-of-a-priori even without the instigating effect of any ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> like postlogism⁷⁷/psychopathy; such that such temporal/incremental/'disjointedness-as-of-⁸³reference-of-thought' reasoning is best left for inconsequential and trite matters of day to day living, as validated by the processes and procedures of our formal institutions however approximate in their success given the pervasiveness of the extended-informality-(susceptible-to-effecting-parsimony-as-of-

shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹} even in formal setups, with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be naively construed as weakness of formalism rather than insufficiently effective formalism or extended-informality-~~{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹}~~ disruption of formal effectiveness).

Abstractly ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ and ¹⁰³universal coherence that incremental meaningfulness doesn’t, and thus ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is actually the drive for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in reflecting holographically-~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ successive institutional-cumulation/institutional-recompose-~~{as-to-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~, with human ontological development from ‘shallow limited-mentation-capacity-~~{as of relative apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment}~~~~ to deeper limited-mentation-capacity-~~{as of relative apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}-postconverging-entailment}~~~~ reconstrual/reconceptualisation’ and hence it is ontologically-contiguous as a virtue construct that is self-sustaining. ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as such is the mental-disposition to uphold ‘imbricatedness/threadedness/recomposuring as of~~

attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-
 potency³⁹~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-thinking²¹-⁸³reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-
 thought’) as ‘shallow limited-mentation-capacity-⟨as of relative
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment⟩ to deeper limited-mentation-capacity-⟨as of relative
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-⟨preconverging-
 disentanglement-by-⟩-postconverging-entailment)′/relative-ontological-
 completeness⁸⁷/diminishing-human-epistemic-abnormalcy-or-preconvergence³¹ avails for the
 development of ⁸³reference-of-thought in construing intrinsic-reality/ontology, by its very
 intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ principle-driven nature;
 hence it thus regenerates new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation to
 match developing ‘shallow limited-mentation-capacity-⟨as of relative
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment⟩ to deeper limited-mentation-capacity-⟨as of relative
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-⟨preconverging-

~~disentailment by} postconverging entailment~~}/relative-ontological-
 completeness⁸⁷/diminishing-human-epistemic-abnormalcy-or-preconvergence³¹. Whereas
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation tends
 to operate as if at any one instance human meaningfulness is absolutely set (and so rather as
 mere-formulaicity-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising>) and thus ⁵¹incrementalism-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation is non-transcendental, and
 so with reference to the underlying intemporal⁵²/longness (intemporal-preservation-entropy-
 or-contiguity—or—ontological-preservation) that ontological development from ‘shallow limited-
 mentation-capacity-~~{as of relative apriorising/axiomatising/referencing- {of-attendant-
 ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging entailment}~~ to deeper limited-mentation-capacity-~~{as of
 relative apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-
 disentailment by} postconverging entailment~~}/relative-ontological-
 completeness⁸⁷/diminishing-human-epistemic-abnormalcy-or-preconvergence³¹ elicits, and in
 lieu it is rather of a temporality⁹⁸/shortness reflex mental-disposition such that correspondingly
 developed ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is related to in
 virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-
 flawed-and-shallow-and-non-veridical-existential-reference) terms, whether unconsciously
 (ignorance), expediently (affordability) or consciously. Thus as mental-disposition,
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation across
 all registry-worldviews/dimensions involves teleological-decadence-<-in-dimensionality-of-
 desublimating-lack-of²⁶-~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-~~~~

growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness-equalisation) at the uninstitutionalised-threshold⁰², 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 ‘¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> of ⁸³reference-of-thought threshold’ with respect to ⁸³reference-of-thought
 mental representations between intemporality⁵²/longness as candored-supratransversality-<in-
 sublimating—existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing and temporality⁹⁸/shortness as decandored-
 subtransversality-<in-desublimating—existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing. ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation wrongly construes meaningfulness (both
 ontology and virtue perspectives) as rather a process of additionality over the prior ⁸³reference-
 of-thought whereas in reality (from the insight that our placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ develops from shallow limited-
 mentation-capacity-<as of relative apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
 constitutedness¹⁴-in-preconverging-entailment) to deeper limited-mentation-capacity-<as of
 relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-
 disentanglement-by}-postconverging-entailment) by way of the ‘¹⁵de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> of ⁸³reference-of-thought’) ⁵⁶meaningfulness-and-teleology⁹⁹ develops

rather as a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation process of recomposuring towards a deeper superseding-oneness-of-ontology, with recomposuring reflecting that human progress is rather an ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ (as secondnaturing/institutional-design defined by skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) as deferential-formalisation-transference by the intemporal-disposition/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) and critically without the transformation of the reality of human individuation dispositions as temporal (shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹)—to—intemporal (longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) as of human existential-form-factor. Thus the implication is that the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ succumbs to uninstitutionalised-threshold¹⁰² due to the dynamic-cumulative-aftereffect of human temporality⁹⁸/temporal-dispositions as of shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ in inducing uninstitutionalised-threshold¹⁰² which can only further be de-mentatively/structurally/paradigmatically resolved by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation recompose as transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. Basically, ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality⁹⁸/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold¹⁰² towards the perversion/derived-perversion of the institutionalisation ⁸³reference-of-thought or ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (whether unconsciously, expediently or consciously), involving

flawed-existential-elevation-of-⁸³reference-of-thought⁴⁴. This insight equally explains the nature of human progress as the natural mental-reflex is to think that human progress occurs incrementally as an exercise of additionality to the prior ⁸³reference-of-thought and institutionalisation, which is wrong as human progress is all about our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ grasp of the same intrinsic-reality-as-ontological-veridicality in construing ⁵⁶meaningfulness-and-teleology⁹⁹/teleological-differentiation involving rather a ‘continuous ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ -in-{preconverging-disentailment-by} postconverging-entailment) arising from the overall and specific accumulated human experiential possibilities of being on earth. Thus human progress as ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is a 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-teleology⁹⁹) enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and it not about being incremental/additional but is rather a ‘⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation emerging-through (by maximal-as-intemporal-operating-modality-of-⁸³reference-of-thought-as-of-⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation) of prospective-institutionalisation over the old/uninstitutionalised-threshold⁰² 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-completeness⁸⁷—unenframed-conceptualisation emerging-through’, just as is ¹⁰³universalisation over ununiversalisation, positivism over non-positivism/medievalism, and prospectively notional~deprocrypticism over procrypticism; as a ⁵⁶maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation process in the recomposuring accrual of human ‘shallow limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment) towards deeper limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}-postconverging-entailment)’ wherein the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ is rather construed as of ‘imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~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-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ due to the fact that when not so existentially-contextualised our limited-mentation-capacity-deepening³³ in an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-

ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰
 exercise is bound to induce ‘wrongly-projected decontextualising-
 unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
 construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰ –apriorising-psychologism>⁸³ reference-of-thought’
 in shallowness-of-thought-or-unsophistication-of-understanding), in wrong grasp of attendant-
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ |
 <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of- reference-of-
 thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~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 attendant-
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ |
 <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of- reference-of-
 thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~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-to-mere-
 extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ 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-completeness⁸⁷—unenframed-conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ rescheduling (as it perpetually recomposure to the intemporal as the relative absolute in value and ontology) over ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—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 ⁸³reference-of-thought. Insightfully with respect to the notion of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, the law typically operates on the basis of anticipating maximally the possibilities of criminal acts with the anticipation of the maximal possibilities of victimisation from such acts (when it regulates weapons ownership, for example) in effectively construing optimal prevention of criminality in society as a de-mentative/structural/paradigmatic construct that more vitally shapes human action and its ‘effective enforcement’ is actually a minor portion of the de-mentative/structural/paradigmatic construct of law over lawlessness; as it carries an inherent intemporality⁵²/longness that is further summonable in improving the law with human ‘shallow limited-mentation-capacity-~~(as of relative apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment)~~ to deeper limited-mentation-capacity-~~(as of relative apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by} postconverging-entailment)~~ reconstrual/reconceptualisation’. Like all formal constructs it wouldn’t rely on incremental-dispositions or temporal-accommodation of~~

<amplituding/formativ^e> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ that may lead to temporal mobbish dispositions, the fundamental point being that that element of ‘abstraction-of-thought/principled-thought’ is decisive as with all knowledge constructs. Rather the limit of such intemporal thinking is not the <amplituding/formativ^e> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ but operates and is based in effect on intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality on the validity of the intercession of <amplituding/formativ^e-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ implied predicative-effectivity-sublimation-⟨as-to-underlying,-ontological-commitment⁶⁶ -⟨implied—self-assuredness-of-ontological-good-faith/authenticity⁹ ~postconverging-de-mentating/structuring/paradigm⁷⁰ -as-being-as-of-existential-reality>⟩ 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-painintelligibility⁷³-(imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein-specifically-relevant-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 <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ about a superseding-oneness-of-ontology as the intercessory basis for mutual-solipsism/intersolipsism. This author equally conceptualise of a difference between solipsism and subjectivity in that solipsism is rather purely ontological as it implies notionally the individual’s perspective in existential becoming as of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency³⁹~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-temporality⁹⁸ to solipsistic-intemporal⁵² and as such solipsism as of solipsistic-intemporal⁵² 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~deprocrpticism mindset in enabling the most elaborate transcendently-enabling-level-of~ontological-good-faith-or-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>¹⁰⁰ construal since necessarily intrinsic-reality/ontological-veridicality is inherently tautologous, and ‘human capacity to grasp the possibilities of referential relations to inherent existential tautology as of human animate-existential-referencing/subjectification’ in conjunction with ‘human construal of the inherent existential tautology’ is exactly the definition of notional~knowledge. Supposed for instance a child comes to learn the rules of addition for all types of number additions such that the child understands the addition principle, but then there is a deliberate ploy by the teacher and other ‘supposed learners’ all along to constantly calculate 2+2 as equals to 5. Sooner or later the child’s solipsistic sense of meaning (as becoming into existence alone in an intersolipsistic relationship with others interceded with <amplifying/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing, -for-explicating-ontological-contiguity⁶ 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-teleology⁹⁹ relative to temporality⁹⁸/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ as to the child’s underlying ‘conception of the ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰’, further

explaining in the bigger picture why ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> as of <amplifying/formative–epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-

construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation (enabled obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct)'. By extension, our consciousness-awareness-teleology⁹⁹ as of a solipsistic epistemic/notional~construct is equally the result of our animate-existential-referencing/subjectification as of our existential underlying 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁵~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality> as of <amplifying/formative-epistemicity>causality⁹-as-to-projective-totalitative-implications-of-prospective-⁶⁹nonpresencing,-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-echoiness/existence-in-reverberation/existence-potency³⁹~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-teleology⁹⁹ within institutionalisation-threshold or as of threshold-of-nonconviction/makeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
psychologism> at uninstitutionalised-threshold¹⁰². This will equally explain why in the rare
cases reported in the media of infants abandoned and adopted by animals like dogs and
monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or
intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding—oneness-of-
ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-
enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by
underlying supposedly coherent ontological-commitment⁶⁶—<implied—self-assuredness-of-
ontological-good-faith/authenticity⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—
as-being-as-of-existential-reality> as of <amplituding/formative—epistemicity>causality⁹~as-to-
projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
ontological-contiguity⁹ 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—<implied—self-assuredness-of-ontological-
good-faith/authenticity⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-
of-existential-reality> as of <amplituding/formative—epistemicity>causality⁹~as-to-projective-
totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-
contiguity⁹ 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-teleology⁹⁹. Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought implied beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation ⁹⁶<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> at their non-positivism uninstitutionalised-threshold¹⁰²). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> human condition of construal of intrinsic-reality/ontological-veridicality as knowledge’ which is the ‘indubitable reality’ as far as they are concerned. Such a subjectivity and intersubjectivity conceptualisation/construal can be implied as well as of ‘<amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> human condition of construal of intrinsic-reality/ontological-veridicality supposedly as knowledge’ across all the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions (including the subjectivity and intersubjectivity in our positivism-procrypticism) with respect to their respectively relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought implied uninstitutionalised-threshold¹⁰². However, without a solipsistic

notion of construal of intrinsic-reality/ontological-veridicality as of inherent intrinsic-
 reality/ontological-veridicality, and so beyond subjectivity and intersubjectivity, arising as of
 purely ‘solipsistic-and-intersolipsistic insights in referencing underlying ‘coherence/contiguity-
 of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-
 and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-
 consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ -
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> as of
 <amplifying/formative–epistemicity>causality⁷¹~as-to-projective-totalitative–implications-of-
 prospective-⁶¹ nonpresencing,-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-teleology⁹⁹-<in-preconverging–existential-extrication-as-of-
 existential-unthought>⁶ as implied by subjectivity and intersubjectivity as a ‘construct of human
 condition of construal of intrinsic-reality/ontological-veridicality as supposedly knowledge’,
 with the consequence that humankind construal of intrinsic-reality/ontological-veridicality is
 naively-and-wrongly interpreted as superseding ‘inherent intrinsic-reality/ontological-
 veridicality’ at registry-worldviews/dimensions uninstitutionalised-threshold¹⁰² (which is
 obviously fallacious, as it is ‘the possibility of humankind being subjected to the
 meaningfulness-and-teleological implications of further solipsistic-and-intersolipsistic
 elucidations in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-
 ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-
 enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by
 underlying supposedly coherent ontological-commitment⁶⁶ -<implied—self-assuredness-of-

ontological-good-faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰–
 as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity>causality⁹ ~as-to-
 projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
 ontological-contiguity⁷ 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-
 thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰ solipsistic-and-intersolipsistic activity in
 referencing of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-
 as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
 intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly
 coherent ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality> as of <amplituding/formative–epistemicity>causality⁹ ~as-to-projective-
 totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-
 contiguity⁷ and not any notion of vague innateness besides existentially inherent human-
 subpotency potential to manifest as human), will largely be jeopardised since the ‘putting-into-
 question’ as a solipsistic exercise with the possibility of getting at the very core of what is
 ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a
 subjectivity and intersubjectivity <amplituding/formative>⁸ wooden-language-(imbued—

averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
 implications>} mental-disposition. This distinction between subjectivity and intersubjectivity as
 referencing human condition of construal of intrinsic-reality/ontological-veridicality from
 solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-
 reality/ontological-veridicality as to ontological-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 temporality⁹⁸/shortness as ignorances/desublimation, so-construed as
 ‘knowledge-notionalisation’) is decisive as it requires both an understanding of ‘the human
 condition in its construal/relation to intrinsic-reality/ontological-veridicality’ and
 ‘understanding of inherent intrinsic-reality/ontological-veridicality’; and so, as a prerequisite
 for the organic-knowledge necessary for futural Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-
 and-teleology⁹⁹ as of prospective notional~deprocrpticism registry-worldview
 institutionalisation. For instance, the concepts of apriorising/axiomatising/referencing- {of-
 attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—constitutedness¹⁴-in-preconverging-entailment, first-level ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴, second-level ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴, third-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ and
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-
 disentanglement-by}—postconverging-entailment of temporal-to-intemporal individuations as of

⁸³reference-of-thought–prelogism ⁷⁸-as-of-conviction,-in-profound-supererogation ⁹⁶-
 <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> to threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation ⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing ²⁰–apriorising-
 psychologism> so-articulated previously as of ‘notional~conflatedness ¹³/constitutedness ¹⁴-to-
 conflatedness ¹³ 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/epistemicity-relativism-determinism 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
 sublimating/emancipating 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-drag ³⁴
 human condition to derive knowledge-and-virtue, and so as human-subpotency/‘subpotent-
 mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-
 of-its-mimetic-echoness or existence-in-reverberation or existence-potency ³⁹~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-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ but then with a high risk of inducing virtualities thus explaining the continually reshaping/re-categorisation/re-optimising of experimental content when the virtualities come to be seen as unreal or deficient or suboptimal, and so more critically with the practitioner’s experience tend to be driven heuristically actually as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ or ~~apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment~~) 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-completeness⁸⁷—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, ‘attendant—ontological-

contiguity⁶⁷ ~ ~~educed-existentialising~~/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹ ~ 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-teleology⁹⁹ construal', in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this hermeneutic/reprojecting/supererogating/zeroing design. Furthermore, solipsism will equally explain why human ⁵⁶meaningfulness-and-teleology⁹⁹ is developed rather by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>), 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-completeness⁸⁷—unenframed-conceptualisation as of transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ overall reconstruing/reconceptualising rather than just incrementing. This insight is important for

critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by ‘adding’ or ‘cumulating’ to prior works rather than the more pertinent insight of ~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought as of a same superseding~oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is ‘conceptually’ emanation-as-to-the-all-defining-~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶¹-intercession, with nothingness rather the ‘conceptual devising of the metaphysics-of-absence-~~(implicated-epistemic-veracity-of-⁶nonpresencing-<perspective-ontological-normalcy/postconvergence>~~) of existence’ with existence conceptually construed in metaphysics-of-presence-~~(implicated-‘nondescript/ignorable-void’¹⁰-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹)~~; but then with existence being its very own metaphysics-of-presence-~~(implicated-‘nondescript/ignorable-void’¹⁰-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹)~~, the mutual equivalence of both metaphysics-of-presence-~~(implicated-‘nondescript/ignorable-void’¹⁰-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹)~~ 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-~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶¹-intercession of existence. Basically a nothingness conceptualisation is necessarily and tautologically an existential conceptualisation as ‘attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-

prospective-relative-ontological-completeness -of- reference-of-thought-³⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹ ~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 ‘~~attendant~~-ontological-contiguity⁶⁷ ~~~educed~~-existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-³⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹ ~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-teleology⁹⁹ construal’) of superseding-oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of nothingness can’t ‘conceptually’ exist out of the notion of meaningfulness which references existence and all that is in existence as ontological. Actually nothingness is rather a ‘constructive tautological device’ as is actually the case with all human knowledge (mental-devising-representation of teleological reorientation), as it doesn’t speak of any inherent change in intrinsic-reality but rather of change of human <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective-⁵⁶meaningfulness-and-teleology⁹⁹), 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-teleology⁹⁹ in grasping a superseding-

oneness-of-ontology/intrinsic-reality that has been so all the time; and so critically talk of transcending from shallow to deeper superseding—oneness-of-ontology is no more than about human ~~<amplituding/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-~~(by-a-renewing-of-~~
~~apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-~~
~~prospective—⁵⁶ meaningfulness-and-teleology⁹⁹ }~~ as ‘subpotent-mimetic-echoness-derivation-
 within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or
 existence-in-reverberation or existence-potency³⁹~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression already given as ontological-normalcy/postconvergence
 oneness) along the same lines with the notion of ¹⁵de-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 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in—preconverging-
 entailment)~~ to deeper limited-mentation-capacity-~~(as of relative
 apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in—{preconverging-
 disentanglement by}—postconverging-entailment)~~ reconstrual/reconceptualisation’. That is, such
 ‘conceptual devices’ are reformulations arising from ‘grander/transcendental insights’ about the
 same question but implying a radical transformation of ontological/meaningful
 conceptualisation of the human mind and human teleology⁹⁹. The idea is that ‘intrinsic-
 reality/ontology is not changed’ but rather it is ‘human ~~<amplituding/formative—
 epistemicity>~~totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-
 setup-ontological-rescheduling-~~(by-a-renewing-of-apriorising/axiomatising/referencing—
 psychologism-as-the-new-referencing-basis-of-prospective—⁵⁶ meaningfulness-and-teleology⁹⁹ }~~

that is changed'. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity); as a conclusion driven by the insight that human thought/limited-mentation-capacity in construing existence/being implies human ⁵⁶meaningfulness-and-teleology⁹⁹ is necessarily of ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-~~ ⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ or attendant. However the disavowal rather than renewal/deconstruction/ontological-reconstituting~as-to-conflatedness¹³ of human thought/limited-mentation-capacity will imply its dissolving into a 'nihilism of ⁵⁶meaningfulness-and-teleology⁹⁹' as the alternate logical outcome, but then with this latter construal/conceptualisation being rather 'an unequal measure alternative' since it has the drawback of 'putting an end to contemplation itself', of 'misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity', besides abandoning the notion of human existentialism/throwness/facticity behind human strife itself thus contradictorily undermining again the assumption of such an alternate logical outcome as itself a 'contemplated strife' construed as arising only by the implication of such existentialism/throwness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity increasingly narrows the framework of human existential contingency/~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-~~ ⁶implications-of-prospective-⁶nonpresencing,-for-explicating-ontological-contiguity⁶⁷ '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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~as-to-the-~~ ~~nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-~~

~~relativism-determinism²²~~ ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-~~
~~totalitative-implications-of-prospective-~~ ~~nonpresencing,-for-explicating-ontological-~~
contiguity⁶?. 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 ~~<amplituding/formative-~~
~~epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~
~~nonpresencing,-for-explicating-ontological-contiguity⁶~~/attendant
reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-
mentation-capacity so enabled by our capacity for ¹⁵de-mentation-~~(supererogatory-ontological-~~
~~de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ behind the
successive institutional-cumulation/institutional-recomposure-~~(as-to-~~⁴historiality/ontological-
eventfulness /ontological-aesthetic-tracing-~~<perspective-ontological-~~
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)} 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-⁸³reference-of-thought’ and temporally-preservational-as-
pseudointemporality⁵²-preservation) of the sort: she deserves to be raped because she was
scantly clad as well dressed women will not be raped; his goods deserve to be stolen as he
didn’t look after them properly; those people/group/ethnicity deserved what happened to them
because they are so and so; etc. The intemporal reasoning maximalist approach (non-
incremental, non-‘disjointedness-as-of-⁸³reference-of-thought’ and striving for the
ontologically-utter) that permeates many a formalised construct does not entertain
meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental

inherently, as it simply supersedes and skews ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) ⁵⁶meaningfulness-and-teleology⁹⁹ towards the ¹⁰³universal/intemporal as of implication. In other words, ⁵⁵maximalising-recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the ¹⁰³universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the ¹⁰³universalism for all other contexts of such specific crimes. ⁵⁵maximalising-recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure-~~(as-to-historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>)~~, 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 ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as a metaphysics-of-absence-~~(implicated-epistemic-veracity-of-nonpresencing-<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~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> in need for skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory~de-mentativity)/deferential-formalisation-transference towards the intemporal to induce a registry-worldview's/dimension's institutionalisation-as-virtue that very much elevate it beyond its temporality⁹⁸/shortness which left to its own device will strive for ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation temporal-accommodation/extrication. ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is an intemporal framework of dimensionality-of-sublimating²⁵ <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² <<amplituding/formative—epistemicity>causality⁶~as-to-projective-totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷' whether in early times as of non-universal and ¹⁰³universal metaphysico-theological creeds or as of metaphysico-worldviews nature and practices in later human history marked by the de-mentative/structural/paradigmatic emphasis of intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming over ordinariness

<amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ mental-disposition within the secondnatured institutionalisation of such percolation-channelled ⁵⁶meaningfulness-and-teleology⁹⁹ marked by temporal extricatory preconverging–de-mentating/structuring/paradigming. This latter point is pertinent as invalidating any implied equivalence of ⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹ between a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-disposition and an ordinariness <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ mental-disposition going by their different existential preconverging/postconverging–de-mentating/structuring/paradigming; as the ordinariness <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ mental-disposition will emphasise a registry-worldview/dimension <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ in a temporal extricatory preconverging–de-mentating/structuring/paradigming as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as if such <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ arose all by itself whereas a ⁵⁵maximalising-recomposuring-for-relative-ontological-

completeness⁸⁷—unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of ⁵⁶meaningfulness-and-teleology⁹⁹ that account for the possibility of our present and prospectively opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ for enabling future possibilities. Even when it comes to the social integration of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, it is often the case that such ⁵⁶meaningfulness-and-teleology⁹⁹ is bound to the denaturing¹⁶ in many ways as of human ordinariness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) temporal extricatory preconverging–de-mentating/structuring/paradigming concatenation to it, if the requisite percolation-channelling-<in-deferential-formalisation-transference> institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-dispositions, as recognised by the Nietzschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ as ‘derogation to the fact that such ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically implying as of the 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>⁸ wooden-language-(imbued—averaging-of-thought-<as-

to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications> as a
non-decenterable <amplituding/formative>³ wooden-language-<imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>!

Actually the paradox is that, no 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 <amplituding/formative-
epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁰ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ notion, which is the prior
<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-
thought-⁸⁴ devolving-as-of-instantiative-context—⁵⁶ meaningfulness-and-teleology⁹⁹ as of its
<given consciousness's ⁵⁸ neuterising-induced>-⁸³ reference-of-thought—devolving-teleological-
de-mentating/structuring/paradigming-of-meaningfulness. Such transcendental implications
arise as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring articulation by its crossgenerational transcendental
implications. By the mere fact of implied prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought over prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
thought a prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
involves the prospective ⁸³reference-of-thought rather 'registering-and-reflecting a beyond-the-
consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-
existential-unthought>⁶ ⁵⁶ meaningfulness-and-teleology⁹⁹ as of organic-knowledge Being
correction' of the prior ⁸³reference-of-thought, such that the prior ⁸³reference-of-thought
logical-dueness doesn't even arise as the prospective ⁸³reference-of-thought is the relatively

complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to-⁵⁶meaningfulness-and-teleology⁹⁹’ over the prior ⁸³reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to-⁵⁶meaningfulness-and-teleology⁹⁹ over a non-positivism/medievalism alchemic material construal. Basically, ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation summoning a depth of ‘ontological-reconstituting-as-to-conflatedness¹³’/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-pseudointemporal⁵²-preservation actually speaks of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁰-apriorising-psychologism>’, thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporal⁵²-preservation, and defines successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> uninstitutionalised-threshold¹⁰² explaining why institutionalisation becomes stuck at that level until the corresponding threshold is superseded for a prospective/transcending/superseding institutionalisation) for prospective transcendental possibilities. On the basis of such hollow-

constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> circularity, one may perfectly argue that any of the institutionalisations are just as good so long as people are relatively satisfied but such an argument is never made of lower/prior institutionalisations with the implications that its elicitation within a registry-worldview as present is nothing more but an act of ‘ontological-bad-faith/inauthenticity⁶⁴’, but then a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation was what was in the minds of the Copernicuses, Galileos, Rousseaux, Darwins and the enlightenment Encyclopédistes led by Denis Diderot in cynically vouching for the possibilities of the future of positivism over a non-positivism/medievalism worldview. Such that vague arguments of the type we’ve been living well without such ideas are nothing but avowals of temporal-dispositions poor grasp of how their present institutionalisation came about and future institutionalisation possibilities; since we can project that all humans in recurrent-utter-uninstitutionalisation were recurrent-utter-institutionalised, all humans in ununiversalisation were ununiversalised, all humans in medieval non-positivism were non-positivistic, and by extention (but for the complexes arising from our metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void⁸⁰’-as-to-presencing—absolutising-identitive-constitutedness ⟩) all humans in our ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more critical issue being what is the ontological-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-incompleteness⁸⁸—enframed-conceptualisation
<amplifying/formative>’ wooden-language-⟨imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>’
disposition tends to wrongly define the ⁸³reference-of-thought of a given
prior/transcended/superseded registry-worldview as the absolute framework of
‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism’, and so by reflex, as if the
successive prior institutional-cumulation/institutional-recomposure-⟨as-to-
⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ were geared to
end at its own registry-worldview as the absolute registry-worldview that doesn’t incur
⁷⁴perversion-of-⁸³reference-of-thought-⟨as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> (in our case, the positivistic registry-worldview) without any notion of a
prospective registry-worldview by which, where our own ⁷⁴perversion-of-⁸³reference-of-
thought-⟨as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> arises, we will be
preconverging-or-dementing²⁰—apriorising-psychologism as dialectically-out-of-

phase/dialectically-primitive, at our threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism> (or uninstitutionalised-threshold¹⁰² or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation); as our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>’ endemises/enculturates the denaturing¹⁶ and generally explains the vices-and-impediments¹⁰⁵ of any registry-worldview/dimension as of its given limited-mentation-capacity-deepening⁵³. As by reflex ‘the-<amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>’ wrongly ignores the ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) nature of intrinsic-reality/ontological-veridicality, such that when there is a need to achieve ontologically-veridical meaningfulness by prospective⁸³ reference-of-thought with new⁸³ reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, the ‘⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>’ simply engages in ‘<amplituding/formative—epistemicity>totalising~self-referencing-syncretising’ to its prior/transcended/superseded⁸³ reference-of-thought with its prior/old⁸³ reference-of-

thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that are failing/not-upholding-
 <as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation due to their temporal-preservational nature with respect to their
 own ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> threshold. It is only the <amplituding/formative-epistemicity>causality⁹-as-
 to-projective-totalitative-implications-of-prospective-⁵¹nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ and positive-opportunism—of-social-functioning-and-accordance⁷⁵ of
 the prospective/transcending/superseding ⁸⁸reference-of-thought in the middle to long run
 construed as of ¹⁵de-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-thinking³¹-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-drag³⁴, cannot correspondingly ‘dialectically-
 think’ in terms-as-of-axiomatic-construct of the ⁸³reference-of-thought mindset/⁸³reference-of-
 thought of base-institutionalisation, ¹⁰³universalisation, positivism and prospectively
 deprocrypticism, going by human limited-mentation-capacity-deepening³³ as of human-
 subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-

normalcy/postconvergence>’-existentialism-form-factor with respect to social-stake-contention-or-confliction in all registry-worldviews, thus rather requiring the corresponding institutionalisation at the corresponding threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> (or uninstitutionalised-threshold¹⁰² or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). However, contrary to the ‘⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>’ disposition, it is only solipsism-of-thought by its emphasis on intrinsicness (I come to reality alone solipsism) that has the requisite and socially-uncompromised backdrop for construing ontologically-veridical-meaningfulness, that is, ‘at such uninstitutionalised-threshold¹⁰² requiring prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’, by the possibility for its adherence to ontological-normalcy/postconvergence, and hence the requisite transcendental limited-mentation-capacity-deepening⁵³ to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding⁸³reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing²⁰-apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-veridicality/ontological-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-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’⁶¹ led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷’. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷/attendant-projective-and-predicative-validation, and metaphysics arises though metaphysical constructs tend to harken back towards ontology in trying to explain the metaphysical-as-of-existential thus explaining the blurring that often arises between metaphysics and ontology as there is hardly any metaphysical construct that doesn’t strive to be existentially relevant as of the present, thus carrying ontological implications of conceptualisation whether it is demonstrably ontologically-veridical or not; and this latter point answers the fundamental philosophical quest to escape metaphysics for ontology as of the very ontological-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-void’-as-~~
~~to- presencing—absolutising-identitive-constitutedness~~ } construed as the successive
 institutionalisations as implied by ontological-normalcy/postconvergence’ towards the
 notional~deprocrpticism 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-
 completeness⁸⁷—unenframed-conceptualisation insight, the ~~amplituding/formative-~~
~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation
~~amplituding/formative>~~ wooden-language-~~imbued—averaging-of-thought-<as-to-~~
~~leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-~~
~~‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~’
 disposition is rather the prior/transcended/superseded ⁸³reference-of-thought to be construed as
 preconverging-or-dementing²⁰—apriorising-psychologism and dialectically-out-of-
 phase/dialectically-primitive with respect to a prospective/transcending/superseding
⁸³reference-of-thought that is ‘postconverging-or-dialectical-thinking²¹—apriorising-
 psychologism’ as dialectically-in-phase. - As informing 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 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-⁶⁶historiality/ontological-eventfulness⁶⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)) as ‘the-transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation’, the notion of ‘dynamic-cumulative-aftereffect of subontologisation’ by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor (accounting for any given ⁸³reference-of-thought) as ‘registry-worldview/dimension or intradimensional level’, and the notion of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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-teleology⁹⁹’ based on the technique of ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>,—of-meaningfulness’); and so, in drawing out and analysing the <amplifying/formative—epistemicity>causality⁹—as-to-projective-totalitative—implications-of-

prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ with regards to the ‘Différance-disambiguation-of-ontologically-veridical—⁵⁶meaningfulness-and-teleology⁹⁹’ of same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ wherein there is ‘induced alterity/alteration’ of ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ of the repetititon/repeatability/recurrence, as ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness) by temporal-dispositions is rather ‘hollow-constituted’ which is then ‘ontologically-reconstituted’/deconstructed by the intemporal-disposition, and thus the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness) revealing, in the bigger picture, the alterities/alterations of the the-individuations, the registry-worldview/dimension or intradimensional level and the-interdimension/transcendental’. The insight here is that the spontaneous and generalised human prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation⁹⁶-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex) is wrong when dealing with ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> (reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought with the ⁸³reference-of-thought reflecting the registry-worldview—devolving-apriorising/axiomatising/referencing or contending-reference or ontological-reference or meaningful-reference or anchoring-of-meaning or registry) arising due to human temporal-compromises/temporal-accommodation ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation disjointedness-as-of-⁸³reference-of-thought to ‘socially-perceived-value as of social-stake-contention-or-confliction’ (whether consciously, expediently or unconsciously) and particularly so at thresholds where there is no deferential-

formalisation-transference as institutionalisation (uninstitutionalised-threshold¹⁰²), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as supposedly of prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation⁹⁶-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex). Beyond our illusion-of-the-present/present-consciousness/mirageas <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews/dimensions ‘mentally projected prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation⁹⁶-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex’) are flawed at their uninstitutionalised-threshold¹⁰², and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation⁹⁶-reflex flaw’ is that it actually defines ‘a threshold of circularity/recurrence/repetition/repeatability¹⁰ of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking -apriorising-psychologism reflex’ in circularity/recurrence/repetition/repeatability¹⁰, effectively as its uninstitutionalised-threshold¹⁰². For instance, where a non-positivism/medievalism mindset/⁸³reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently defines its placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology⁹⁹ as non-positivism/medievalism, and the same insight does apply from a prospective ontological-normalcy/postconvergence reference (as deprocrypticism) wherein we'll need to psychoanalytically-unshackle/mimetically-reorder/institutionally-recompose 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 postlogism⁷⁷-and-conjugated-postlogism⁷⁷ as uninstitutionalised-threshold¹⁰², the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ reflex is actually of preconverging-or-dementing²⁰-apriorising-psychologism reflex (and not new ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as 'prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—of-attendant-intradimensional'-postconverging/dialectical-thinking¹-apriorising-psychologism re-engaging reflex)/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism⁷⁷ and conjugated-postlogism⁷⁷ instances of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> circularity/recurrence/repetition/repeatability¹⁰ at uninstitutionalised-threshold¹⁰² (including associated postlogism⁷⁷-and-conjugated-postlogism⁷⁷) reveal the 'alteration of the same-terms-of-expressions (seemingly-same-implied-meaningfulness)' as temporal-dispositions alterity/alteration. Insightfully, it is this grasp of the uninstitutionalised-threshold¹⁰² (including associated postlogism⁷⁷-and-conjugated-postlogism⁷⁷-of-temporal-dispositions) in the existential-flux of ontologically-veridical in circularity/recurrence/repetition/repeatability¹⁰ 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-completeness⁸⁷—unenframed-conceptualisation level that explains the
 ‘alterating iterability dynamism’ at these three levels; whether at the-individuations level
 involving the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> alteration’ by temporal-dispositions as slanted-and-formulaic
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ of
 meaningfulness of the postlogic disposition or ‘conjoining looping narratives of flawed-
 existential-elevation-of-⁸³reference-of-thought¹⁴’ of the slanted-and-formulaic perverted
 meaningfulness as the conjugated-postlogic disposition, meted with the ‘ontological-
 reconstituting–as-to-conflatedness¹³/deconstruction compensating-alteration or realteration of
 meaningfulness’ of the intemporal-disposition), as the basis of the
 institutionalisation/intemporalisation process at registry-worldview/dimension or
 intradimensional level, and ultimately explaining the
 transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation level successiveness of
 institutionalisations (as recurrent-utter-uninstitutionalisation, base-
 institutionalisation/ununiversalisation, ¹⁰³universalisation/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/repeatability¹⁰ by temporality⁹⁸’, and such
 iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being
 driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability¹⁰ (as
 longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) with the latter
 ‘distracted/circumvented’ by temporal-preservation-as-pseudointemporality⁵²-preservation
 alterity/alteration-in circularity/recurrence/repetition/repeatability¹⁰ as shortness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹, requiring the further realterity/realteration-of-such temporal-
 preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability¹⁰ as
 ‘ontological-reconstituting-as-to-conflatedness¹³/deconstruction’ by intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation in iterability/iteration (for the preservation
 of ontologically-veridical-meaningfulness-and-appropriateness-of-⁸³reference-of-thought-as-of-
 conflatedness¹³). In the bigger picture and as with all natural iterations, this ‘alterations-
 iterability dynamism’ at the-individuation-level takes the form of an existential-flux (‘dynamic-
 cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which
 tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-
 mentation-procedure-deception/‘urge’/entitlement-folie of postlogism⁷⁷-slantedness effect) or
 progressive alterity/alterations which could be regular (like an exacerbation or opportunism
 interlocutors in conjugated-postlogism⁷⁷) or regressive alterity/alterations which could be
 momentary (like an ignorance or affordability interlocutors in conjugated-postlogism⁷⁷). The
 notion of iterability as ‘the induced effect of alterity/alterations (by the temporal-dispositions
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> and the intemporal-disposition compensation-alterity/alteration by
 ‘ontological-reconstituting-as-to-conflatedness¹³/deconstruction) in the

repeatability/recurrence of same-terms-of-expressions or same-implied-meaningfulness', implies that temporal-dispositions being just as preservational as the intemporal-disposition thus inducing the circular recurrence of iterability (as prospective successive institutionalisations and uninstitutionalised-threshold¹⁰²), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of dimensionality-of-sublimating ~~-(~~amplituding/formative~~ supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ exercise but rather institutionalisation/intemporalisation or secondnaturing, which is about 'skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory-de-mentativity~~)/constraining towards' the intemporal-disposition for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation to enable the given prospective institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-reference) is not a property of 'intrinsic-reality as existence-emanance' but actually the result/effect of human limited-mentation-capacity-deepening⁵³ coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality⁹⁸-preservational-alterity/alterations in distraction/circumvention of intemporality⁵²-preservation-iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of ⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-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-supererogation⁹⁸~~), can only be construed as implying 'a perpetual construct for upholding intemporality⁵²-in-preservational-compensation-alterity/alteration over temporality⁹⁸-

in-preservational-distorting-alterity/alterations’ hence validating the notion of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontological-normalcy/postconvergence; and that the ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ is wrong, as this simply allows for temporality⁹⁸-in-preservational-alterity/alterations to ‘hollow-constitute’ at that supposed ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-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-conflatedness¹³/deconstruction explaining the successive institutional-cumulation/institutional-recomposure-<as-to-¹⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’, 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-teleology⁹⁹’ ensures that (by factoring in the distraction/circumvention of intemporally/ontologically-

veridical-meaningfulness in circularity/recurrence/repetition/repeatability¹⁰, by temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability¹⁰, requiring the further intemporal-preservation compensation-alterity/alteration of such temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability¹⁰ to uphold intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn't imply a same/common ⁸³reference-of-thought with temporal-dispositions, and in so doing avoid to wrongfully elevate postlogism⁷⁷-and-conjugated-postlogism⁷⁷ in preconverging-or-dementing²⁰-integration-of-temporal-dispositions to a 'conviction-as-to-profound-supererogation⁹⁶-reflex' rather as of postconverging-or-dialectical-thinking²¹-apriorising-psychologism when dealing with their meaningful-reference-defect/registry-defect/⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect. The implication being that the intemporal-disposition ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) of the postlogism⁷⁷-and-conjugated-postlogism⁷⁷ which is in preconverging-or-dementing²⁰-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’⁶⁰-as-to-
 75 presencing—absolutising-identitive-constitutedness⁴}~~ (with its illusion-of-the-
 present/present-consciousness/mirage/epistemic-totalising³³~self-referencing-syncretising) and
 metaphysics-of-absence-~~{implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-
 ontological-normalcy/postconvergence>}~~ as postdication (suprastructuring transcendental-
 insight-projection-capacities). Ontologically speaking, the institutional-
 cumulation/institutional-recomposure-~~{as-to-⁴⁶historiality/ontological-
 eventfulness⁷/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ in their evolving
¹⁵de-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-thinking²¹—apriorising-
 psychologism’ and at another preconverging-or-dementing²⁰—apriorising-psychologism are
 effectively a reflection of the reality of a dynamic dialectics of ‘metaphysics-of-presence-
 {implicated-‘nondescript/ignorable-void’⁶⁰-as-to-⁷⁹presencing—absolutising-identitive-
 constitutedness⁴’ and ‘metaphysics-of-absence-~~{implicated-epistemic-veracity-of-
 nonpresencing-<perspective-ontological-normalcy/postconvergence>}~~ retracing of
 ontologically-veridical placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ retrospectively, presently and
 prospectively, going by a human shallow limited-mentation-capacity-~~{as of relative
 apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-
 entailment}~~ to deeper limited-mentation-capacity-~~{as of relative~~

apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in-{preconverging-
 disentanglement-by}—postconverging-entailment} institutionalisation/intemporalisation process.
 Such an insight points out that a non-positivism/medievalism ‘metaphysics-of-presence-
 {implicated-‘nondescript/ignorable-void’⁶⁷-as-to-⁷⁵ presencing—absolutising-identitive-
 constitutedness⁴ }’ will ‘wrongly be contending’ on the basis of a non-positivism/medievalism
⁸³reference-of-thought with regards to issues of sorcery and so and so, instead of the requisite
 ‘metaphysics-of-absence-{implicated-epistemic-veracity-of-⁶¹ nonpresencing-<perspective-
 ontological-normalcy/postconvergence>}’ as a suprastructuring transcendental-insight-
 projection into positivistic (rational-empiricism) mindset/⁸³reference-of-thought that supersedes
 the ‘flaws-and-manipulations’ or vices-and-impediments¹⁰⁵ involved in such a non-
 positivism/medievalism setting ⁸³reference-of-thought; in need of deconstruction/(engaged)-
 destruktion/‘ontological-reconstituting-as-to-conflatedness¹³’ into prospective suprastructuring
 positivism ⁸³reference-of-thought of ontologically-veridical meaningfulness, and so, ‘as the
 suprastructuring construal-{as-of-‘perversion-and-derived-⁷⁴ perversion-of- reference-of-
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ >-as-to-
 uninstitutionalised-threshold¹⁰²-self-referencing-syncretising—and-subtransversality-<in-
 desublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-
 conflatedness¹³-of-veridical-⁸³ reference-of-thought-as-prospective-
 institutionalisation/supratransversality-<in-sublimating-existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’} delineating
 existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-
 contiguity⁶⁷ ~duced-existentialising/contextualising/textualising-contiguity⁴⁰-

reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹
 of ontologically-veridical-meaningfulness that is not actually spoken-of by non-
 positivism/medievalism mindset/⁸³reference-of-thought wrongly contending'; with the
 Derridean (existential)-trace being the suprastructuring positivistic ⁸³reference-of-thought of
 ontologically-veridical meaningfulness with respect to intrinsic-reality. Such an insight can
 certainly be grasped with respect to procrypticism and notional~deprocrypticism as well, with
 the associated postlogic ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹> 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-
 nonpresencing-<perspective-ontological-normalcy/postconvergence>)' as postdication.
 Paradoxically, postdication (as metaphysics-of-absence-<implicated-epistemic-veracity-of-
 nonpresencing-<perspective-ontological-normalcy/postconvergence>)) highlights that
 ontological-normalcy/postconvergence is rather conceptualised more effectively with the
 present-considered-as-being-in-epistemic-abnormalcy/preconvergence³¹-perspective-
 {preconverging-or-dementing²⁰-apriorising-psychologism-⁸³reference-of-thought}-and-hence-
 suprastructurable by 'metaphysics-of-absence-<implicated-epistemic-veracity-of-
 nonpresencing-<perspective-ontological-normalcy/postconvergence>}'-perspective-
 {'postconverging-or-dialectical-thinking²¹-apriorising-psychologism'-⁸³reference-of-thought}
 which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence³¹); and
 not 'metaphysics-of-presence-<implicated-'nondescript/ignorable-void'⁰-as-to-⁷⁹presencing-
 absolutising-identitive-constitutedness)' 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-drag³⁴. This posture is validated by the decreasing epistemic-abnormalcy/preconvergence³¹ nature of the successive institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁶historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence³¹ as the institutionalisation/intemporalisation process veers towards ontological-normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to base-institutionalisation to ¹⁰³universalisation to positivism and prospectively to deprocrypticism). With respect to the postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-⟨‘decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing’-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-⟨contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-⟨as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>⟩⁷⁴perversion-of-⁸³reference-of-thought-⟨as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (reflected as mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought) phenomenon of psychopathy and social psychopathy, the Derridean (existential)-trace as the suprastructuring transcendental-insight-projection (metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶nonpresencing-⟨perspective-ontological-normalcy/postconvergence>⟩)⁸³reference-of-thought, wherein there is ⁷⁴perversion-of-⁸³reference-of-thought-⟨as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic

⁸³reference-of-thought of ontologically-veridical meaningfulness as procrypticism
preconverging-or-dementing²⁰ –apriorising-psychologism, in need of deconstruction/(engaged)-
destruktion/ontological-reconstituting–as-to-conflatedness¹³ into prospective suprastructuring
notional~deprocrypticism ⁸³reference-of-thought of ontologically-veridical meaningfulness, and
so, ‘as the suprastructuring as of the circularity/recurrence/repetition/repeatability¹⁰ delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-
contiguity⁶⁷~~~educed~~–existentialising/contextualising/textualising-contiguity⁴⁰-
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology⁴¹
that is not actually spoken-of by our procrypticism and postlogic/psychopathic
mindsets/⁸³reference-of-thought wrongly contending’; as of the
circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity⁶⁷~~~educed~~–
existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality–
ontological-coherence_or_superseding–oneness-of-ontology⁴¹ being (metaphysics-of-absence-
<implicated-epistemic-veracity-of-⁹¹nonpresencing-<perspective–ontological-
normalcy/postconvergence>)) suprastructuring notional~deprocrypticism ⁸³reference-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/⁸³reference-of-thought is all about parasitising/co-opting the supplanting–conviction-
as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
thinking²¹–apriorising-psychologism ⁸³reference-of-thought (registry/meaningful-
reference/anchoring-of-meaning/contending-reference/ontological-reference/registry-

worldview) by simply projecting and implying false forms of ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that are not in intemporal-preservation-
entropy-or-contiguity-or-ontological-preservation, and so in temporal-preservation-as-
pseudointemporality⁵²-preservation as of the circularity/recurrence/repetition/repeatability¹⁰
delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-
ontological-contiguity⁶⁷ ~~~duced~~-existentialising/contextualising/textualising-contiguity⁴⁰-
reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹,
with the fundamental faulty-mentation-procedure-deception-or-urge⁴³ being the wrongful
validation as supplanting-conviction-as-to-profound-supererogation⁹⁶ —of-‘attendant-
intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism of its
⁸³reference-of-thought in the very first place as in reality the ⁸³reference-of-thought reflected
from futural Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of
prospective notional~deprocrypticism registry-worldview will be suprastructural to it (or
beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-
of-existential-unthought>⁶ of the procrypticism ⁷⁴perversion-of-⁸³reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ > as
reflected/perspectivated as preconverging-or-dementing²⁰—apriorising-psychologism). The idea
equally is that as a ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶ >, there isn’t any ‘definitiveness-intemporal/ontological-construal-of-
meaningfulness-as-there-is-no-common-⁸³reference-of-thought-relative-to-the-
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-⁸³reference-
 of-thought-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-
 construed-as-from-perspective—ontological-normalcy/postconvergence>’ in grasping and
 preempting postlogism⁷⁷ and temporal-dispositions-conjugated-postlogism⁷⁷ in temporal-
 preservation-as-pseudointemporal⁵²-preservation. As by implying rather a ‘definitiveness-of-
 intemporal/ontological-construal-of-meaningfulness-on-the-basis-of-a-common-⁸³reference-of-
 thought-relative-to-the-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 postlogism⁷⁷-and-temporal-dispositions-
 conjugated-postlogism⁷⁷ as the fundamental <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-
⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ agency hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
 alterity/alteration’ by ‘perverting the ⁸³reference-of-thought of ontologically-veridical
 meaningfulness’ in iteration/succession; as a ‘dynamic-cumulative-aftereffect of
 subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag,
 unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
 rationalising, and temporal-enculturation/temporal-endemisation-effect) as shortness-of-
 register-of-⁵⁶meaningfulness-and-teleology⁹⁹. Thus avoiding wrongly implying their
 dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)

transformation as instigative intemporal-disposition (longness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹), but rather ‘institutionalisation-skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)’ in the social-construct for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵³ by a re-equilibrating metaphysics-of-absence-~~(implicated-epistemic-veracity-of-~~
~~nonpresencing-<perspective-ontological-normalcy/postconvergence>)/~~postdication, as secondnating. It is this understanding of postlogism⁷⁷-and-conjugated-postlogism⁷⁷ in preconverging-or-dementing²⁰-integration-of-temporal-dispositions as a ‘dynamic-cumulative-aftereffect of subontologisation’ as ‘perverting, by alterity/alteration, the ⁸³reference-of-thought of ontologically-veridical meaningfulness’ in iteration/succession’, wherein new sets of denaturing¹⁶ slanted-and-formulaic-postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ (absolving/fleeting/escaping-reflex-logic¹) involving their conjoining as ‘¹²conjoining-looping-set-of-narratives of flawed-existential-elevation-of-⁸³reference-of-thought⁴⁴’ by temporal-dispositions-conjugated-postlogism⁷⁷, as well as extrinsic-attribution with different sets of interlocutors in succession underlies the psychopathic and social psychopathy phenomenon, ‘with emphasis being rather on examining this alterity/alteration as of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷-~~duced-existentialising~~/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹ as ‘successive slanted-and-formulaic-postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ with their corresponding ¹²conjoining-looping-set-of-narratives’ perverted-meaningfulness and extrinsic-attribution with successive sets of

interlocutors and as conjugated-postlogism⁷⁷ mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), in grasping the true nature of the fundamental psychopathic-postlogism⁷⁷-and-other-temporal-conjugated-postlogism⁷⁷ mental-dispositions in ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect)’, and so, as of aetiologisation/ontological-escalation in grasping the importance of social and formal institutionalisation percolation-channelling-<in-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> 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-or-notional~projective-perspective with regards to ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> arises by the mere fact that the registry-worldview’s/dimension’s prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶’-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>,-or-temporal-

preservation-as-pseudointemporality⁵²-preservation, upon instigation of postlogism⁷⁷-as-of-
¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-
 existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-
 disontologising'-of-the-'attendant-intradimensional~ontologising'-imbued-
 <contextualising/existentialising~attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-logical-dueness>}
 by conjugating to temporal-dispositions inducing 'registry-worldview's/dimension's-
 uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential~defect>⁸⁵ or
 intradimensional' as of the circularity/recurrence/repetition/repeatability¹⁰ delineating
 existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-
 contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity¹⁰-
 reification_or_intrinsic-reality~ontological-coherence_or_superseding~oneness-of-ontology⁴¹.
 This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-
 threshold¹⁰², and so, as fundamentally imbued in human-subpotency~
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 '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-incompleteness⁸⁸-
 induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ |
 <as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing¹⁰—
 apriorising-psychologism>', up to notional~deprocrypticism which when effectively achieves
 escapes uninstitutionalised-threshold¹⁰² by the mere fact that notional~deprocrypticism
 psychologism is one that factors in in its {cumulated/recomposed}-consciousness-awareness-
 teleology⁹⁹ 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 ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> including
postlogism⁷⁷ are more-than-just-and-beyond an issue of a temporal frame of contemplation as
this requires an overall registry-worldview/dimension transcendental de-
mentative/structural/paradigmatic resolution, as of the comprehensive ontologising of
notional~deprocrypticism with respect to notional~procrypticism, notwithstanding the further
palliative conceptualisation of the necessity of the resolution as of temporal
<preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—
enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) of issues of psychopathy in the present positivistic
registry-worldview. Thus psychopathy and social psychopathy should rather be related to
suprastructurally (as preconverging-or-dementing³⁰-apriorising-psychologism consciousness-
awareness-teleology⁹⁹ which ⁸³reference-of-thought is invalid in the very first instance, going
by ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective for
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The nature of
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> 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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the prior registry-worldview’s/dimension’s unsound ⁸³reference-of-thought of meaningfulness with respect to that of the prospective registry-worldview’s/dimension’s and the positive-opportunism—of-social-functioning-and-accordance⁷⁵ thereof’, and thus undermining human temporal-preservation-as-pseudointemporality⁵²-preservation behind the uninstitutionalised-threshold⁰² 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-teleology⁹⁹ to intemporal-disposition as longness-of-register-of-meaningfulness. This latter point is to highlight that ontological focus should rather be placed on the ‘abstract conceptualisation that enables institutionalisation-as-virtue and not any naïve purported ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ poorly appreciative of dimensionality-of-sublimating²⁵-(~~<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness~~ /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-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation/supererogatory~de-mentativity) and that’s why society and more specifically formal organisations ‘operate on the clairvoyance of institutionalising principles and rules’, and ‘not the purported impression-driven/good-naturedness dispositions of the one or the other’, as this is an unsustainable construct and is simply a call for institutional failure in the middle to long run. A human secondnaturating institutionalising construct is a requisite because, at best even the intemporal-disposition individuation in individuals purporting prospective emancipation comes from and are from the stock of the prior ⁸³reference-of-thought uninstitutionalised-threshold¹⁰² registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually 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 secondnaturating that achieves that potential-construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no ¹⁰³universalised individual in ununiversalisation, no positivistic individual in non-positivism/medievalism, and prospectively no notional~deprocrpticism individual in procrpticism, 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-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ (as an ontology-driven <amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-reference-of-thought-³⁴devolving-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-thinking²¹–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-or-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 antinihilism¹⁰⁰
 and thus operant perspective of ontologically-dynamic-and-coherent
 construal/conceptualisation, as a profound superseding—oneness-of-ontology. This is implied in
 ontological-normalcy/postconvergence, and should be more precisely invigorated in the
 construal/conceptualisation of the ‘⁸³reference-of-thought as futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrpticism
 registry-worldview/dimension as metaphysics-of-absence-⟨~~implicated-epistemic-veracity-of-~~
⁶nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩ of the
 positivism/procrpticism ⁸³reference-of-thought metaphysics-of-presence-⟨~~implicated-~~
 ‘nondescript/ignorable—void⁶⁰’-as-to-⁷presencing—absolutising-identitive-constitutedness }’;
 implying an ontologically-driven conceptualisation of ‘postconverging-or-dialectical-
 thinking²¹—psychology or psychology-of-mentation-dynamics or natural~psychological-
 dynamics’ as the prospective psychoanalysis, implying the epistemic-
 abnormalcy/preconvergence³¹ perspective (preconverging-or-dementing²⁰—apriorising-
 psychologism ⁸³reference-of-thought) of the prior positivism/procrpticism 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-teleology⁹⁹ as of prospective notional~deprocrpticism (‘postconverging-
 or-dialectical-thinking²¹—apriorising-psychologism’ ⁸³reference-of-thought). With ontology-
 driven implying that our placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ is just a ‘placeholder-setup’ that
 doesn’t has any inherent ontological validity, but is rather as valid as its representation/schedule
 of ontology/ontologically-veridical-meaningfulness/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-teleology⁹⁹ is accordingly rescheduled psychoanalytically (‘postconverging-or-dialectical-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ has been developing all along from the mindset/⁸³reference-of-thought of a recurrent-utter-institutionalised, base-institutionalised, ¹⁰³universalised and positivised, with the implication that the latter’s mindset/⁸³reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human ⁸³reference-of-thought of meaningfulness (as deprocrypticism), and with the further implication that all along it is essentially about a same species of a same underlying human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor induced dynamism of shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-⟨preconverging-disentailment-by⟩-postconverging-entailment⟩. In fact, psychoanalysis is actually a natural existential human placeholder-setup/mental-devising-representation/mentation/consciousness-

awareness-teleology⁹⁹ process with the difference that such comprehensively conceptually-directed constructs as is implied with notional~deprocrpticism with respect to the present positivism/procrpticism are relatively more focussed and thus potent where ‘ontologically-pertinent and so-demonstrated to be ontologically-pertinent’; and by and large form part and parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. Transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ (from the present) but rather, on the basis of ‘prospective ⁸³reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing²⁰–apriorising-psychologism ⁸³reference-of-thought’, and so implied by the ‘prospective ⁸³reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ defect as ‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism ⁸³reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>’) of the ‘old present’/retrospective as prior. That is it is critical to grasp that ¹⁵de-mentation-~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~ of ‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism’ and preconverging-or-dementing²⁰–apriorising-psychologism is never about generating a

prospective ‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism’), but such ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ is rather about decentering and preconverging-or-dementing²⁰–apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of the present as preconverging-or-dementing²⁰–apriorising-psychologism which becomes ‘old-present’/retrospective as prior’ and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism’. This is actually about ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰ which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior ⁸³reference-of-thought as veridical. ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation being about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-representation/mentation) with regards to ontologically-veridical-meaningfulness, on the ontological backdrop of a more profound superseding–oneness-of-ontology construal/conceptualisation of attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰—~~<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>~~. This involves a pointedness-of-prospective ⁸³reference-of-thought which ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation then ‘upholds in contiguity’ the ‘trace of

disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation⁹⁶ mental-dispositions, postlogism⁷⁷/psychopathic mental-dispositions and conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration mental-dispositions’ as ¹⁰³universal and aetiological ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-~~ ~~nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ 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-completeness⁸⁷—unenframed-conceptualisation achieves this by not letting non-veridical/vacuous hollow-constituting-~~as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ ⁸³reference-of-thought by postlogism⁷⁷/psychopathic and conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration mental-dispositions wrongly being implied as sound reflection of existentialist/‘ontologically-reconstituting’ ⁸³reference-of-thought and thus wrongly implying their ontological-veridicality, and equally avoiding their perversion-of-representation of supplanting-conviction-as-to-profound-supererogation⁹⁶—~~of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism~~ as to intemporal mental-dispositions by the ‘mere ontological-decontextualising’ (of the latter rightfully existentially-veridical ⁸³reference-of-thought) implied in their non-veridical/vacuous hollow-constituting-~~as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ ⁸³reference-of-thought; such that a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ defect as preconverging-or-dementing²⁰—apriorising-psychologism by mere non-veridical/vacuous hollow-constituting-~~as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ (of ⁸³reference-of-thought) is what restores the ontologically-

veridical ‘existentialist reality’ ⁸³reference-of-thought. Thus unlike elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ what ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation enables is to uphold in contiguity ontological-reality as of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology⁴¹ in other to reflect that the ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomena’ is as of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ -reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology⁴¹ reflecting/perspectivating registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ even though it is iterating-by-alterations, whereas elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ will erroneously lead to a reassessment of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-

social-functioning-and-accordance by wrongly implying that it is an issue of defect-of-
⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁶ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-
 social-functioning-and-accordance whereas it is an issue of ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, and thus not
 upholding intemporality⁵²/longness in the contiguity as of the
 circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-
 iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷—~~deed~~—
 existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality—
 ontological-coherence_or_superseding—oneness-of-ontology⁴¹ and reflected/perspectivated as
 preconverging—de-mentating/structuring/paradigming registry-worldview’s/dimension’s-
 uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ or
 intradimensional defect’. Basically, ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation creatively puts into perspective
 temporality⁹⁸/shortness in non-veridical/vacuous hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> terms as ‘shallow
 superseding—oneness-of-ontology construal/conceptualisation’, and longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ in existentialist/‘ontologically-reconstituting’ terms as
 ‘deeper superseding—oneness-of-ontology construal/conceptualisation’ veering towards
 transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. That is, by
 transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is meant dispose to
 construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-
 threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵
 transcendently/transdimensionally/interdimensionally, as needing a prospective registry-

worldview/dimension; for instance, capable of putting in question medieval intradimensional superstition in the first place superseding/transcendentally by implying the need for positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting into question positivism–procrypticism postlogism⁷⁷-and-conjugated-postlogism⁷⁷ in the first place superseding/transcendentally by implying the need for notional~deprocrypticism rather than temporalities-drives reciprocal equivalence of ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought. Further the notion of deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, can be demonstrated as follows: supposed A has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of their mental denaturing¹⁶ disposition is socially opaque); engaging meaningfulness at a same ⁸³reference-of-thought will wrongly imply that there is an issue of ‘⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-

profound-supererogation⁹¹ at hand rather than in veridicality one of ⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, requiring instead a
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation that is ‘postconverging-or-dialectical-thinking²¹—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~deprocrpticism prospective ⁸³reference-of-thought which
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-
 and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation⁹⁶
 deprocrptic mental-dispositions, postlogism⁷⁷/psychopathic procrptic mental-dispositions and
 conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration procrptic mental-
 dispositions’ as ¹⁰³universal and aetiological <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁵nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construct), and reflecting in
 transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ as both B’s
 postlogism⁷⁷ ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> as ⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-of-thought mental-
 perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought
 disposition’ ontological/being-construal-defect together with B’s interlocutors’ conjugated-
 postlogism⁷⁷/preconverging-or-dementing²⁰-integration ‘⁷⁴perversion-of-⁸³reference-of-thought-
 <as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > as ⁸⁰procrysticism-
 or-disjointedness-as-of-⁸³reference-of-thought mental-perversion/unsoundness-or-ontological-
 bad-faith/inauthenticity⁶⁴-of-⁸³reference-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-impediments¹⁰⁵ in
 metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation.
 That is, just as from a positivistic perspective (as metaphysics-of-absence-~~implicated-~~
 epistemic-veracity-of-⁹ nonpresencing-~~perspective-ontological-normalcy/postconvergence~~)),
 an incidental/on-occasion phenomenon of notions-and-accusations-of-sorcery in a medieval
 setup (as metaphysics) intemporally/ontologically elicits a conceptualisation of how such
 ‘⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergently-~~
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹ > as mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-
 of-⁸³reference-of-thought dispositions’ of ontological/being-construal-defects define human
 vices-and-impediments¹⁰⁵ in medieval setups, that’s the same elicitation going by human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘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 postlogism⁷⁷ and conjugated-
 postlogism⁷⁷/preconverging-or-dementing²⁰-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-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview ontological point-of-reference (as the deeper superseding~oneness-of-ontology construal/conceptualisation, rather of a transcendental/utter nature in line with intrinsic-reality/ontology, and not incremental). A rule of thumb with ⁵⁵maximalising-recompositing-for-relative-ontological-completeness³⁷—unenframed-conceptualisation will be to void the wrongly implied existentialist-as-ontologically-veridical-meaningfulness by perceiving the ⁸³reference-of-thought of postlogic/psychopathic and conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration mental-dispositions as purely non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Effectively, reality/existence/being as becoming is actually an ‘unwinding elucidation’ model construct. However, since meaningfulness involves an interceding placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as ⁸³reference-of-thought in relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening⁵³, there thus tend to develop a mix-up of our representation (with unsound/vacuous/denaturing¹⁶ hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹) when reflecting/perspectivating ontologically-veridical existential reality, such that there is a rule of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant~ontological-contiguity⁶⁷~~~duced~~-existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality~ontological-coherence_or_superseding~oneness-of-ontology⁴¹ defined by the uninstitutionalised-threshold¹⁰² which arises de-mentatively/structurally/paradigmatically and accounts for vices-and-impediments¹⁰⁵. This is

more than just a question of acts-execution/logical-processing defects but registry-worldview's/dimension's-uninstitutionalised-threshold⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵, that speaks of the registry-worldview's/dimension's inherent relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>', as-it-is-thus-'in-wait'-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation. That is at the basis of the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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-drag³⁴ basis of organisation that isn't in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being 'ad-hoc referentialism'), and why referentialism as previously articulated, though 'relatively abstract as a notion of representation' is a conceptualisation basis needing constant insights, it is actually a better conceptualisation scheme of prospective being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ allusions to superstition in its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as utterly preconverging-or-dementing⁹⁰-apriorising-psychologism and unintelligible/existentially-suprastructural and being as of

elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—
 existentialising/contextualising/textualising-contiguity⁴⁰ with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional~deprocrpticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of a procrpticism mindset/⁸³reference-of-thought will rather be utterly preconverging-or-dementing²⁰—apriorising-psychologism and unintelligible/existentially-suprastructural of ‘our procrpticism terms of meaningfulness’ and will equally avoiding elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ recognition of the soundness of our ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought at the (deprocrpticism) untemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in other to effectively and adequately reflect the requisite metaphysics-of-absence-⟨**implicited-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-teleology⁹⁹ as of prospective deprocrpticism, as implied by ¹⁵de-mentation-⟨**supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics**⟩ as-uninstitutionalised-threshold¹⁰²-suprastructuring ¹⁵de-mentation-⟨**supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics**⟩ that is the mechanism that enables ‘postconverging-or-dialectical-thinking²¹—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

‘superseding⁸³ reference-of-thought, from where meaningfulness is aligned as ‘thinking and contending’ over the ‘perverting/superseded⁸³ reference-of-thought’ aligned to as ‘preconverging-or-dementing²⁰–apriorising-psychologism and not-contending’? ‘Anchoring-of-meaning as base-institutionalisation’ over recurrent-utter-uninstitutionalisation, ‘anchoring-of-meaning as¹⁰³ universalisation’ over⁷⁴ perversion-of-⁸³ reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>,–of-base-institutionalisation-as-ununiversalisation, ‘anchoring-of-meaning as positivism’ over⁷⁴ perversion-of-⁸³ reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>,–of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-meaning as deprocrypticism’ over⁷⁴ perversion-of-⁸³ reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>,–of-positivism-as-procrypticism. A ‘postconverging-or-dialectical-thinking²¹–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-⁹ nonpresencing-<perspective–ontological-normalcy/postconvergence>’/postdication of the individual as ‘metaphysics-of-presence-<implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁷⁵ presencing—absolutising-identitive-constitutedness⁴>’; 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-thinking²¹–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-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather mobilises ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—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 ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as metaphysics-of-presence-~~<implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁰presencing—absolutising-identitive-constitutedness¹>~~) 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 (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/supererogatory~de-mentativity)/deferential-formalisation-transference’ of meaningfulness-~~{and-value}~~ towards the intemporal-disposition (ontologisation/ontological-veracity/aestheticisation-towards-ontology –tautologically construed as ontology-in-the-advancement-of-intemporality⁵² or institutionalisation or intemporalisation) of that abstract-atomic-social-construct or individual-as-of-its-temporal-to-intemporal-individuation-potency. At all registry-worldview/dimension-levels, for there to be transcendence-and-sublimity/sublimation/supererogatory~de-mentativity prospectively as the ‘postconverging~de-mentating/structuring/paradigming resolution of the vices-and-impediments¹⁰⁵ 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-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant~ontological-contiguity⁶⁷~~~educed~~~existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality–ontological-coherence_or_superseding~oneness-of-ontology⁴¹ involving iterability-by-alterations-and-realterations as ‘ontological-reconstituting–as-to-conflatedness¹³’ 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-thinking²¹–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 ¹¹compulsing~nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-the- 'attendant-intradimensional~ontologising'-imbued-<contextualising/existentialising~attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-logical-dueness>} or postlogism⁷⁷, whether pathological/psychopathic or enculturated, (as this is priorly due to the inherent registry-worldview's/dimension's uninstitutionalised-threshold¹⁰² 'in wait' for such ¹¹compulsing~nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-the- 'attendant-intradimensional~ontologising'-imbued-<contextualising/existentialising~attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-logical-dueness>} or postlogism⁷⁷ elicitation of its threshold-of~nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to- 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing³⁰~apriorising-psychologism>}, for instance, the state of being superstitious in non-positivism/medievalism is itself 'in wait' for notions-and-accusations-of-sorcery to elicit its threshold-of~nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to- 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing³⁰~

apriorising-psychologism> in such a social-setup by corresponding non-positivism/medievalism

¹¹compulsing–nonconviction/madeupness/bottomlining–{<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} or postlogism⁷⁷), whereas the positivistic registry-worldview ⁸³reference-of-thought has the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought for the eliciting of such a notions-and-accusations-of-sorcery threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–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-enculturated ¹¹compulsing–nonconviction/madeupness/bottomlining–{<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} or postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration that undermine and blur recurrently intemporal-disposition supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-

intradimensional'-postconverging/dialectical-thinking²¹-apriorising-psychologism to induce social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷} of the registry-worldview's/dimension's ontological/being-construal-defect as unsound ⁸³reference-of-thought of meaningfulness and the positive-opportunism—of-social-functioning-and-accordance⁷⁵ thereof for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and leading to the registry-worldview's/dimension's uninstitutionalised-threshold¹⁰² endemicised/enculturated temporal-preservation-as-pseudointemporality⁵²-preservation. This aspect of postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration temporal-preservation-as-pseudointemporality⁵²-preservation endemicisation/enculturation is thus the more salient construal for the de-endemicisation/de-enculturation of ontological/being-construal-defect as unsound ⁸³reference-of-thought of meaningfulness, as defined by recurrence and 'non-transient transcendability' at the uninstitutionalised-threshold¹⁰²; (in contrast with either a state of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ that doesn't speak of 'recurrence of perversion/unsoundness of ⁸³reference-of-thought' or an 'abstract' state of inherent uninstitutionalised-threshold¹⁰² but which is 'transiently transcendable' as it is not in temporal-preservation-as-pseudointemporality⁵²-preservation instigated by postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>}}). Thus it is the condition of

‘recurrence’ and ‘non-transience’ transcendability arising from postlogism⁷⁷ and conjugated-
 postlogism⁷⁷/preconverging-or-dementing²⁰-integration that is ontologically relevant for
 ontological-reconstituting—as-to-conflatedness¹³/deconstruction for prospective transcendability
 (as it conceptually defines the successive uninstitutionalised-threshold¹⁰² of recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism), and
 it basically encapsulates the phenomenality of preconverging/dementing²⁰—apriorising-
 psychologism mental-devising-representation of postlogism⁷⁷ and temporal-dispositions-
 conjugated-postlogism⁷⁷ so-construed as threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—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-threshold¹⁰²
 defined by recurrence and ‘non-transient transcendability’). Thus
 subontologisation/subpotentiation is induced as threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism> so-associated with postlogism⁷⁷-and-conjugated-postlogism⁷⁷ leading to
 temporal-preservation, and so at a registry-worldview’s/dimension’s uninstitutionalised-
 threshold¹⁰² defined by recurrence and ‘non-transient transcendability’. The ‘⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 construct’ for prospective institutionalisation transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity is thus fundamentally grounded on the
 ‘backdrop’ of the construal of the threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing²⁰–apriorising-psychologism> which is reflected and superseded postconvergently as of supplanting–conviction-as-to-profound-supererogation⁹⁶ of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹–apriorising-psychologism in existentially-veridical ontology as shallow to deeper superseding–oneness-of-ontology construal/conceptualisation. The so-reflected ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism> and supplanting–conviction-as-to-profound-supererogation⁹⁶–of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹–apriorising-psychologism’ is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness⁴⟩ and metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶¹nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩, with the capacity of easily reflecting both preconverging-or-dementing²⁰–apriorising-psychologism and postconverging-or-dialectical-thinking²¹–apriorising-psychologism as implied from a renewed human mentation transcendental insights (in reflexivity) about intrinsic-reality/ontological-veridicality. Threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism> implies that at registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰² at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence³¹ (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 ⁸³reference-of-thought (rather than naively, an assumption of ¹⁰³universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’), with the implication that the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ are actually of disambiguated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ⁸³reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold¹⁰² as being in epistemic-abnormalcy/preconvergence³¹, as it enables the conceptual articulation of meaningfulness that the ‘perspective of a functionally institutionalised registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-⟨as-to- historicity-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-threshold¹⁰². The suprastructuring effect of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> is what actually allows to prospectively reflect/perspectivate ⁷⁴perversion-of-

⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> and as dialectically-
 out-of-phase/dialectically-primitive at the uninstitutionalised-threshold¹⁰² marking out
 recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from
¹⁰³universalisation, non-positivism/medievalism from positivism and procrypticism from
 deprocrypticism; thus enabling the requisite ‘postconverging-or-dialectical-thinking²¹–
 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-
 conflatedness¹³/deconstruction is undertaken to supersede (as deeper superseding–oneness-of-
 ontology construal/conceptualisation) the drawback or vices-and-impediments¹⁰⁵ of the prior
 registry-worldview/dimension as now preconverging-or-dementing²⁰–apriorising-psychologism
 and dialectically-out-of-phase. Thus the reality of threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-
 psychologism> implies that virtue shouldn’t naively be perceived in terms–as-of-axiomatic-
 construct of ‘a ¹⁰³universal human intemporal-disposition nature or intemporal-disposition
 nature’ since human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatureddness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
 normalcy/postconvergence>’–existentialism-form-factor speaks otherwise (even though such
 an axiom of ‘a ¹⁰³universal human intemporal-disposition’ is only surreptitiously implied, as a
 necessary ‘functional pseudo-conceptualisation’ which functionally assumes
 intemporality⁵²/longness to avoid the cumbersome need for disambiguating ⁸³reference-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-threshold¹⁰²; that is, virtue is de-mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘¹⁰³universal positivistic intemporal⁵²’ as a functional pseudo-conceptualisation of intemporal⁵²/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold¹⁰² wherein ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> since the requisite intemporalisation-as-institutionalisation as ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought secondnaturing is wanting), but virtue should rather be construed as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance⁷⁵ in the short run and secondnaturing in the long run enables the prospective registry-worldview/dimension institutionalisation; it is this focus on institutionalisation/intemporalisation that is effectively institutionalisation-as-virtue given that in the succession of human institutional-cumulation/institutional-recomposure-**(as-to-historiality/ontological-eventfulness¹⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)**, 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/preconvergence³¹ 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-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) (as deferential-formalisation-transference of meaningfulness) for institutionalisation/intemporalisation-as-virtue for secondnaturing, and not a wrong implication of functionally grounding virtue on human ‘temporal disposition’ which will inevitably bring about temporal-and-social-trading with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. The fact is that our institutional and organisational constructs at their very core, unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our 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-thinking⁷¹—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring required in fully assuming the ⁸³reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply ‘a new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it

became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘~~amplifying~~/formative-epistemicity>totalising rationalism’ by Descartes based on methodical thinking, ¹⁰³ universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/⁸³reference-of-thought as a postconverging–de-mentating/structuring/paradigming shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposure-~~as-to-~~⁴⁶historiality/ontological-eventfulness³/ontological-aesthetic-tracing-~~perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ process) this is not spontaneously given, when we consider that many of such emancipators were equally relatively enmeshed with the old psychology like Newton’s involvement with alchemy, for instance. This point to the critical importance of the psychological state of the mind for the very possibility of prospective ontologically-veridical transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moult itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence-~~implicated-‘nondescript/ignorable-void’⁸⁰-as-to-~~⁷⁵presencing—absolutising-identitive-constitutedness⁴). Thus metaphysics-of-absence-~~implicated-epistemic-veracity-of-~~⁶nonpresencing-~~perspective-ontological-normalcy/postconvergence>~~ notion of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -~~as-to-~~‘attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
psychologism> (substituting, to induce ‘a preconverging-or-dementing²⁰-apriorising-
psychologism mentation reflex’ in sync with the ontological perspective, over the same notion
as subontologisation/subpotentiation as metaphysics-of-presence-⟨implicated-
‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁰ presencing—absolutising-identitive-constitutedness⁶¹⟩),
which rather wrongly induces ‘a postconverging-or-dialectical-thinking²¹-apriorising-
psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to
<amplifying/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage) effectively arises from a maximalist construct in
grasping the salience of a transcending/utter conceptualisation that mirrors the uncompromising
nature of intrinsic-reality/ontology over ⁵¹incrementalism-in-relative-ontological-
incompleteness⁸⁸—enframed-conceptualisation notional~procrypticism or
notional~disjointedness-as-of-⁸³reference-of-thought as the natural intradimensional summative
temporal mental-disposition (which speaks of a registry-worldview/dimension relative-
ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation⁹⁶’-⟨as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing²⁰-apriorising-psychologism>’, as-it-is-thus-‘in-
wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-⟨as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶⟩,-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-incompleteness⁸⁸—enframed-conceptualisation notional~procrypticism or
notional~disjointedness-as-of-⁸³reference-of-thought however represents the
enculturation/endemisation that is defining of given registry-worldview’s/dimension’s

uninstitutionalised-threshold¹⁰². In other words, without a ⁵⁵maximalising-recomposuring-for-
 relative-ontological-completeness⁸⁷—unenframed-conceptualisation disposition no prospective
 institutionalisation transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
 will be possible, as base-institutionalisation is the ultimate ⁵⁵maximalising-recomposuring-for-
 relative-ontological-completeness⁸⁷—unenframed-conceptualisation construct over a
 summative mental-disposition of ~~<amplituding/formative-epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ in recurrent-utter-
 uninstitutionalisation enabling the latter's transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity, likewise ¹⁰³universalisation is the
 ultimate ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation construct over a summative mental-disposition of ~~<amplituding/formative-
 epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 in ununiversalisation enabling the latter's transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity, so too with positivism over non-
 positivism, and prospectively notional~deprocrpticism over procrpticism/as-the-⁷⁴perversion-
 of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—of-positivism
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹. An 'existential-
 decontextualised-transposition (threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-
 disontologising~preconverging/dementing⁹⁰-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 deprocrpticism, with respect to the central concept of
 'knowledge-notionalisation' wherein understanding is much more than about grasping the

ideals but equally preemptively construing the possibilities of ‘the ignorances/desublimation’/temporal-dispositions as part and parcel of knowledge construct, not for an idle temporal motive, but to better skew (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a notional~deprocrpticism registry-worldview/dimension preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘~~amplituding/formative-epistemicity~~>growth-or-conflatedness¹³/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. Ultimately the purpose of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as an intemporal conceptualisation of transcendental implication should be of ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ consummated/forfeiting posture’ and is not for the sake of ‘immediate intelligibility’ within a given uninstitutionalised registry-worldview/dimension in want for a prospective corresponding institutionalisation registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of the uninstitutionalised-threshold¹⁰² is sound as its ⁸³reference-of-thought is prospectively defective (for instance a positivistic implied transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for its logic, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in the very first place’), but rather it is a middle to long run construed as of ¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-~~

mentation—stranding-or-attributive-dialectics) instigation of prospective registry-
 worldview/dimension institutionalisation ⁸³reference-of-thought as of a ‘postconverging-or-
 dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposing (though we can mostly grasp such an insight not from instances of ‘natural
 intra-society transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’ since
 this takes a longer time to occur and is relatively obscure, but transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity by cultural diffusion associated with
 conquests where the dominant is at a more advanced stage of institutionalisation or in the rare
 cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually
 relatively dominating or in parity with the dominant culturally as of divergent aspects). The
 implication here is that transcendental ⁵⁵maximalising-recomposing-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation is rather grounded on a relatively intemporal-
 and-deeper existential-reference-of-meaningfulness with the positive-opportunism—of-social-
 functioning-and-accordance⁷⁵ of the prospective institutionalisation <amplifying/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁶⁷ over its corresponding
 uninstitutionalised-threshold¹⁰² to put in question the latter’s ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for the ones of the prospective
 institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises
 (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined
 mindset/⁸³reference-of-thought with respect to appreciating notion of natural cause-and-effect
 and experimentation as well that the notion of mutual intelligibility of chemistry rules and
 principles makes sense, until then there cannot be much of intelligibility without such a
 ‘postconverging-or-dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or

natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of the prospective chemist). That explain why ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms—as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-thought’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that renders ¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding-oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding-oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-consciousness-awareness-teleology⁹⁹-~~in-preconverging-existential-extrication-as-of-existential-unthought~~⁶ of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing²⁰—apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of ‘existential-decontextualising-transposition (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-~~as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—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 ⁸³reference-of-thought so-reflected as soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought if valid and unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought if invalid (before even recognising whether the ‘implication-of-notion-of-agreement-or-disagreement’ or ‘of logical-processing’ arises) to determine the ‘postconverging-or-dialectical-thinking²¹—apriorising-psychologism and dialectically-in-phase’ over the ‘preconverging-or-dementing²⁰—apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive’. It is critical to grasp that the notion of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—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-completeness⁸⁷—unenframed-conceptualisation to avoid mix-up of ⁸³reference-of-thought) with such a mix-up arising from the <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ (whether wittingly or unwittingly) induced subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) so-construed as metaphysics-of-presence-<implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹>. 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 ⁸³reference-of-thought, and by extension it is the concept of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation ⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing ³⁰—apriorising-psychologism> that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence-<implicated-epistemic-veracity-of ⁶nonpresencing-<perspective~ontological-normalcy/postconvergence>> perspective since it avoids the <amplifying/formative~epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when reasoning by a metaphysics-of-presence-<implicated-‘nondescript/ignorable~void ⁰⁷’-as-to-presencing—absolutising-identitive-constitutedness > induced subontologisation. Besides even within the intradimension contextual perspective of institutionalised registry-worldview/dimension, it is equally the best approach with respect to the construal/conceptualisation of the instigating of postlogism ⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-<‘<decontextualising/de-existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional~ontologising’-imbued-<contextualising/existentialising~attendant-ontological-contiguity ⁶⁷>;-in-shallow-supererogation ⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>> hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition that will induce temporal-preservation-as-pseudointemporality ³²-preservation in temporal-dispositions as conjugated-postlogism ⁷⁷/preconverging-or-dementing ³⁰-integration (by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-

preservation> on the ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the priorly institutionalised registry-worldview/dimension) and by so doing reflecting the uninstitutionalised registry-worldview/dimension. That is an construal/conceptualisation approach that construes the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ as of diminishing–human-epistemic-abnormalcy-or-preconvergence³¹. Effectively, such a highlight of how human secondnaturing within institutionalised construct implies a pseudo-conceptual ¹⁰³universal human intemporal-disposition as metaphysics-of-presence-⟨implicated-‘nondescript/ignorable–void’¹⁰⁷-as-to-⁷presencing—absolutising-identitive-constitutedness¹¹⟩ 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-⁶nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ is effectively the unspoken psychoanalytic conceptualisation which needs to ‘be referenced/registered/decisioned–as-consciously-recognised’ as the backdrop for superseding into deprocrypticism. Such a psychoanalytic insight about the ‘dynamic-cumulative-aftereffect of subontologisation’ grasps how postlogism⁷⁷ instigates the temporal-preservation-as-pseudointemporality⁵²-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold¹⁰² even though the state as dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-⁸³reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-⁸³reference-of-thought, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶ >, -or-temporal-preservation-as-pseudointemporality⁵²-preservation, with respect to ontological-normalcy' by 'undermining social¹⁰³universal-transparency¹⁰⁴ <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸ } 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-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism inclination whether naively conjugating to postlogism⁷⁷ as misconstrual or good supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance⁷⁵ of ontological-veridicality is established from an intemporal-disposition, in which latter case as being largely summative of the dynamic-cumulative-aftereffect it leads to the collapsing of postlogism⁷⁷ mental-disposition recursiveness and exacerbatory/opportunistic mental-dispositions progressiveness with respect to temporal-preservation, and thus orienting towards intemporal-preservation/intemporalisation and the possibility for prospective institutionalisation, itself subjectable to temporal-preservation-as-pseudointemporality⁵²-preservation at its uninstitutionalised-threshold¹⁰². Thus this is the underlying dimensionality-of-sublimating²⁵ <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation) in the psychoanalytic dynamism of human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor across all the
 institutional-cumulation/institutional-recompose-<as-to-⁴⁶historiality/ontological-
 eventfulness³ /ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> 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-threshold¹⁰² (in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> with regards to the ⁸³reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the prior institutionalisation)
 which need to be brought to the collective consciousness appraisal for the necessary
 psychological uninhibitedness/décomplexing enabling prospective deprocrypticism. *
 Ultimately, an ‘ontological-reconstituting–as-to-conflatedness¹³/deconstruction articulation’
 (beyond just conceptualisations as in this paper) for more thorough insights reflective of a
 ‘suprastructural construal of any given state of uninstitutionalised-threshold¹⁰² from prospective
 institutionalisation point-of-reference, such as can be retrospectively implied of non-
 positivism/medievalism from positivism or prospectively implied of procrypticism from
 deprocrypticism’, will more profoundly involve a ‘storied-construct/ontologically-valid-
 narration of comprehensive intuitive insight’ grounded on: the construal of temporal-
 dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing¹⁰–apriorising-psychologism> (enabling the
 EXISTENTIAL-TRACING-as-<amplituding/formative–epistemicity>causality⁹~as-to-

projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-
ontological-contiguity⁶⁷ of disambiguated notional~firstnaturedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> and-
their-associated ⁸³reference-of-thought’, reflecting soundness-or-ontological-good-
faith/authenticity⁶⁹-of-⁸³reference-of-thought/postconverging-or-dialectical-thinking²¹—
apriorising-psychologism (as-in-intemporal-preservation-entropy-or-contiguity—or-ontological-
preservation) over unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-
thought/preconverging-or-dementing²⁰—apriorising-psychologism (as-failing-intemporal-
preservation-or-misappropriation-of-meaningfulness-entropy/contiguity) non-veridical/vacuous
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹/‘same-terms-of-
expressions/seemingly-same-implied-meaningfulness’, so-construed insightfully and
contextually as existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-
ontological-contiguity⁶⁷—~~duced~~—~~existentialising~~/contextualising/textualising-contiguity⁴⁰-
reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology¹¹
by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation, reflecting ‘shallow/temporal superseding—oneness-of-ontology to
deeper/intemporal superseding—oneness-of-ontology mental-conceptions teleologies’; from the
perspective of a suprastructural superseding/transcending/deeper/intemporal superseding—
oneness-of-ontology mental-conception teleology⁹⁹. - As beyond the epiphenomenon of
psychopathy and social psychopathy, as it provides a peculiar perspective for insight on human
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology⁹⁹ with respect to ⁸³reference-of-thought and meaningfulness; ‘Différance-
disambiguation-of-ontologically-veridical—⁵⁶meaningfulness-and-teleology⁹⁹’ implies
preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²~~amplituding/formative-~~
epistemicity>growth-or-conflatedness¹³/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 ⁸³reference-of-thought and meaningfulness (which are therefore approximates) by mere ‘ontological-consistency’ whether with regards to virtue conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-consistency’ as superseding—oneness-of-ontology is by itself the complete rationale for explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the latter is ‘the potency for all the text-of-ontologically-veridical-meaningfulness that can exist’. Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of ontological-normalcy/postconvergence validates virtue conceptualisation not as a discreet notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) for human-mastery-of-reality or knowledge, as inherently implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The reason is simple. It is impossible, for instance, for an utter-ununiversalisation setup ‘to access’ the emancipating 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 ⁷⁴presencing—absolutising-identitive-constitutedness ¹⁴ of ⁸reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as a
 postconverging—de-mentating/structuring/paradigming for superseding the vices-and-
 impediments ⁰⁵ 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 ¹⁵de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-
 mentation—stranding-or-attributive-dialectics) into a base-institutionalisation registry-
 worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that
 drives ontological-normalcy/postconvergence across all the successive institutionalisations and
 by that token coincides with ontology as a necessary ontological development driver in an
 animal of shallow limited-mentation-capacity—(as of relative
 apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—constitutedness ¹⁴—in—preconverging-
 entailment) to deeper limited-mentation-capacity—(as of relative
 apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—conflatedness ¹³—in—{preconverging-
 disentanglement by}—postconverging-entanglement). This analysis is very much in line with the
 notion of virtue as a <amplituding/formative—
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—
 ontological-contiguity ⁶⁷~educated—existentialising/contextualising/textualising-contiguity ⁴⁰—
 phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-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-teleology⁹⁹ 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
 intemporal⁵²/longness solipsistic ‘transcendental virtue projection’ that enables the
 superseding of the uninstitutionalised-threshold⁰² of the various registry-
 worldviews/dimensions as institutional-cumulation/institutional-recomposure-<as-to-
 historicity/ontological-eventfulness⁸ /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>>. In other words, it
 is the necessary ‘transcendental virtue projection’ for a prospective registry-worldview
 superseding the vices-and-impediments¹⁰⁵ of the prior registry-worldview that enables the
 ontological possibilities for such prospective registry-worldview to even arise existentially; as
 the temporally-inclined recurrent-utter-institutionalised individuation is non-cognisant of any
 such thing as base-institutionalisation and the ontological possibilities availing to it, likewise
 with the temporally-inclined ununiversalised individuation with respect to ¹⁰³universalisation
 and its ontological possibilities, the temporally-inclined non-positivism/medievalism
 individuation with respect to the positivistic and its ontological possibilities, and prospectively

the temporally-inclined procrypticism individuation with respect to notional~deprocrypticism and its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/⁸³reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won't be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁵¹nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void’⁸⁰-as-to-⁷⁹presencing—absolutising-identitive-constitutedness⁴⟩ as implied by ontological-normalcy/postconvergence) that enables it to come into being; as necessarily they will be base-institutionalising, ¹⁰³universalising, positivising and probably deprocrypticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective-ontological-normalcy/postconvergence⟩’-existentialism-form-factor. Insightfully thus, while ontological-normalcy/postconvergence expands human ontological possibilities (comprehensively), it also leads to a growth in human institutionalised virtue disposition in

equivalence which sustains such ontological development. However wary we should be with the possibility of nuclear annihilation, we equally can recognise that the ‘better’ registry-worldview/dimension-level, in terms-as-of-axiomatic-construct of its relative transcendental virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to the possibility of averting a global annihilation compared to say feuding tribal or medieval setups (that is, if by some imaginary circumstances they could have access to and utilise such weapons). This points out that virtue is rather an inherent and necessary construct of ontology, existentially speaking; as the transcendental construct that enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment) to deeper limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-(preconverging-disentailment-by)-postconverging-entailment) 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-threshold¹⁰² 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 social¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁷) about virtue inducing supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking⁹⁸—

apriorising-psychologism') and the secondnating 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/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity⁶⁷—~~edueed—~~existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology⁴¹ 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-threshold¹⁰²) as ~~amplifying~~/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹, underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting—as-to-conflatedness¹³’/deconstruction realteration over the perpetuating hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alteration by temporal-dispositions. Fundamentally, a normally institutionalised functional disposition warrants that there is ‘a common/same ontological-reference of ontologically-veridical-meaningfulness’ but this is voided at the uninstitutionalised-threshold¹⁰² where temporal-dispositions become temporally-preservational-as-pseudointemporal⁵²-preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ (whether beyond-the-

consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶), as may arise with postlogism⁷⁷-and-conjugated-postlogism⁷⁷, with the effective consequence of ‘temporal-to-intemporal-disambiguated-mental-dispositions’ wherein the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of temporal-dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudointemporality⁵²-preservation <amplituding/formative-epistemicity>totalising~self-referencing-syncretising’, with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology⁹⁹) by the intemporal-disposition in construing the <amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ as of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷~reduced-existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹.

This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷~reduced-existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹ 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-
threshold¹⁰² is characterised by the ‘trace of disambiguated-mental-dispositions as
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> ~~<amplituding/formative-~~
epistemicity>causality⁹ ~~~as-to-projective-totalitative—implications-of-prospective-~~
⁰ nonpresencing,-for-explicating-ontological-contiguity⁶⁷. It is mainly a ‘Différance-
disambiguation-of-ontologically-veridical—⁵⁶meaningfulness-and-teleology⁹⁹’ 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-teleology⁹⁹’ is in line with and
further elucidates the ‘Différance-existential-transitory-articulation-of-the-protraction-of-
⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergently-~~
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>,-of-meaningfulness’ technique. Going respectively by the Sartrean and
Derridean principles for establishing ontologically-veridical-meaningfulness, that is, ‘existence

precedes/defines essence’ or ‘there is nothing outside the text’ in evaluating ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with respect to their veridical-ontological ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in-various-instances as of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity⁶⁷ ~duced–existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. What is critical to understand here is to distinguish between: (i) recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity⁶⁷ ~duced–existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation basis of meaningfulness that is grounded on grasping that ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are deterministic by virtue of reflecting/perspectivating/highlighting their recurrent context of reality and thus subjects them to ‘ontological-reconstituting–as-to-conflatedness¹³’/deconstruction in upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and (ii) an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–ontological-contiguity⁶⁷ ~duced–existentialising/contextualising/textualising-contiguity⁴⁰ basis of meaningfulness that is purely and wrongly grounded on grasping that ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ are by themselves abstractly

deterministic, even as this fail intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-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-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor-or-’poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism’) are construed as of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷-~~duced-existentialising/contextualising/textualising-contiguity~~⁴⁰-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷-unenframed-conceptualisation basis of meaningfulness on the ground that successive-instances-of-’existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷-~~duced-existentialising/contextualising/textualising-contiguity~~⁴⁰-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷-unenframed-conceptualisation requires their subjection to ‘ontological-reconstituting-as-to-conflatedness¹³/deconstruction to establish the existential context of reality thus establishing ontologically-veridical-meaningfulness. On the other hand, the postlogic/psychopathic disposition (and by extension temporal-dispositions conjugated-postlogism⁷⁷/preconverging-or-

dementing²⁰-integration dispositions) adhere to an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ basis of meaningfulness on the ground that plausibly construing a false-premising to an existential-context-of-reference-narrative ‘provides licence’ to then (‘recursively’ in concurrence—in the case of the postlogic/psychopathic character, progressively—in the case of a conjugated-exacerbatory and conjugated-opportunism characters, and regressively—in the case of a conjugated-ignorance and conjugated-affordability characters) comprehensively articulate any possible existentially-unreal-and-abstract-narratives (on the basis of a conceptualisation of mere hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> static-or-abstract non-veridical/vacuous-state of essence-of-meaningfulness’ with respect to ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and hence failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) by exploiting the plausibility derived from the concurrently-false-premising existential-context-of-reference-narrative. So the latter disposition, and so particularly with the postlogic/psychopathic mindset, is to induce or generate or exploit any plausible existential-context-of-reference-narrative to then unleash slanted-and-formulaic hollow existentially-unreal-and-abstract narratives by concurrently-false-premising on the plausible existential-context-of-reference-narrative. In other words, the postlogic/psychopathic individuation character gets that there is a human mental-reflex to grasp ontologically-veridical-meaningfulness on ‘static-or-abstract non-veridical/vacuous-state (abstract ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) of essence-of-meaningfulness terms, so long as their existential basis is established, including and critically for its purpose, where it is so deceptively implied’, to artificially or opportunistically construe a plausible

existential-context-of-reference-narrative which then ‘provides licence’ to articulate
 existentially-unreal-and-abstract-narratives in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> concurrently-false-
 premising on the initial plausible existential-context-of-reference-narrative, with the idea that
 that human mental-reflex will by reflex naively-and-wrongly imply the
 existential/contextualisation ontological-veridicality of its generated slanted-and-formulaic
 hollow existentially-unreal-and-abstract-narratives; and so, in terms-as-of-axiomatic-construct
 of the ‘apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements (out of
 attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought-⁸⁴devolving-as-of-instantiative-context>)’ as implied—logical-dueness-
 or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
 teleology⁹⁹ as highlighted priorly. This preconverging-or-dementing²⁰-apriorising-
 psychologism is in contrast with a postconverging-or-dialectical-thinking²¹-apriorising-
 psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting-
 conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹-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/repeatability¹⁰ delineating existential-transitioning-or-
 iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷~duced-
 existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-
 ontological-coherence_or_superseding-oneness-of-ontology⁴¹ by ⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. Thus,
 the reason why the ontological construal (ontological-entrapment) of the postlogic/psychopathic
 individuation characters and conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration

individuation characters is rather as an intemporal/ontological suprastructuring (implying ¹⁵ de-
 mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-
 or-attributive-dialectics)~~) of their hollow-constituting-~~<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation>~~ of ontologically-veridical-
 meaningfulness, as this fail intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation. Going by the example of a medieval setup again as effectively in
~~<amplifying/formative~epistemicity>~~totalising~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰-~~<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness -of-³³ reference-of-thought-³⁴ devolving-as-of-
 instantiative-context>~~ and not analogy (epistemic-totalising³³~‘ratiocontiguity/ratiocination-as-
 referentialism—implicated_attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-
 presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰-~~<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness -of-³³ reference-of-thought-³⁴ devolving-as-of-
 instantiative-context>~~ insightfully implying all institutionalisations/registry-
 worldviews/dimensions are about ‘construing the same underlying ontology’, though yield
 different but more and more accurate representations of ontology, due to different but

improving human limited-mentation-capacity-~~{as from apriorising/axiomatising/referencing-
of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
contiguity }—constitutedness¹⁴-in-preconverging-entailment~~ towards
apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-
disentailment-by}-postconverging-entailment~~ 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-
nonpresencing-<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-drag³⁴ when analysing
transcendental issues within our present positivistic/procryptic registry-worldview/dimension as
its own metaphysics-of-presence-~~{implicated-‘nondescript/ignorable-void’¹⁰-as-to-
presencing—absolutising-identitive-constitutedness¹¹ }~~ problem), if say a totem was to be
presented as proof that a targeted individual was a sorcerer (as existential-context-of-reference-
narrative) for establishing plausibility for subsequent comprehensive articulation of
existentially-unreal-and-abstract-narratives accusing the target of sorcery, a
transcendental/utter/intemporal conceptualisation will imply rather a prospective ontological-
reference of essence-of-meaningfulness as positivism, with the ontological-
normalcy/postconvergence implication of construing not only the accuser as being of ‘medieval
mental-perversion/⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹>~~ but the temporal-dispositions and overall social-enculturation of that

inclination abstractly with respect to metaphorically-a-million-and-one-instances-and- locales/aetiologically/ontological-escalation as a fundamental ontological/being-construal- defect of such a medieval ⁸³reference-of-thought; noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation⁹⁶> as to preconverging-or-dementing⁷⁰-apriorising-psychologism and its defective ontological-reference of meaningfulness, as acting otherwise like ‘being logical’ with such implied meaningfulness by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’, wrongly validates that the ⁸³reference-of-thought of such medieval accusation is valid and is thus rather contributing then to upholding its temporal- enculturation/temporal-endemisation, as where there is ⁷⁴perversion-of-⁸³reference-of-thought- <as-preconvergently-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> there is no logical- dueness and from thence enabling the construing of relevant soundness or unsoundness of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to- profound-supererogation⁹⁶) to start with in the very first place but rather a superseding/transcendental representation of such ⁷⁴perversion-of-⁸³reference-of-thought-<as- preconvergently-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as unsoundness-or- ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/preconverging-or-dementing²⁰- apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness- awareness-teleology⁹⁹) at the said (non-positivism/medievalism) uninstitutionalised-threshold¹⁰² requiring positivism registry-worldview ⁸³reference-of-thought institutionalisation. Thus unlike in a case of defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-

conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (⁵⁴logical-processing-or-logical-implication—~~supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷~~) in a same or different circumstance, is invalidated when dealing with ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ (with regards to both postlogism⁷⁷ and conjugated-postlogism⁷⁷); with the implication that there can't be mutual contention but rather transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ wherein the superseding (and ontologically-veridical) ⁸³reference-of-thought can only construe of the superseded (and ontologically-unsound) as preconverging-or-dementing²⁰-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding ⁸³reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger perspective with regards to the institutionalisation of notional~deprocrypticism for instance, it is such an existentialism construal from a transcendental intemporal ⁸³reference-of-thought over temporal ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> that allows for the superseding of vices-and-impediments¹⁰⁵ as prospective registry-worldview/dimension

structural-resolution of positivism–procrysticism preconverging-or-dementing²⁰–apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming (in contrast to a temporal extricatory preconverging–de-mentating/structuring/paradigming) can only be transcendental as superseding (by implying an altogether different ⁸³reference-of-thought as ‘postconverging-or-dialectical-thinking²¹–apriorising-psychologism’), and not incremental/‘disjointedness-as-of-⁸³reference-of-thought’ (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵ ⁸³reference-of-thought which is actually preconverging-or-dementing²⁰–apriorising-psychologism/oblongated and dialectically/contendingly-out-of-phase). Taking the previously articulated case of sorcery in a non-positivism/medievalism setup, it has no ontological structural-resolution by reciprocity of sorcery accusations on the same ⁸³reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/⁸³reference-of-thought with an altogether superseding positivistic ⁸³reference-of-thought that is in transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-consciousness’ of all registry-worldviews/dimensions with regards to their own corresponding ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/⁸³reference-of-thought in a non-

positivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional~deprocrpticism mental-disposition is implied in a procrpticism 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/³³ reference-of-thought is bound to be incremental/‘disjointedness-as-of-³³ reference-of-thought’ and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of ¹⁵de-mentation~~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~ percolation-channelling-<in-deferential-formalisation-transference> for the necessary ‘postconverging-or-dialectical-thinking²¹~psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendently/transdimensionally/interdimensionally; for instance, capable of putting in question non-positivism/medievalism intradimensional superstition as of the registry-worldview defect in the first place supersedingly/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrpticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism⁷⁷-and-conjugated-postlogism⁷⁷ of psychopathy and social

psychopathy as of the registry-worldview in the very first place superseding/transcendentally rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of imbricatedness/threadedness/recomposuring as existential-tracing of ontologically-veridical-meaningfulness reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -{as ‘first-level ⁷ presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³ reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules ¹⁰³universalising notion’ of the intemporal-minded individuation; the temporally-minded non-positivism/medievalism individuation has no place for the ‘transcendental positivising/rational-empiricism notion’ of the intemporal-minded individuation; and likewise, prospectively, the temporally-minded procrypticism individuation has no place for the ‘transcendental deprocrypticism/rational-realism notion’ of the intemporal-minded individuation; rather as the subontologisation/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

⁸³reference-of-thought to project to the postconverging–de-mentating/structuring/paradigmizing 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-totalising³³~self-referencing-syncretising), across all registry-worldviews/dimensions from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same ⁸³reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold¹⁰² of that medieval setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, any registry-worldview/dimension as prior wrongly represents that such its registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵ is non-transcendable/unsupersedable by its ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence-~~(implicated-‘nondescript/ignorable–void⁶⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴)~~’ thus upholding its soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵ while the prospective registry-worldview/dimension implying a new ⁸³reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior’s

registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵ represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/preconverging-or-dementing²⁰–apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold¹⁰²). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ allusions to superstition in its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing²⁰–apriorising-psychologism and unintelligible/existentially-suprastructured, a notional~deprocrpticism placeholder-setup/mental-devising-representation/mentation/{cumulated/recomposed}-consciousness-awareness-teleology⁹⁹ of ⁸⁰procrpticism–or–disjointedness-as-of-⁸³reference-of-thought mindset/⁸³reference-of-thought will rather be construed as decentered and preconverging-or-dementing²⁰–apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrpticism terms of meaningfulness’ that is, at the (deprocrpticism) uninstitutionalised-threshold¹⁰² in order 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-teleology⁹⁹ as of prospective deprocrpticism, as implied by ¹⁵de-mentation-(<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics>) as-uninstitutionalised-threshold¹⁰²-suprastructuring ¹⁵de-mentation-(<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics>) that is the mechanism of a ‘postconverging-or-

dialectical-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective institutionalisation. This latter notion is important as with all psychoanalysis whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵ is central to superseding it, and so the idea of implying preconverging-or-dementing²⁰–apriorising-psychologism/out-of-phase/dialectically-primitive is ‘beyond the notion of an idle denotative exercise’, be it validly so, and the meaningfulness of such conceptualisations certainly do not carry the poorer connotations of temporal/banal mental-dispositions, but rather it is technically a necessary and useful ontological conceptualisation in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from our shallow limited-mentation-capacity-~~(as of relative apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴-in-preconverging-entailment)~~ to deeper limited-mentation-capacity-~~(as of relative apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-
 {preconverging-disentailment-by}-postconverging-entailment)~~. 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-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ behind human secondnaturing across the successive institutional-cumulation/institutional-recomposure-~~(as-to-~~

historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} 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/dimensions as the institutional-cumulation/institutional-recomposure-~~(as-to-~~historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} are actually broad categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms—as-of-axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth between the positivistic construct in the th century with its nature in the late 20th and early 21st century. Further to the two elucidations made of postlogism⁷⁷/psychopathic and conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-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-teleology⁹⁹’ and its ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁴perversion-of-³³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>’,—of-meaningfulness’ technique as well as plausibly concurrently-false-premising to an existential-context-of-reference-narrative providing licence for postlogic narratives, a third elucidation provides an even more profound insight of the distortion/perversion of essence-of-meaningfulness and the

implications at the comprehensive existential level. This basically has to do with the ontological consequences and implications of the ‘existentialist’ and ‘non-veridical/vacuous’ conceptualisation of ⁸³reference-of-thought and meaningfulness, and so with respect to perception of registry-soundness/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought and ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought, and ultimately the disambiguation of ontological-reference (trace) with respect to postlogism⁷⁷ and conjugated-postlogism⁷⁷ threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> individuation characters, and supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism individuation characters. Basically the ontological-veridicality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ ‘supposedly’ in intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and this ‘supposedly-ness’ is only validated if ‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the human supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹. This ‘existentialist-shortfall’ has to do with the fact that it will be ‘a waste of too much mental energy’ to be verifying in detail the ‘apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements (out of attendant-ontological-contiguity⁶⁷~educed-

existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of-³ reference-of-thought-³⁴ devolving-as-of-
 instantiative-context>)' of implied—logical-dueness-or-scape, profile-or-stature,
 presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ —of every
 interlocutor, and so mentally the human mind has developed ‘a referencing scheme of trusting
 that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly
 speaking ontologically incomplete and can be undermined and usurped, but it is standard as it
 ‘saves mental energy and time’. This ‘existentialist-shortfall’ is relatively inconsequential
 where interlocutors are mutually of prelogism⁷⁸ -as-of-conviction,-in-profound-
 supererogation⁹⁶ -<existentially-veridical—‘attendant-intradimensional—
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> or attendant—ontological-contiguity⁶⁷ ~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of-³ reference-of-thought-³⁴ devolving-as-of-
 instantiative-context> and even better when mutually of good supplanting—conviction-as-to-
 profound-supererogation⁹⁶ —of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹—apriorising-psychologism (than when one or the other is of ‘poor or bad
 supplanting—conviction-as-to-profound-supererogation⁹⁶ —of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹—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-supererogation⁹⁶
 of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-
 accordance rather than registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—
 defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ associated with postlogism⁷⁷, whether

pathological/psychopathic or enculturated, and conjugated-postlogism⁷⁷). However, with the psychopathic/postlogic and social psychopathic case where ¹¹compulsing–nonconviction/madeupness/bottomlining–(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) or postlogism⁷⁷ as disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness is the underlying principle as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴, this ‘existentialist-shortfall’ is highly consequential as it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵; by wrongly and so comprehensively implying the ‘existential-reality’ of ‘non-veridical/vacuous <amplituding/formativ>⁸ wooden-language-<imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰–narratives—of-the-³ reference-of-thought–categorical-imperatives/axioms/registry-teleology⁹¹) articulated in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or otherwise by the rather non-veridical/vacuous implied meaningfulness and ⁸³reference-of-thought or otherwise by the non-veridical/vacuous implied meaningfulness and ⁸³reference-of-thought based on inductive limitation nature or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding/formativ–epistemicity>totalising~in-relative-ontological-completeness⁸⁷ as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-

entailing, since their fundamental teleology⁹⁹ is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words meaningfulness and ⁸³reference-of-thought is only veridical as an ‘ontologically-veridical construct’ validated in the construal of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷-~~duced~~-~~existentialising/contextualising/textualising-contiguity~~⁴⁰-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical meaningfulness and ⁸³reference-of-thought thus allows for an overall existential/being framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of meaningfulness in hollow-constituting-~~as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation~~ induced from postlogism⁷⁷/psychopathic and temporal-dispositions-conjugated-postlogism⁷⁷ which is wrongly projected as of the recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷-~~duced~~-~~existentialising/contextualising/textualising-contiguity~~⁴⁰-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as ontologically-veridical-meaningfulness, and particularly so as the postlogism⁷⁷/psychopathic disposition is basically recursive (recursive denaturing¹⁶ 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~~ ‘denaturing¹⁶ postlogic-backtracking-~~iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’~~⁷⁶-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards

‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and
 dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex-logic¹ and
 extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-
 postlogism⁷⁷ mental-dispositions equally assume a purposefulness of their own (that must be
 factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and
 conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-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 ¹²conjoining-
 looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s ‘denaturing¹⁶
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-
 with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-
 successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers
 over intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and
 dialectically/contendingly out-of-phase. The centrality of ‘concurrently-false-premising-of-
 meaning thread/tracing’ in the entire process of postlogism⁷⁷ and conjugated-
 postlogism⁷⁷/preconverging-or-dementing²⁰-integration lies in the fact that it provides the ‘as
 non-veridical and dialectically/contendingly out-of-phase hollow-form concurrently-false-
 premising’ for ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹> as ‘denaturing¹⁶ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
 hollow-narratives-and-acts’>⁷⁶-with-‘successive-shifting-of-the-narratives-and-acts-foci’-
 construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards

social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity, and so together with a ‘false-projection-of-bad-or-good-conviction-as-to-profound-supererogation⁹⁶ representation of meaning’ rather than’ veridically of a threshold-of-nonconviction/makeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰ -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-supererogation⁹⁶ of the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance rather than veridically the perception of ¹¹compulsing-nonconviction/makeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’-imbued-<contextualising/existentialising—attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism⁷⁷ as hollow-form implying an issue of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>); inducing conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration mental-dispositions (as conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) involved in ¹²conjoining-looping-set-of-narratives of the postlogic/psychopathic hollow-form postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶; and thus leading to temporal-preservation-as-pseudointemporality⁵²-preservation. It is critical to understand this underlying thread of concurrently-false-premising by its

¹¹compulsing–nonconviction/madeupness/bottomlining–(‘<decontextualising/de-
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
 disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
 <contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}
 or postlogism⁷⁷ instigation as a ‘false-sense-of-good-to-’poor or bad supplanting–conviction-as-
 to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹–apriorising-psychologism’’ postlogism⁷⁷ and conjugated-
 postlogism⁷⁷/preconverging-or-dementing²⁰-integration in psychopathic and social
 psychopathic situations. Thus unlike in the instance of defect-of-⁵⁴logical-processing-or-
 logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of
 the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-
 accordance the idea of falling-back to the same exercise to correctly do the exercise (⁵⁴logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁶) in a same or different circumstance, is invalidated when dealing with
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-
 <as-Being-or-ontological-or-existential–defect>⁸⁵ (with regards to both postlogism⁷⁷ and
 conjugated-postlogism⁷⁷); with the implication that there can’t be mutual contention but rather
 transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ wherein the
 superseding (and sound) ⁸³reference-of-thought can only construe of the superseded (and non-
 veridical) as preconverging-or-dementing²⁰–apriorising-psychologism/unsoundness-or-

ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/oblongated requiring
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into
the superseding ⁸³reference-of-thought in the very first instance before any ontologically-
veridical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-
meaning thread/tracing’ arises can equally conspicuously be understood at childhood
psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a
dereifying narrative like in the case of spilling water on a chair highlighted before to which if
concurred to by the interlocutor will be the basis for the child to assume apparently normal
logical contentions but fundamentally based on this distorted deceptive high-point of
concurrently-false-premising as of ⁸³reference-of-thought-⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹. It
is basically the same process with an adult psychopath but for the fact of the highly opaque
nature of adult psychopath mental-disposition unlike a child psychopath, and as previously
explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’
(to confound by not acting postlogically/disontologising-perverted-outcome-sought-precedes-
existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-
logical-dueness within the same spatialisation of relevant social interlocutors, which may raise
the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly
appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective
eliciting of social threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing⁷⁰-apriorising-psychologism> as to
subontologisation/subpotentiation miscuing/disjointed-logic/logical-drag/unconscionability-
drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘apriorising-

⁸³reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-
contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity¹⁰ <reifying-or-
elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-
devolving-as-of-instantiative-context>)' as implied—logical-dueness-or-scape, profile-or-
stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are all
false) and 'crafty' (with increasingly greater staging and performance: as the psychopath
perceives instances of rebuttal of its postlogism⁷⁷ not essentially in terms–as-of-axiomatic-
construct of the rightness or wrongness of the postlogic acts in its personality development into
adulthood, as a prelogic supplanting–conviction-as-to-profound-supererogation⁹⁶ —of-
'attendant-intradimensional'-postconverging/dialectical-thinking¹ —apriorising-psychologism
mental-disposition will, but rather in terms–as-of-axiomatic-construct of its failure in
performing the postlogic acts well with the idea of how to further confound/muddle hence the
reason it is recursive as absolving/fleeting/escaping-reflex–logic¹ to the point of faking
remorsefulness or acting as a victim as long as fundamentally its 'interlocutor is in a
prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶ <existentially-veridical–'attendant-
intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> relation to its postlogism⁷⁷-formulaic slanting
¹¹compulsing–nonconviction/madeupness/bottomlining-(<decontextualising/de-
existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising'-of-the-'attendant-intradimensional–ontologising'-imbued-
<contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-
supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>})
or disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-
intradimensional–apriorising/axiomatising/referencing'-logical-dueness mental-disposition' in

order for the interlocutor to go on to conjoin the psychopath's postlogic-backtracking-iterative-looping-*'set-of-dereifying-hollow-narratives-and-acts'*⁷⁶). Paradoxically, the basis of the adult psychopath *'concurrently-false-premising-of-meaningful thread/tracing'* is the disposition of a *supplanting-conviction-as-to-profound-supererogation*⁹⁶ *—of-*'attendant-intradimensional'*-postconverging/dialectical-thinking*²¹ *—apriorising-psychologism* mindset⁸³ reference-of-thought to be open-minded in wrongly granting *supplanting-conviction-as-to-profound-supererogation*⁹⁶ *—of-*'attendant-intradimensional'*-postconverging/dialectical-thinking*²¹ *—apriorising-psychologism* (be it *'good or poor/bad supplanting-conviction-as-to-profound-supererogation*⁹⁶ *—of-*'attendant-intradimensional'*-postconverging/dialectical-thinking*²¹ *—apriorising-psychologism'*) to a ¹¹compulsing-nonconviction/madeupness/bottomlining-*{<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising'-of-the-*'attendant-intradimensional—ontologising'*—imbued-<contextualising/existentialising—attendant-ontological-contiguity*⁶⁷>;-in-shallow-supererogation⁹⁶ *-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—*'attendant-intradimensional—apriorising/axiomatising/referencing'*-logical-dueness>}* mental-disposition for its deceptive high-point of *concurrently-false-premising* for producing ontologically non-veridical narratives (in terms-as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹). This *'concurrently-false-premising-of-meaningful thread/tracing'* can be construed as of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷ *—eueed—existentialising/contextualising/textualising-contiguity*⁴⁰ *-reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology*⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷ *—unenframed-conceptualisation*

wherein ontologically-veridical-meaningfulness is established by reflecting soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought/postconverging-or-dialectical-thinking²¹-apriorising-psychologism (as-in-intemporally-preservational) narratives over unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/preconverging-or-dementing²⁰-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-threshold¹⁰² in the transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation dynamism, as it further extends to explain how and why ‘ontological-reconstituting—as-to-conflatedness¹³’/deconstruction on the one hand and hollow-constituting-~~as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation~~ on the other hand drive the dynamism of successive prospective institutionalisations and uninstitutionalised-threshold¹⁰² respectively; as postlogic/psychopathic-individuations hollow postlogic-backtracking-~~iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’~~⁷⁶ and conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration individuations¹² conjoining-looping-set-of-narratives to the hollow postlogic-backtracking-~~iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’~~⁷⁶, in hollow-constituting-~~as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation~~ to ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ (but then failing/not-upholding-~~as-of-apriorising/axiomatising/referencing~~ intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and undermining transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~) of ‘ontologically-reconstituted?/deconstructed institutionalised registry-worldview/dimension’ inducing

prospective ‘uninstitutionalised registry-worldview/dimension’ (as prospective diminishing–human-epistemic-abnormalcy-or-preconvergence³¹), 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-teleology⁹⁹ as of prospective notional~deprocrpticism 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-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring decomplexifying/uninhibiting postconverging–de-mentating/structuring/paradigming for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective deprocrpticism, in contrast to a ‘wrongly misconstrued ¹⁰³universal human intemporal-disposition nature’ (which is rather a ‘functional construal/conceptualisation’ arising from intemporalisation/institutionalisation within an institutionalised registry-worldview/dimension as secondnatured but not beyond its uninstitutionalised-threshold¹⁰²) as it will fail to account and register for the ontological/being-construal-defect of the present as procrpticism which should enable superseding for the prospective transcendent institutionalisation secondnaturing as deprocrpticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical–⁵⁶meaningfulness-and-

teleology⁹⁹’ gives ontological-anchoring for a Derridean metaphysics-of-presence-~~{implicated-
‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁰ presencing—absolutising-identitive-constitutedness }~~
(due to human limited-mentation-capacity-deepening⁵³) propped up by a metaphysics-of-
absence-~~{implicated-epistemic-veracity-of-⁵¹ nonpresencing-<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 ‘¹⁵de-mentation-
~~{supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics}~~ of ⁸³reference-of-thought’ in construing the ⁸³reference-of-thought and
meaningfulness of ‘the prospective’ (of a more intemporal-potency as it further deepens the
socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-
of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-~~<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-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-teleology⁹⁹’ is rather about
the ontological-veridicality of ⁸³reference-of-thought. It should not be confused with the more

familiar issue involving existentially veridical logical-duedness and from thence enabling the construing of relevant soundness or unsoundness of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶, and this doesn't put-into-question the soundness/appropriateness or unsoundness/inappropriateness of ⁸³reference-of-thought. Thus unlike in the instance of defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) in a same or different circumstance, is invalidated when dealing with ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> as registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ (with regards to both postlogism⁷⁷ and conjugated-postlogism⁷⁷); with the implication that there can't be mutual contention but rather transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ wherein the superseding (and sound) ⁸³reference-of-thought can only construe of the superseded (and unsound) as preconverging-or-dementing²⁰-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding ⁸³reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention). It is based on perpetuating the precedingness/supersedingness/ascendency over ⁸³reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions; as the latter, going by

human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’–existentialism-form-factor are inclined to ‘⁵¹incrementalism-in-
relative-ontological-incompleteness⁸⁸—enframed-conceptualisation
<amplifying/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>’
(implying incremental/temporal-accommodation meaningful dispositions of postlogism⁷⁷-
slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
<including-virtue-as-ontology> as defect-of-⁵⁴logical-processing-or-logical-implication—
supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-
worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance, and
worst still when conjugated to postlogism⁷⁷ become temporally-preservational-as-
pseudointemporality⁵²-preservation or conjugated-postlogism⁷⁷ as of
circularity/recurrence/repetition/repeatability¹⁰ in existential-transitioning-or-iterability-trace-
of-narratives-as-dots_or_attendant—ontological-contiguity⁶⁷—~~reduced~~—
existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality—
ontological-coherence_or_superseding—oneness-of-ontology⁴¹ in contrast to defect-of-⁵⁴logical-
processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
supererogation⁹⁶ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-
functioning-and-accordance, and rather implying a ‘preconverging–de-
mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-

threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ that defines a registry-
 worldview/dimension as preconverging-or-dementing²⁰—apriorising-psychologism and
 dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality going by its
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> (take the case of the BODMAS characters highlighted previously
 where the other characters simply went along calculating without factoring A’s defect), such
 that where there is induced derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> when such defect-of-
⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁶ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-
 social-functioning-and-accordance dispositions are conjugated to postlogism⁷⁷ (which directly
 perverts ⁸³reference-of-thought), temporal-dispositions are rather then construed as in registry-
 worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-
 existential—defect>⁸⁵ in line with a ‘dynamic-cumulative-aftereffect of subontologisation’ of
 the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase
 state which is thus preconverging-or-dementing²⁰—apriorising-psychologism, while the
 intemporal-disposition is inclined to ‘⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation intemporal projection-of-thought’ (implying
 notional~deprocrypticism in its preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-
 ‘³²<amplifying/formative—epistemicity>growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism as ‘ontologically-
 reconstituting’ intrinsic-reality and thus with respect to ⁷⁴perversion-of-⁸³reference-of-thought-

<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷> is inclined to
 solipsistically-put-into-question/ontologically-reconstituting of the ⁷⁴perversion-of-⁸³reference-
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-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-thinking²¹–apriorising-psychologism’ as
 the prior registry-worldview becomes dialectically-out-of-phase/dialectically-primitive and
 preconverging-or-dementing²⁰–apriorising-psychologism. A ‘Différance-disambiguation-of-
 ontologically-veridical–⁵⁶meaningfulness-and-teleology⁹⁹’ in registry-worldview terms is
 rendered operant by ‘ontological-reconstituting–as-to-conflatedness¹³’/deconstruction over
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> (with ‘ontological-reconstituting–as-to-
 conflatedness¹³’/deconstruction more like ‘a making-up for projection’ in transcending as a
 metaphysics-of-absence-<implicated-epistemic-veracity-of-⁹¹nonpresencing-<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-⁷²presencing—absolutising-identitive-constitutedness¹⁴>
 conceptualisation), forming the very backbone of the human registry-worldview’s/dimension’s
 institutionalisation/intemporalisation process that is behind the institutional-
 cumulation/institutional-recompose-<as-to-⁶⁶historiality/ontological-
 eventfulness³/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> as it dialectically
 leaves by the wayside human temporality⁹⁸/shortness and temporal ⁸³reference-of-thought and

meaningfulness. Critically, the placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ implications are utterly different
 between such a familiar ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-
 in-conviction-as-to-profound-supererogation⁹⁶ and a ‘Différance-disambiguation-of-
 ontologically-veridical—⁵⁶meaningfulness-and-teleology⁹⁹’ as the latter calls upon ¹⁵de-
 mentation—(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-
 or-attributive-dialectics) in setting up two dialectical ⁸³reference-of-thought, wherein the one as
 prior/present/transcended/superseded is preconverging-or-dementing²⁰—apriorising-
 psychologism and the other as prospective/transcending/superseding is postconverging-or-
 dialectical-thinking²¹—apriorising-psychologism. In other words, ‘Différance-disambiguation-
 of-ontologically-veridical—⁵⁶meaningfulness-and-teleology⁹⁹’ is dealing with perversion-and-
 derived-⁷⁴perversion-of-⁸³reference-of-thought—(as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶ > (at the uninstitutionalised-threshold¹⁰² or socially-betraying-threshold-of-
 ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation or threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—(as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—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 ~~<amplituding/formative–epistemicity>causality~~⁹ ~~~as-to-~~
~~projective-totalitative–implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating-~~
~~ontological-contiguity~~⁶⁷ of a ‘Différance-disambiguation-of-ontologically-veridical–
⁵⁶meaningfulness-and-teleology⁹⁹’ renders our presencing-as-positivistic meaningful-
 reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-
 reference/registry-worldview ‘dialectically-out-of-phase or dialectically-primitive’ as
 preconverging-or-dementing²⁰–apriorising-psychologism to a prospective-as-deprocryptic
⁸³reference-of-thought, which is ‘dialectically-in-phase’ as postconverging-or-dialectical-
 thinking²¹–apriorising-psychologism. The latter (as with all relative postconverging-or-
 dialectical-thinking²¹–apriorising-psychologism references) can only be ‘habituated’ over the
 former, and so ‘by virtue of its more profound intemporality⁵²-potency’ validated by its greater
~~<amplituding/formative–epistemicity>causality~~⁹ ~~~as-to-projective-totalitative–implications-of-~~
~~prospective-~~⁶¹ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷ in the middle to long-run
 with respect to the dialectically corresponding prior meaningful-reference/anchoring-of-
 meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-
 worldview. For instance, there is no logical-basis/logic,-as-derived-from—transversality-~~<for-~~
~~sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–~~
~~disambiguated-‘motif-and-apriorising/axiomatising/referencing’~~¹⁰¹> for a positivistic
 mindset/⁸³reference-of-thought to convince a non-positivism/medievalism mindset/⁸³reference-
 of-thought that it ⁸³reference-of-thought is better but for the fact that its better
~~<amplituding/formative–epistemicity>causality~~⁹ ~~~as-to-projective-totalitative–implications-of-~~
~~prospective-~~⁶¹ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁶⁷ will in the middle to
 long-run be ontologically untenable thus ‘collapsing’ the non-positivism/medievalism
 mindset/⁸³reference-of-thought; and so reflecting ‘Derridean underdetermination-imbued
 force/violence conception’ and ‘Foucauldian knowledge/power conception construed as

knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹-apriorising-
 psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueeness-
 invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
 preconverging-or-dementing²⁰-apriorising-psychologism>’ so-underlining existence—as-the-
 absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’>. This is the only basis for
 establishing the relative ascendancy of divergent⁸³ reference-of-thought (not to be confused
 with ‘⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁶ convincing’ as this by definition will instead make circular
 references to a prior⁸³ reference-of-thought that is already established and uncontested in the
 very first place; thus highlighting the notion that it is the veridicality of the prospective
⁸³reference-of-thought that precedes and defines the pertinence of an exercise of ‘⁵⁴logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁶ convincing’ whereby interlocutors already share this common⁸³ reference-of-
 thought, and not the other way around). Such a postconverging-or-dialectical-thinking²¹-
 apriorising-psychologism over preconverging-or-dementing²⁰-apriorising-psychologism
 habituation (at their respective ‘uninstitutionalised-threshold¹⁰² or socially-betraying-threshold-
 of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-
 entropy-or-contiguity—or-ontological-preservation or threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>’) with regards to the postconverging-or-dialectical-thinking²¹-apriorising-

psychologism and preconverging-or-dementing²⁰–apriorising-psychologism dialecticism of meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview’ developed as base-institutionalisation over recurrent-utter-uninstitutionalisation, ¹⁰³universalisation over ununiversalisation, positivism over non-positivism/medievalism and prospectively notional~deprocrypticism over procrypticism. It should equally be noted that just as no ⁸³reference-of-thought will recognise itself as rather preconverging-or-dementing²⁰–apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of itself as postconverging-or-dialectical-thinking²¹–apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of-⁸³reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing²⁰–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of our present positivistic registry-worldview as rather preconverging-or-dementing²⁰–apriorising-psychologism (as ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought) from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism higher registry-worldview ontological-completeness-of-⁸³reference-of-thought; as in both instances, the ‘Différance-disambiguation-of-ontologically-veridical-⁵⁶meaningfulness-and-teleology⁹⁹’ highlights that the prior preconverging-or-dementing²⁰–apriorising-psychologism ⁸³reference-of-thought faces a ‘Heideggerian (engaged)-destruktion’, as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving ‘ontological-reconstituting–as-to-conflatedness¹³’ of the prospective postconverging-or-dialectical-thinking²¹–apriorising-psychologism ⁸³reference-of-thought over the hollow-

constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the prior preconverging-or-dementing²⁰-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-supererogation⁹⁶ as ‘prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-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-supererogation⁹⁶ do not apply with respect to ‘‘Différance-disambiguation-of-ontologically-veridical-⁵⁶meaningfulness-and-teleology⁹⁹’; as the latter is more about an engagement between a prior/transcended/superseded ⁸³reference-of-thought say in registry-worldview terms like non-positivism/medievalism (which harkens back to its ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to its ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ whether these are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and a prospective/transcending/superseding ⁸³reference-of-thought like positivism (which develops new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as ‘ontologically-reconstituting’ to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, no matter what. Such a ‘Différance-disambiguation-of-ontologically-veridical-⁵⁶meaningfulness-and-teleology⁹⁹’ equally takes cognisance of the fact that a ⁸³reference-of-

thought construal is simply as of a dynamic-cumulative-aftereffect
~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement-by}—postconverging-entailment~~ , and with perversion-⁸³reference-of-thought
 involving a subontologisation/subpotentiation rather indirectly as a comprehensive socially-
 betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-
 intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-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 <amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-
 implications-of-prospective-⁹nonpresencing,-for-explicating-ontological-contiguity⁹⁷ of
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>, as the various ‘temporal-dispositions individuations’ will, at the given
 uninstitutionalised-threshold¹⁰², betray ontologising/ontological-depth-of-analysis/intemporal-
 preservation by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> at their specific temporal-dispositions individuations
 thresholds (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-teleology⁹⁹’ of ontological-reconstituting-as-to-conflatedness¹³ 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 <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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’>⁷⁶-as-reflex-fleeting-logic, psychopath’s or postlogic interlocutor¹²conjoining-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-conflatedness¹³/deconstruction analysis’ of intradimensional phenomena, and rather construed as of the conflation of the corresponding registry-worldview⁸³reference-of-thought transcendental dialectics. Such a ‘Différance-disambiguation-of-ontologically-veridical-⁵⁶meaningfulness-and-teleology⁹⁹’ thus goes on to encompass the ¹⁵de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human-⁵⁶meaningfulness-and-teleology⁹⁹-into-the-existentialism-becoming of personhoods-and-socialhood-formation marking any registry-worldview⁸³reference-of-thought. The underlying idea here being that faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal postconverging–de-mentating/structuring/paradigmig approach’ is to have at hand a ‘¹⁰³universal cadre’ that conceptualises and is geared towards

attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals. That ¹⁰³universal cadre with regards to issues of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> pointing to ‘Différance-disambiguation-of-ontologically-veridical-⁵⁶meaningfulness-and-teleology⁹⁹’, 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-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, cumulating/recomposuring along various ontologising-depth-of-analysis/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as institutionalising, ¹⁰³universalising, positivising and fully/utterly-ontologising into deprocrypticism). Human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} 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-~~
~~historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~; 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 recomposed human meaningfulness-and-action based-on/given this same form-factor. This implies individuality is then simply ‘the unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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 ‘recomposed-existentialism contextualisation’, and as such a given ‘recomposed-existentialism contextualisation’ harbours other individuals (as receptacles) of their own ‘unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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-~~
~~historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ involving the

skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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-teleology⁹⁹) as institutionalisation/intemporalisation, this highlights that ‘Différance-disambiguation-of-ontologically-veridical-⁵⁶meaningfulness-and-teleology⁹⁹’ which is rather about perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> (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 postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology> ‘conjugate with and thus pervert intemporal/ontological meaningfulness’ requiring ‘ontological-reconstituting—as-to-conflatedness¹³’ 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-teleology⁹⁹’ is the mechanism of transcending the registry-worldview ⁸³reference-of-thought as ‘ontological-reconstituting–as-to-conflatedness¹³/deconstruction’ articulates better and better ⁸⁸reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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, ¹⁰³universalisation, positivism, and prospectively deprocrypticism. It also points out that the exercise of institutionalisation/intemporalisation is not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but a registry-worldview’s/dimension’s institutionalisation or secondnaturing exercise, explaining why we are continually the same species from utter-institutionalisation to prospectively deprocrypticism. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality⁹⁸/shortness as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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-teleology⁹⁹ or ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > (conjugated:
 postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-
 or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-
 performance⁷²-<including-virtue-as-ontology>) to the new ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation at the new institutionalisation's uninstitutionalised-threshold¹⁰², and
 thus eliciting the need for prospective intemporalisation/institutionalisation. The need for
 successive institutional-cumulation/institutional-recomposure-**<as-to-⁴historiality/ontological-
 eventfulness³/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>>** thus leads to
 notional~deprocrypticism which specificity going by the increasing ‘rational-realism’ of the
 institutional-cumulation/institutional-recomposure-**<as-to-¹⁶historiality/ontological-
 eventfulness³/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>>** 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 postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-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 temporality⁹⁸/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-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and avoid articulating knowledge as if the human mentation is by reflex only intemporal of emanance ⁸³reference-of-thought when in reality it is of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>, and so by way of percolation-channelling-<in-deferential-formalisation-transference>. Effectively given that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor, the determinant nature of intemporal/ontological constructs induced by institutionalisation with respect to social-stake-contention-or-confliction is always bound to elicit two classes of human mental-dispositions with respect to it whether as a temporal extricatory preconverging–de-mentating/structuring/paradigming or as an intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation

postconverging–de-mentating/structuring/paradigming, and knowledge-notionalisation is grounded on addressing meaningfulness insightfully in these two respects. The veridical insight to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor lies in the fact that the cross-section of humankind at any institutionalisation is institutionalised at its socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or uninstitutionalised-threshold¹⁰² or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ –<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰ –apriorising-psychologism>; as basically intemporal⁵²/longness is a pathway from base-institutionalisation to ¹⁰³universalisation to positivism and prospectively notional~deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency, and any pretence at a positivistic registry-worldview to be non-transcendable (in terms–as-of-axiomatic-construct of “Différance-disambiguation-of-ontologically-veridical–⁵⁶meaningfulness-and-teleology⁹⁹”) is untenable as the same could be implied at base-institutionalisation and ¹⁰³universalisation, which obviously we won’t recognise and acquiesce to, implying the temporal-difficulty of dealing with the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-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-temporality⁹⁸ 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-teleology⁹⁹ or ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> teleologies) which failure only leads to unrealistically grounded ⁸³reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments¹⁰⁵ of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’ for prospective postconverging–de-mentating/structuring/paradigming, just as preceding registry-worldviews/dimensions had to deal with their preconverging–de-mentating/structuring/paradigming that led up to our positivistic registry-worldview) and aspiring for the intemporal while factoring in the temporal. In a further elaboration, there is no pathway for prospective base-institutionalisation without a recognition of recurrent-utter-uninstitutionalisation for its superseding, no pathway for prospective ¹⁰³universalisation without a recognition of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>,—of-base-institutionalisation-as-universalisation for its superseding, no
 pathway for prospective positivism without a recognition of ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—of-universalisation-
 as-non-positivism/medievalism for its superseding, and there is equally no pathway for futural
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective
 notional~deprocrpticism without a recognition of ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—positivism-as-
 procrpticism for its superseding. However, such an intemporal-disposition of transcendental
 depth-of-thought, it must be acknowledged is hardly the panacea of a
 <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> 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-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹, 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 temporality⁹⁸/shortness effects of ‘country-of-the-blind effect’ and ‘crowd effects’.

Already with respect to futural Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ as of
 prospective deprocrypticism, our formalisation mechanisms acknowledge
 unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential
 ‘perverting temporal-dispositions inclinations’ by its ‘abstract preemptive mechanisms’, the
 bigger prospect though lies in fully unleashing such a potential for a knowledge-notionalisation
 emancipation that is consciously aware of the full implications and thus paradoxically
 uninhibited/decomplexified in dealing with this realism rationally and further expand human
 intemporal potential as the notional~deprocrypticism registry-worldview. Actually the
 notional~deprocrypticism registry-worldview/dimension we will be able to supersede human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’—existentialism-form-factor because its preempting—
 disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative—
 epistemicity>growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism enables ‘absolute social
¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness³⁷ } about
 the real nature of human action’ thus undermining the disposition for human temporal-
 preservation-and-prevarication behind relative-ontological-incompleteness⁸⁸-induced,-
 ‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰—

apriorising-psychologism>'; as in fact the successive institutional-cumulation/institutional-recomposeure-<as-to-⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>> (as 'postconverging-or-dialectical-thinking²¹-apriorising-psychologism and in-phase/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought' in voiding/annulling the 'supposed pretence of a contending posture or ⁸³reference-of-thought' of the successive corresponding uninstitutionalised-threshold¹⁰² as actually the ontological reflection of their mental-disposition is 'of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>' (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ manifestation intradimensionally) as temporal-dispositions are actually involved in pseudointemporality⁵² inducing temporal-preservation-as-pseudointemporality⁵²-preservation defining the corresponding uninstitutionalised-threshold¹⁰², beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ manifestation, thus represented as 'preconverging-or-dementing²⁰-apriorising-psychologism and dialectically-out-of-phase/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought', and thus the 'point of engagement' with all established uninstitutionalised-threshold¹⁰² is rather a 'reflection of postlogism⁷⁷-formulaic-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶-or-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>' reflex disposition or preconverging-or-dementing²⁰-apriorising-psychologism' and not the 'natural institutionalisations inclination to reflect a prelogic supplanting-conviction-as-to-profound-

supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking⁹⁷—
 apriorising-psychologism re-engaging reflex or thinking reflex’, for instance ‘we don’t think’
 with a non-positivism/medievalism uninstitutionalisation-mindset/⁸³reference-of-thought as the
 point-of-meaningful-engagement’ with it from our positivistic perspective is its out-of-phase
 decentering and preconverging-or-dementing²⁰—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-teleology⁹⁹ as of prospective notional~deprocrpticism perspective with our registry-
 worldview/dimension ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought is ‘not a
 thinking relation’ but a ‘decentering and preconverging-or-dementing²⁰—apriorising-
 psychologism’ as dialectically-out-of-phase and logically-incongruent) arise because of
 intermittent/relative ¹⁰³universal transparencies induced by knowledge in grasping over
 recurrent-utter-uninstitutionalisation-recurrency the notion of rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,—(as ‘first-level ⁷⁰presencing—absolutising-
 identitive-constitutedness¹⁴ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social
¹⁰³universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,—as-to-entailing-
 <amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as
 base-institutionalisation which temporal hollow-constituting—(as-disjointed-misappropriation-
 of-meaningfulness-and-failing-intemporal-preservation> as ununiversalisation led to
¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism,—(as ‘second-level ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ of
⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social
¹⁰³universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,—as-to-entailing-

~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷~~) as
¹⁰³universalisation which temporal hollow-constituting-~~<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation>~~ as non-positivism/medievalism led to
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism,-{as ‘third-level⁷⁹ presencing—
absolutising-identitive-constitutedness¹⁴ of⁸³ reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social
¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-
~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷~~) as
positivism/rational-empiricism, and which temporal hollow-constituting-~~<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ as ⁸⁰procrypticism—
or-disjointedness-as-of-⁸³reference-of-thought should lead to preempting—disjointedness-as-
of-⁸³reference-of-thought,-as-to-³²~~<amplituding/formative-epistemicity>growth-or-
conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-
entailing-~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness³⁷~~) 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-teleology⁹⁹ by reflex focussed mostly on inherent ontological-veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship with the first-order-ontology/notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness⁸⁷,-beyond-a-convenient-division-of-labour-conception-of-knowledge> is by itself a preconverging–de-mentating/structuring/paradigming shortcoming with respect to our understanding possibilities, given that our artificial subject-matter categories-schemes do not precede nor define intrinsic-reality as ‘knowledge-in-its-oneness-and-entirety’), and is postconvergent in its ontological-tautologisation/existential-reference conceptualisation of reality in a unison of second-order-ontologies with the first-order-ontology/philosophy wherein second-order subject-matters aren’t discontinuously hollowed out from the first-order-ontology but rather their inter-relational and hierarchical relationship with the first-order-ontology (philosophy) is subsumptive with the latter as superseding–oneness-of-ontology and the place for elucidating epistemic disagreement (with the practical desire for an appropriate proportion of subject-matter experts directly studying and understanding the first-order-ontology/philosophy elucidations and the possibilities implied for their subject-matters), and as the first-order-ontology/philosophy furthermore is the ‘abstractly inventing conceptualising construct that construes the requisite overhanging knowledge psychical-orientation/psyche’, as the fact is it was a philosophical orientation whether explicit with Descartes’s ‘I think therefore I am’ establishing the positivistic mindset/⁸³reference-of-thought/consciousness-awareness-teleology⁹⁹ so excellently, with the later requalification of Hume, Kant and others of that same mindset/⁸³reference-of-thought/consciousness-awareness-teleology⁹⁹ and actually ‘in complement to it’ than truly criticisms (which is often philosophically misconstrued, as Descartes’s ‘thinking proposition’ is so profound that it is the

very ‘transparent pillar or social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) for the tenability of the supposed critiques of rationalism, which
 are actually in complement to it, by latter philosophers, and it is rather the failure to compare
 what the ‘thinking proposition’ implies with respect to the prior as the core-medieval
 mindset/⁸³reference-of-thought/consciousness-awareness-teleology⁹⁹ of essences, alchemies and
 superstition as an altogether different <amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought of human
 mindset/⁸³reference-of-thought/consciousness-awareness-teleology⁹⁹, together with the naïve
 predisposition for categorisation of knowledge in artificial human categories undermining the
 ‘natural referentialism ontological-normalcy/postconvergence nature of knowledge’ that is at
 the basis of misapprehending the complementing as criticisms, as in fact these will actually be
 better construed as Extended Rationalism –rationalism, empiricism, subjectivism, realism,
 idealism, phenomenology, as the fact is none of the latter claims to be ‘irrational’) or less-
 explicit with Copernicus, Galileo, Darwin, etc. scientific endeavours/postures that ‘invented-
 and-upheld’ the positivistic psyche/psychical-orientation for our present-day positivistic
 knowledge form, as the fact is Descartes ‘utterly-thinking-proposition psyche’ is not a given as
 of its epistemological and ontological implications as to projective dimensionality-of-
 sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶, and in the same token there is a case to be made that suprastructuralism as a
 meaningful-frame ushered in by post-structuralism will be the requisite human teleology⁹⁹ of
 mindset/⁸³reference-of-thought/{cumulated/recomposured}-consciousness-awareness-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought

for the prospective knowledge-form/⁵⁶meaningfulness-and-teleology⁹⁹ associated with notional~deprocrpticism as ontological-normalcy/postconvergence dimensionality-of-sublimating²⁵-{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶; as ‘different institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} have their knowledge-form/⁵⁶meaningfulness-and-teleology⁹⁹ psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry-worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying/successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven ‘postconverging-or-dialectical-thinking²¹—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-universalisation to ¹⁰³universalisation–non-positivism-or-medievalism to positivism–procrpticism, and prospectively notional~deprocrpticism 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 ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁷} the insight of a lockstep relationship of the-postconverging-or-dialectical-thinking²¹-narrative—by—the-preconverging-or-dementing³⁰-narrative’ in grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality across all human retrospective, present and prospective institutionalisations, as implied by ¹⁵de-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-⁸³reference-of-thought,-as-to-⁴²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as deprocrypticism-and-its-potential-for-prevailing-over-or-superseding-human-vices-and-impediments¹⁰⁵-as-arising-from-disjointedness-as-of-⁸³reference-of-thought as well as knowledge-notionalisation undermining the prospective denaturing¹⁶ of institutionalisation possibilities as subknowledging⁹⁴. Going by our mirage/illusion-of-the-present/present-consciousness we will possibly think otherwise, but this rather points to how our forerunners felt psychologically when their worlds built of deities and later essences were being put into question by ‘an increasing realism insight’ of an intrinsic-reality that is ontologically given and in ontological-normalcy/postconvergence with respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around. - As central to an overall Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and corresponding⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> with respect to ushering in the requisite preempting—disjointedness-as-of-

⁸³reference-of-thought,-as-to-³²<amplifying/formative-epistemicity>growth-or-
 conflatedness¹³/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~deprocrysticism registry-
 worldview/dimension (as the effective attainment of ontological-normalcy), is the idea of a
 ‘postconverging-or-dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-
 reference conceptual-scheme’. Basically, a ‘postconverging-or-dialectical-thinking²¹—
 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-completeness³⁷—unframed-conceptualisation meaningfulness ⁸³reference-of-
 thought), renders suprastructuralism and associated transcendental concepts comprehensively
 operant (as well as rendering ontologically-pertinent a storied-construct/ontologically-valid-
 narration enabling a more profound intuitive elucidation of the phenomena reflected by the
 conceptualisations in this paper) as such a conceptual-scheme effectively construes the reality
 of human placeholder-setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology⁹⁹ defect in its failing-and-succeeding representation of ontologically-
 veridical-meaningfulness/intrinsic-reality grasped as of the
 circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-
 iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷~~~duced~~—
 existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality—
 ontological-coherence_or_superseding-oneness-of-ontology⁴¹ by ⁵⁵maximalising-

recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation; with
 the idea that notional~deprocrpticism attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness -of- reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> as to existence-potency³⁹~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
 epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰—
 apriorising-psychologism> of rational-empiricism/positivising-rules’ is attainable as of the
 circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-
 iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-
 ontological-coherence_or_superseding-oneness-of-ontology⁴¹ by ⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation clear
 delineating, in human-subpotency-aporía/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 driven lockstep dynamism of
 uninstitutionalised-threshold¹⁰²/institutionalisation as a circular process of ‘ontological-
 reconstituting-as-to-conflatedness¹³ (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-conflatedness¹³ (upholding-intemporal-preservation) as uninstitutionalised-

threshold¹⁰²’, and so in prospective circularity’. The ‘postconverging-or-dialectical-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ thus construes notional~deprocrypticism attendant~ontological-contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰ – apriorising-psychologism> of rational-empiricism/positivising-rules’ as a suprastructural tautological/existential-reference representation of existence/intrinsic-reality/ontology as of inherent ontological-normalcy/postconvergence teleology⁹⁹. Thus, such a ‘postconverging-or-dialectical-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ involves, mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematico-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology⁹⁹ thus postdicatory (as metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁹¹ nonpresencing-<perspective-ontological-normalcy/postconvergence>⟩ conceptualisation), is of ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁹~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 ~~amplifying/formative-epistemicity~~causality~~~as-to-projective-totalitative-implications-of-prospective-~~ nonpresencing, -for-explicating-ontological-contiguity~~).~~) 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-teleology⁹⁹ but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to

articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding-oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening⁵³. 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 ~~amplifying~~ ~~formative-epistemicity~~ causality⁶ ~~~as-to-~~ ~~projective-totalitative-implications-of-prospective-~~ ~~nonpresencing,-for-explicating-~~ ~~ontological-contiguity~~⁶⁷ 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 ~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/⁸³references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future philosophical ~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought as of a prospective mindset/⁸³reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn’t recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-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-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) projection
 underlying the ‘inventing/creating’ of prospective secondnature institutionalisation
 possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional~referential-notions/articulations/virtue. Ultimately and beyond shallow
 technicalities/professions of presences as has been variously and decisively the case throughout
 humankind history, the most important philosophical work is the preservation of the human
 existential tale in prolongation as of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-
 existential-reality by ‘maintaining a contemplative distance/detachment from ordinary human
 blithe’ susceptible to render⁵⁶ meaningfulness-and-teleology⁹⁹ a closed-structure (as merely-
 exploiting-Being-as-of-its-presence-state-with-poor-regards-for-Being-underdevelopment-and-
 development-potential-construed-as-nihilism as of <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-
 prospective-apriorising-implications>)) as of its temporal <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 by adopting a ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 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-teleology⁹⁹) for prospective ⁵⁶meaningfulness-and-teleology⁹⁹; as no registry-worldview/dimension ‘as a product of secondnature institutionalisation’ should be construed as defining itself ‘in its self-referencing/nombrilism as being the ultimate grounding of ⁵⁶meaningfulness-and-teleology⁹⁹’, 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 secondnature construed technical/professional philosophy’ or not, as secondnature institutionalisation by itself doesn’t guarantee such a requisite dimensionality-of-sublimating²⁵—

<<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /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-sublimating²⁵—

<<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) projection notional philosophical dispositions’ upholding an opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas, Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as-‘inventing’-or-‘creating’-or-‘upholding’-new-intellection—de-mentating/structuring/paradigming—of-societies, are the ‘most social of human acts’ as keeping up by renewing—apriorising/axiomatising/referencing of prospective apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

conflatedness¹³—in-{preconverging-disentailment-by}—postconverging-entailment 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-drag³⁴
 temporal-dispositions’ as <amplituding/formative> wooden-language-⟨imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-
 of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>⟩ blithe
 to such retrospective-and-thus-prospective insight by their temporal extricatory preconverging—
 de-mentating/structuring/paradigming in distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰ as of epistemic-abnormalcy/preconvergence³¹. 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-⁶ nonpresencing-<perspective—ontological-normalcy/postconvergence>⟩
 conceptualisations’ in domains concerned with predication as introduced (besides the
 ‘projective intemporal-preservation-contiguity/referential analysis’ of this author in this paper
 taking cognisance of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-
 nonpresencing-<perspective—ontological-normalcy/postconvergence>⟩ as the need to
 supersede our illusion-of-the-present/present-consciousness/epistemic-totalising³³~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 ~~<amplifying/formative-epistemicity>~~causality⁹⁰~as-to-projective-totalitative-implications-of-prospective-⁹¹nonpresencing,-for-explicating-ontological-contiguity⁹² and insight. Central to such ‘ontological-tautologisation/existential-reference conceptual-scheme’ is the idea of superseding~oneness-of-ontology, as obviously there can’t be any predication-and-postdication without a ‘sole ontology’ with a ‘sole intrinsic ontologically-veridical-meaningfulness’ (otherwise meaningfulness will be chaotic-and-meaningless), not to be confused with human constantly evasive meaningful grasp of intrinsic-reality/ontology having to do with our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶~as-to-attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰~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~teleology⁹⁹ of ontology’ construed as coherent shallow superseding~oneness-of-ontology to coherent deeper superseding~oneness-of-ontology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸; with such limited-mentation-capacity-deepening⁵³ reflected and encapsulated in the operant concept of ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology⁹⁹ in arrogation (as relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of~nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing¹⁰~apriorising-psychologism>’, thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵²-preservation, with respect to ultimate ontological-normalcy/postconvergence. The <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology⁹⁹ in arrogation are twofold. Firstly, with respect to the nature of human knowledge development as a constant deepening (with augmenting <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 ¹⁵de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-

attributive-dialectics) inducing 'placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ rescheduling' wherein a given
 present registry-worldview of relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>', as-it-is-thus-'in-wait'-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-
 preservation-as-pseudointemporality⁵²-preservation, is transcended/superseded as
 preconverging-or-dementing²⁰-apriorising-psychologism ushering in a new present registry-
 worldview of less relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>', as-it-is-thus-'in-wait'-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-
 preservation-as-pseudointemporality⁵²-preservation, which is transcending/superseding as
 'postconverging-or-dialectical-thinking²¹-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/repeatability¹⁰ delineating existential-transitioning-or-
 iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷-duced-
 existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-
 ontological-coherence_or_superseding-oneness-of-ontology⁴¹ by ⁵⁵maximalising-

recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of ontology/ontologically-veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness representation (placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology⁹⁹), with regards to the fact that the ‘reflex supplanting—conviction-as-to-profound-supererogation⁹⁶—of-
‘attendant-intradimensional’-postconverging/dialectical-thinking¹—apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation ⁸³reference-of-thought where intemporality⁵²//longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ has been more or less secondnatured, at its uninstitutionalised-threshold¹⁰²) as this fails to reflect the fact that the same-terms-of-expressions/seemingly-same-implied-meaningfulness have various temporal-to-intemporal conjugations of meaningfulness with regards to ontologically-veridical-meaningfulness when truly reflecting the reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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-threshold¹⁰², and that in all instances, to ensure ontologically-veridical-meaningfulness, this is deduced of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity⁶⁷—~~deduced—existentialising~~/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-

conceptualisation that is readily available in construing the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>' and 'ontologically-reconstituting/upholding-intemporal-preservation' trace-of-transitioning-in-existence that ensures perfect grasp of ontologically-veridical-meaningfulness from non-veridical/vacuous constructs of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ representation of meaningfulness affirmations (and, specifically with a ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> 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-supererogation⁹⁶ but in the first place, rather the preceding/superseding ontological notion of the appropriateness/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought of implied ⁸³reference-of-thought in establishing what is 'postconverging-or-dialectical-thinking²¹-apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought and in-phase' and 'preconverging-or-dementing²⁰-apriorising-psychologism/dialectically-primitive/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought/slantedness and dialectically-out-of-phase'; from whence ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ then arises in protraction in an altogether different construction only if appropriate/soundness/ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought of meaningfulness is established, dismissing hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/non-veridical/vacuous constructs of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁸¹ > with the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ as non-existent and bogus). With respect to social-and-confliction-stakes ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ have different implications with respect to whether the interlocutor is a supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism interlocutor or postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ interlocutor or conjugated-postlogic/¹²conjoining-looping-set-of-narratives interlocutor, and is what makes it a requisite to construe as of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity⁶⁷—~~edueed~~—existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. We can’t be certain about the ontological-veridicality of ‘separate dots as separate narratives’ themselves as the 3 different interlocutors can all express ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ going by their mental-dispositions with the latter two, postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ interlocutor or conjugated-postlogic/¹²conjoining-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/repeatability¹⁰ as of existential-transitioning-or-iterability-
 trace-of-narratives-as-dots_or_attendant_ontological-contiguity⁶⁷ ~duced-
 existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-
 ontological-coherence_or_superseding_—oneness-of-ontology⁴¹ quickly reveals that however
 coherent and sound each separate narrative of the postlogic/psychopathic/postlogic-
 backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ interlocutor
 or conjugated-postlogic/¹³conjoining-looping-set-of-narratives interlocutor (particularly as
 recursive and progressive), the ‘perception-together-in-succession or as-a-trace’ of their
 ‘expressed dots as separate narratives’ reveals ‘disjointedness-as-of-⁸³reference-of-thought’
 misappropriated ⁵⁶meaningfulness-and-teleology⁹⁹ in arrogation that shines the light on the
 fundamental driver/<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-
 totalitative—implications-of-prospective-⁸¹nonpresencing,-for-explicating-ontological-
 contiguity⁷ of the postlogism⁷⁷/psychopathic and conjugated-postlogism⁷⁷ interlocutors as well
 as the reality of the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁰—apriorising-psychologism> whereas the same
 exercise with supplanting—conviction-as-to-profound-supererogation⁹⁶ —of-‘attendant-
 intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism interlocutor
 will show a coherence of the trace-of-dots-as-narratives and actually in the case where a
 supplanting—conviction-as-to-profound-supererogation⁹⁶ —of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹—apriorising-psychologism interlocutor is actually the
 target of such postlogism⁷⁷-slantedness inducing ‘faulty-mentation-procedure-deception-or-
 urge⁴³’ about the latter, that trace-of-dots-as-narratives from the supplanting—conviction-as-to-
 profound-supererogation⁹⁶ —of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹—apriorising-psychologism and the postlogic/psychopathic and/or conjugated-

postlogic interlocutors will reveal the ontological nature of the ‘faulty-mentation-procedure-deception-or-urge⁴³’. The reason why ‘separate dots as separate narratives’ lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge⁴³ is that their extrapolation is actually an extrapolation of ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> of ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness as if supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism’ whereas retracing of the mental-disposition foregoes elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ of separate dots as separate narratives, and thus is existentially involved in construing the reality to the point of revealing ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology⁹⁹ in arrogation in the trace-of-successive-dots-as-{hollow}-narratives that shines the light on the fundamental driver/<amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁸¹nonpresencing,-for-explicating-ontological-contiguity of the postlogic and/or conjugated-postlogic interlocutor as well as the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ of its narratives. That’s why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’ as will arise in an existentially veridical context and so that their interlocutors should rather

undertake elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-
 elucidation-outside—attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰ 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/repeatability¹⁰ as of existential-
 transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-
 contiguity⁶⁷~educated—existentialising/contextualising/textualising-contiguity⁴⁰-
 reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology⁴¹,
 at the relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism>’-threshold (as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-
 <as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-
 preservation-as-pseudointemporality⁵²-preservation), defining the typical threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism> psyche of successive uninstitutionalised-threshold¹⁰² (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-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-dementing²⁰-psyche,
 ununiversalisation preconverging-or-dementing²⁰-psyche, non-positivism/medievalism
 preconverging-or-dementing²⁰-psyche and our uninstitutionalised-threshold¹⁰² as

⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought preconverging-or-dementing²⁰-psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-dementing²⁰-apriorising-psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration to psychopathy is not significant as its ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is still ¹⁰³universally transparent as delirious and thus it doesn't elicit temporal-preservation by conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration, since it is not spatialising, maturing, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>'-threshold (as the relative-ontological-incompleteness⁸⁸-is-inherently-thus-'in-wait' for ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or temporal-preservation-as-pseudointemporality⁵²-preservation) as so-manifested at the uninstitutionalised-threshold¹⁰², hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/extrapolating/infering to derive essence-of-meaningfulness is not a credible notion with respect to a human animal of 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 secondnaturating, 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. Vitality, with regards to postlogism⁷⁷ and conjugated-postlogism⁷⁷, it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the ⁸³reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/infering/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) resulting in other temporal characters, beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶, operating arithmetic as if the condition never existed; and thus there is a need for a retracing to establish the existential reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of psychological/psychoanalytical basis of meaningfulness representation, this further confirms the fact that temporality⁹⁸/shortness (shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) and intemporality⁵²/longness (longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) are both basically the same notion of intemporality⁵², but with temporal-

dispositions (50ignorance/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 intemporal⁵²/longness (longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology⁹⁹/purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporal⁵²’ (and so with respect to their apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), inducing preconverging-dementating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ where such false-retention construed as temporal-preservation-as-pseudointemporal⁵²-preservation is rather in conjugated-postlogism⁷⁷; with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology⁹⁹ in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>’ (whether-consciously-or-unconsciously), as can be so established as of the circularity/recurrence/repetition/repeatability¹⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity⁶⁷-~eueed-existentialising/contextualising/textualising-contiguity⁴⁰-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology⁴¹ by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. This conceptualisation of temporality⁹⁸/shortness as being about failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal⁵²/longness (which perfectly syncs

intemporality⁵²/longness and temporality⁹⁸/shortness as longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ and shortness-of-register-of-⁵⁶meaningfulness-and-
 teleology⁹⁹, beyond just a qualification notion but rather a <amplifying/formative-
 epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-
 ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰’-
 phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operand-or-
 incidenting-predicative-insights-of attendant-ontological-contiguity⁶⁷~duced-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> construct), equally perfectly renders the notion of temporality⁹⁸/shortness
 and intemporality⁵²/longness operant for a ‘postconverging-or-dialectical-thinking²¹-
 psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’
 ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. The
 notion of temporality⁹⁸/shortness as actually ‘pseudointemporality⁵²’ provides a deeper insight
 to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions
 (specifically, in the moral sense as temporality⁹⁸/shortness is much more than morality as
 derived from 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-teleology⁹⁹’ (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-⁸³reference-of-thought’ misappropriated
⁵⁶meaningfulness-and-teleology⁹⁹ in arrogation (at individuation-level as relative-ontological-
 incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing⁷⁰–apriorising-psychologism>’, as-it-is-thus-‘in-
wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹>,–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-teleology⁹⁹’ as bad, as evil, as wicked... etc. Now, the consequences of
pseudointemporality⁵² individuations (postlogism⁷⁷-slantedness, postlogism⁷⁷-
slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-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-⁸³reference-of-thought’
misappropriated ⁵⁶meaningfulness-and-teleology⁹⁹ in arrogation (at individuation-level relative-
ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing⁷⁰–apriorising-psychologism>’, as-it-is-thus-‘in-
wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹>,–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-impediments¹⁰⁵, and how these can be

superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can't be prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity going by human-subpotency-~~aporia/undecidability/dilemma/ought-~~ indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor. Such a ‘postconverging-or-dialectical-thinking²¹-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-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology⁹⁹ of a recurrent-utter-institutionalised mindset/⁸³reference-of-thought varies from that of a based-institutionalised/universalised mindset, the latter from that of a ¹⁰³universalised/non-positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism mindset/⁸³reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein ¹⁵de-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-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology⁹⁹ being the central determinant driving and defining human psychology construed by its metaphysics-of-absence-~~(implicated-epistemic-veracity-of-³¹nonpresencing-~~perspective-ontological-normalcy/postconvergence~~)~~ as diminishing–human-epistemic-abnormalcy-or-preconvergence³¹. 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 recomposing from shallow limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }~~—constitutedness¹⁴-in-preconverging-entailment) to deeper limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³-in-~~{preconverging-disentailment-by}~~ postconverging-entailment), 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-threshold⁰²), as the teleological driving-seat of the body validating dualism as ‘imbricated dualism’; the human mind being rather ‘an abstract imbricated transcendable/maximalisable placeholder-setup-of-tautologisation/placeholder-setup-of-existential-reference for prospective ontological-normalcy/postconvergence superseding the human body, as entailing human existence’. This points out that the potency for ontological-normalcy/postconvergence is tautologically inherent in our being construct, and that abstract tautologisation/existential-reference as human teleology⁹⁹ is the mind as ‘human ~~<amplifying/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-~~{by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-⁵⁶meaningfulness-and-teleology }~~’ as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁹~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-teleology⁹⁹ as the human-mimetic-mind. Existence is actually a contextualising-contiguity of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (so-construed from our given limited-mentation-capacity as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>’), wherein tautologically/by-existential-reference ‘being-in-existence’/existing implies there can’t be any elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰ (induced by our ‘limited-mentation-capacity as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>’)) ‘outside of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-reference-of-thought-³⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~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-potency³⁹~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-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰', when so-construed from our 'limited-mentation-capacity as of our relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing³⁰-apriorising-psychologism>". Attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰—<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸-of-reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~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-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰, 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-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-

ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰
 conceptualisations, and while these are ‘mental tools of analysis’ we have in grasping
 knowledge, as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-
 of-elucidation-outside—attendant–ontological-contiguity⁶⁷~duced–
 existentialising/contextualising/textualising-contiguity⁴⁰ these are rather ‘sub-par to the full
 grasp of existential reality’ (given that our limited-mentation-capacity-deepening⁵³ as of our
 relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-
 psychologism>’, will often fail to reference the underlying being-construal/existential-
 reference/existential-tautologisation ‘for a contextualising-contiguity of existence-
 potency³⁹~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-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ 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-⁷⁰ presencing—absolutising-identitive-constitutedness⁶¹ }
 (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-
 nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ is rather the
 ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights
 for predication, which is equally construed as ontological-reconstituting-as-to-
 conflatedness¹³/deconstruction (i.e. implying ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity⁶⁷~duced–
 existentialising/contextualising/textualising-contiguity⁴⁰ -⟨reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of- reference-of-thought-³⁴ devolving-as-of-
 instantiative-context⟩ as to existence-potency³⁹~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-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ 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-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
 ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ 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 attendant–ontological-contiguity⁶⁷~educated–existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~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-potency³⁹~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-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰–apriorising-psychologism>’, in order to avoid elaboration-as-to-mere-

extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰
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-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ 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-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing⁷⁰-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-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ 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-teleology⁹⁹). If by mere derivation of elaboration-as-
to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-
contiguity⁴⁰ (given human limited-mentation-capacity-deepening⁵³ as of our relative-

ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
 in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰-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 attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> as to existence-potency³⁹~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-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-
 ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ 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 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-
⁸⁴reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-
 potency³⁹~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-⁶⁰ nonpresencing-<perspective-ontological-normalcy/postconvergence>))~~). But, then how is the ontological-veridicality of being-construal/existential-reference/existential-tautologisation attained? Though ontologically non-veridical, ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ as metaphysics-of-presence-~~(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁰ presencing—absolutising-identitive-constitutedness¹⁴)~~ has as metaphysics-of-absence-~~(implicated-epistemic-veracity-of-⁶¹ nonpresencing-<perspective-ontological-normalcy/postconvergence>)~~ ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷ ~educated-existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷ -of- reference-of-thought-³⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹ ~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 attendant-ontological-contiguity⁶⁷ ~educated-existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁶⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹ ~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-⁵¹nonpresencing-⟨perspective-
 ontological-normalcy/postconvergence⟩ can be ontologically-reconstituted/deconstructed from
 the corresponding metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void’⁶⁰-as-to-
 presencing—absolutising-identitive-constitutedness⁶¹⟩ 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-
 to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
 attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-
 contiguity⁴⁰ which is ontologically-veridical as abstract-construal). This ontological-
 reconstituting-as-to-conflatedness¹³/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 attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-⟨reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-reference-of-thought-⁴⁴devolving-as-of-
 instantiative-context⟩ as to existence-potency³⁹~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–void’⁶⁰-as-to-**
presencing—absolutising-identitive-constitutedness⁶¹>) with respect to being-
 construal/existential-reference/existential-tautologisations to attain ontological-veridicality by
 ontological-reconstituting—as-to-conflatedness⁶³/deconstruction (as ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰-**<reifying-or-elucidating-of-**
prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
instantiative-context> as to existence-potency³⁹~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-
 conflatedness⁶³/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–void’⁶⁰-as-to-⁷⁹presencing—absolutising-identitive-
constitutedness⁶¹> 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 attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰-**<reifying-or-elucidating-of-**
prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
instantiative-context> as to existence-potency³⁹~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~deprocrpticism attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰ –apriorising-psychologism> of rational-empiricism/positivising-rules’ should imply ontologically subsuming ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of the ontologically deepest being-construal/existential-reference/existential-tautologisation, and thus will be the ¹⁰³universal nested-congruence of the comprehension of intrinsic-reality, aesthetics/art-forms and virtue.) In the bigger scheme, we can equally grasp that the uninstitutionalised-threshold¹⁰² arise from ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ of the ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of corresponding prior institutionalisations and thus failing/not-upholding-<as-of-

apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing¹⁰-apriorising-psychologism> (beyond-the-
 consciousness-awareness-teleology⁹⁹ <in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ manifestation intradimensionally); wherein temporal-dispositions are
 involved in temporal-preservation-as-pseudointemporality⁵²-preservation by wrongly
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside—attendant—ontological-contiguity⁶⁷ ~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰ their⁸³ reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as ‘virtuality-or-Being-construal-as-
 abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, and
 which ontological-reconstituting—as-to-conflatedness¹³/deconstruction (in disambiguating
⁸³reference-of-thought, with the prior/untranscended/superseded uninstitutionalised-threshold¹⁰²
⁸³reference-of-thought as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-
 shallow-and-non-veridical-existential-reference’ which is ontologically non-veridical, and the
 prospective/transcending/superseding⁸³reference-of-thought involving the ‘projective-insights
 of imbricatedness/threadedness/recomposuring as of attendant—ontological-
 contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought-
 devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating—nascence,-
 disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’) is what
 brings about the prospective institutionalisation as secondnaturing. Critically important to grasp

is that the notion of ⁸³reference-of-thought is rather a ‘being-construal’/existential-reference/existential-tautologisation that implies ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁶⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’, and should not mistakenly be confused with the notion of an abstract-construal since this is ontologically non-veridical as it will lead to virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference; as ⁸³reference-of-thought as being-construal/existential-reference/existential-tautologisation makes reference to the comprehensive implications existentially with respect to mental-dispositions along the apriorising–registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹, and involving the potency of both consciousness-awareness-teleology⁹⁹ representations and implications, for instance, the difference of the ⁸³reference-of-thought as an alchemist and a chemist is much more than just an on-occasion/incidental difference (difference in abstract-construal) with respect to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰ of meaning but carries derived being-construal/existential-reference/existential-tautologisation differences with respect to their consciousness-awareness-teleologies and registry-worldviews/dimensions <amplifying/formative–epistemicity>causality⁹~as-to-projective-

totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity. In fact, ontological-reconstituting-as-to-conflatedness¹³/deconstruction which always refers rather to the issue of ⁸³reference-of-thought is actually of ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’ nature and it is about implying a prospective ⁸³reference-of-thought, rather than just a différence (differentiation) as within the same prior/given ⁸³reference-of-thought as of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an overall change in the ⁸³reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting-as-to-conflatedness¹³ 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-conflatedness¹³; generating differing consciousness-awareness-teleology⁹⁹ outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-

psyche'/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing-human-epistemic-abnormalcy-or-preconvergence³¹ as implied by an ontology-driven 'postconverging-or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics', wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ scheduling 'is not inherently sanctimonious' (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of '15de-mentation-
<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> of ⁸³reference-of-thought') by construed ontological-veridicality. Since it is always about the same existential reality but improving-rather-as-cumulating/recomposuring human limited-mentation-capacity-deepening⁵³ in 'engaging the same existential reality and drawing implications thereof' as human <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-⁵⁶meaningfulness-and-teleology⁹⁹) as 'subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, it is thus analysed as ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as a mental-rescheduling and goes by the 'projective-insights of imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~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-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
 ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰
 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-conflatedness¹³ is
 all about human rescheduling of placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ in deepening its grasp of a
 superseding—oneness-of-ontology/intrinsic-reality that has been so all the time, and so critically
 talk of transcending from shallow to deeper superseding—oneness-of-ontology is no more than
 about human <amplifying/formative-epistemicity>totalising~renewing-realisation/re-
 perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-
 apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-
 prospective—meaningfulness-and-teleology⁹⁹) as ‘subpotent-mimetic-echoness-derivation-
 within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or
 existence-in-reverberation or existence-potency³⁹~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression already given as ontological-normalcy/postconvergence
 oneness, and prospectively transcendently ‘a psychoanalytic-rescheduling from
⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought to ¹⁸deprocrypticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought attendant—ontological-
 contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
⁸⁴devolving-as-of-instantiative-context> involving existence-potency³⁹~sublimating—nascence,-

disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality ‘preempting the threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
psychologism> of rational-empiricism/positivising-rules’ while intradimensionally it is about
an analytical rescheduling (⁵⁵maximalising-recomposuring-for-relative-ontological-
completeness⁸⁷—unenframed-conceptualisation that ‘decenters the prior⁸³ reference-of-thought’
for ‘the centering of the prospective⁸⁸ reference-of-thought’). Noting that the ‘increasing
relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-
worldviews (utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
procrypticism) of the corresponding-successive-prospective-institutionalisations-registry-
worldviews/dimensions (of protracted imbricatedness/threadedness/recomposuring as of
attendant—ontological-contiguity⁶⁷ ~duced—existentialising/contextualising/textualising-
contiguity⁴⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-
reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-
potency³⁹ ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality as: Base-institutionalisation-as-rule-making,
¹⁰³universalisation-as-universalisation-of-rules-making, Positivism-as-rational-
empiricism/positivising-of-universalisation-of-rules-making and deprocrypticism-as-utter-
ontologising-of-rational-empiricism/positivising-of-universalisation-of-rules-making)
establishes the corresponding-successive-prior-uninstitutionalisations-registry-
worldviews/dimensions at the uninstitutionalised-threshold¹⁰² of the corresponding-successive-
prospective-institutionalisations-registry-worldviews, ‘as of threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
psychologism>’ which are ‘ontologically filled-up’ by the corresponding-successive-
prospective-institutionalisations-registry-worldviews; implying a dialecticism of ‘ontological-
superseding of prospective⁸³ reference-of-thought over the prior one’ (even where the prior as
the-present is locked-in-its-ways/complexed-about-its-own-transcendability)! The distinction in
grasping intrinsic-reality/ontological-veridicality with respect to whether it is of abstract-
construal or being-construal/existential-reference/existential-tautologisation in order to avoid
the ontologically non-veridical ‘virtuality-or-Being-construal-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference’ (by elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰ of
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the prior
positivism institutionalisation leading to ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-
of-thought, and failing-intemporal-preservation-entropy-or-contiguity—or-ontological-
preservation) has bearing when it comes to the veracity/ontological-pertinence of a psycho-
ontological-tautologisation/psycho-existential-reference conceptual-scheme meant to be the
ontologically-veridical basis, as of aetiologisation/ontological-escalation, for construing an
insightful storied-construct/ontologically-valid-narration articulating on an intuitive level the
conceptualisations introduced in this paper. The aetiologisation/ontological-escalation implied
by such a storied-construct/ontologically-valid-narration will be grounded on ‘projective-
insights of imbricatedness/threadedness/recomposuring as of attendant—ontological-
contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
⁸¹devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating—nascence,-

disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’, as the
underlying being-construal/existential-reference/existential-tautologisation of the storied-
construct/ontologically-valid-narration’s existential-tracing of ontologically-veridical-
meaningfulness, and reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; as it
contrastively reflects the reality of an ontologically non-veridical intradimensional ‘virtuality-
or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
existential-reference’ of temporal-dispositions narratives (instigated from postlogism⁷⁷ and
conjugated-postlogism⁷⁷) as being of threshold-of-nonconviction/madeupness/bottomlining-in-
shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing⁷⁰ –apriorising-psychologism> (beyond-the-
consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-
existential-unthought>⁶ manifestation intradimensionally) and as of ‘virtuality-or-Being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
reference’, in construing the consequent⁸⁰ procrypticism-or-disjointedness-as-of-⁸³ reference-
of-thought uninstitutionalisation, and so as the transcendental backdrop highlighted by
prospective intemporal-preservation notional~deprocrypticism ‘projective-insights of
imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷ ~educed-
existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
instantiative-context> as to existence-potency³⁹ ~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 attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-
 contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
⁸reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect' enabling the
 ontological transcendence: of a procrypticism setup is necessarily a 'deprocrypticism-
 intemporal imbricatedness/threadedness/recomposuring' thus reflecting
 procrypticism/perversion-of-positivistic-meaningfulness as 'virtuality-or-Being-construal-as-
 abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference'; in a non-
 positivism/medievalism setup is necessarily a 'positivism-intemporal
 imbricatedness/threadedness/recomposuring' while reflecting non-positivism-or-
 medievalism/perversion-of-universalisation-meaningfulness as 'virtuality-or-Being-construal-
 as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference'; in an
 ununiversalisation setup is necessarily a '103universalisation
 imbricatedness/threadedness/recomposuring' while reflecting ununiversalisation/perversion-of-
 base-institutionalisation-meaningfulness as 'virtuality-or-Being-construal-as-abstract-construal-
 as-of-flawed-and-shallow-and-non-veridical-existential-reference'; and in a recurrent-utter-
 uninstitutionalisation setup is necessarily a 'base-institutionalisation
 imbricatedness/threadedness/recomposuring' while reflecting recurrent-utter-
 uninstitutionalisation/recurrent-perversion-in-upholding-utter-uninstitutionalisation as
 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
 veridical-existential-reference'. Transcendentally/transdimensionally/interdimensionally, it is

the ontological-contiguity⁶⁷ implied by ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷ ~educated-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹ ~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/¹⁰³universalisation/positivism/prospective-deprocrypticism, and likewise it is the notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing²⁰ —qualia-schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹ —qualia-schema> implied by ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ thus in ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology⁹⁹ in arrogation (beyond-the-consciousness-awareness-teleology⁹⁹ <in-preconverging-existential-extrication-as-of-existential-unthought>⁶ manifestation), that induces the uninstitutionalised-threshold¹⁰² process behind recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism. The implications at the individuation-level is that our limited-mentation-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality tends towards temporality⁹⁸/shortness as of apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity } —constitutedness¹⁴ in preconverging-

~~entailment~~ 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-commitment⁴⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity~~ ⁹~postconverging-de-mentating/structuring/paradigming¹⁰ ~~—as-being-as-of-existential-reality~~) as of ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating-ontological-contiguity~~⁷ 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-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~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-~~⁵¹ ~~nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~~~)//Doppler-thinking as it disambiguates 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 ⁵⁶meaningfulness-and-teleology⁹⁹
<amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-
prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’, and not as it may be
wrongly construed to be ‘⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’>’ 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-
commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
existential-reality> as of <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-
totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-
contiguity⁷ 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 <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰ –as-being-as-of-
 existential-reality> as of <amplituding/formative–epistemicity>causality⁷ ~as-to-projective-
 totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁷ and not any notion of vague innateness besides existentially inherent human-
 subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns
 projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the
 ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-
 construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation for the
 <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-
 intrinsic-reality/ontological-veridicality articulation’ should be construed to compensate for our
 temporality⁹⁸/shortness disposition associated with apriorising/axiomatising/referencing- {of-
 attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
 contiguity }—constitutedness¹⁴-in-preconverging-entailment, with this compensating exercise
 construed as of ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’ or more
 consummately as apriorising/axiomatising/referencing- {of-attendant–ontological-
 contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³-in- {preconverging-disentailment-by} postconverging-
 entailment/conflatedness¹³. This ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ and
 apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in- {preconverging-

~~disentailment by}~~ ~~postconverging-entailment~~ 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-completeness³⁷—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-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside—attendant—ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising-contiguity⁴⁰ (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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, 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-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality> as of <amplituding/formative—epistemicity>causality⁹~as-to-projective-
 totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-
 contiguity⁶ and not any notion of vague innateness besides existentially inherent human-

subpotency potential to manifest as human) which as of derivation by ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ or ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in- {preconverging-disentailment-by}—postconverging-entailment~~ ‘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-echoeness/existence-in-reverberation/existence-potency³⁹~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 ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ as of ~~<amplituding/formative—epistemicity>~~causality⁹ ~~~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹~~ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human). Logic is thus about logical axiomatic-construct-incidenting (construed as logic ‘ontological ⁸³reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ as of ~~<amplituding/formative—epistemicity>~~causality⁹ ~~~as-to-projective-totalitative—implications-of-prospective-⁶¹ nonpresencing,-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 ‘ontological⁸³reference-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<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-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 ‘ontological⁸³reference-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<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-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 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as of <amplifying/formative~epistemicity>causality⁷¹~as-to-projective-totalitative~implications-of-prospective-⁵¹ nonpresencing,-for-explicating-ontological-contiguity⁷² and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human). Thus implying that ontology-as-of-existence is ‘potently-and-cogently superseding’ and knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue are subsumed derivations as of the superseding apriorising/axiomatising/referencing- {of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging entailment 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 preconverging-existential-extrication-as-of-existential-unthought, construed rather as of the implied given registry-worldview’s/dimension’s ⁸³reference-of-thought {given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁷-induced}-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming~of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-

intercessory-notions/notional~referential-notions/articulations/virtue, thus reflecting the registry-worldview's/dimension's ⁸³reference-of-thought ontological-performance⁷²-<including-virtue-as-ontology> as of its ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as so-analysed as from notional~deprocrpticism! (It is important in this regard to distinguish what is implied by 'incidenting' not to be confused with 'instantiation', as incidenting implies an 'abstract construction' of the implication of logic or any 'knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue' that may or may not be of existential-instantiation, whereas instantiation refers actually to 'actual existential instance'. It is critical to uphold this distinction with respect to the existentially attendant nature, as of imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity grasp of all 'intersolipsistic-intercessory-notions/notional~referential-notions'/knowledge including our grasp of logic or mathematics. As 'abstractly-speaking' there is no absolute certitude that in say a million years from now 'a given as of yet unelucidated notion', as a further imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the 'existential-instantiations' validity of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue including logic and mathematics as we know of them today. Such distinction as of more immediate concern is to point out the subsuming precedence of existence as of its inherent intrinsicness beyond-and-over human construal/conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹ about it as at best the latter can only achieve as of its upper limit 'a correspondence of construal/conceptualisation of existence'; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or

expected however imbricated/threaded/recomposed or
 unimbricated/unthreaded/unrecomposed is of the inherently valid scope of existence itself as
 of its superseding-oneness-of-ontology and precedence, thus meaningful.) Logic and
 mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional~referential-notions/articulations/virtue) are only as meaningful as when
 reflecting a ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring~⁵⁶meaningfulness-and-teleology⁹⁹ of
 a given ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-
 construal-as-intrinsic-reality/ontological-veridicality whether as of a science, a social science or
 social study, or even abstract logic ontology or abstract mathematics ontology; otherwise the
 naïve use of logic or mathematics (and/or any such knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue) become a relatively sub-ontological-<as-to-the-limitation-of-
 human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-
 existence's~sublimating-nascence> exercise qualified more pertinently as 'conceptual-
 patterning' as of ~~apriorising/axiomatising/referencing- {of-attendant-ontological-
 contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~
 constitutedness¹⁴-in-preconverging-entailment in any such ~~<amplituding/formative-
 epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality rather than actually conceptualising a ⁸³reference-of-thought~
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring~⁵⁶meaningfulness-and-teleology⁹⁹ of
 a given ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-
 construal-as-intrinsic-reality/ontological-veridicality as of ~~apriorising/axiomatising/referencing-
 {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-~~

~~contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging-
 entailment. Pointing out that there must necessarily be an exercise in developing the requisite
 ‘ontological ⁸³reference-of-thought or axiomatic-construct of an epistemic-
 totalising³³~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-potency³⁹~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 ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ of
 a given ~~<amplifying/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-
 construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ of
 the specific biology ~~<amplifying/formative-epistemicity>~~totalising~devolved~purview-as-
 domain-of-construal-as-intrinsic-reality/ontological-veridicality as DNA-based genetics that
 explains genes and genetic principles is ontologically preceding and defining of how the
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue of mathematics, logic, information processing, etc. can further
 contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic,~~

information processing or for that matter any other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite ontological cogency’ can by themselves develop a ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring~⁵⁶meaningfulness-and-teleology⁹⁹ of a given ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry. The latter at best induces a vague and blurred⁷ ‘conceptual-patterning’ particularly in such domains-of-study where the positive or negative sanctioning by ~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative~implications-of-prospective-~~nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ 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-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ grounded methodology on the basis of just vague impression’ it will rather be conceptual-patterning. What is required is an underlying ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring~⁵⁶meaningfulness-and-teleology⁹⁹ (as implied by this author herein, as of ‘human limited-mentation-capacity construed as of

ontological-normalcy/postconvergence metaphysics-of-absence-(implicated-epistemic-veracity-
 of-⁹¹ nonpresencing-<perspective-ontological-normalcy/postconvergence>)/Doppler-thinking as
 it elicits human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-
 normalcy/postconvergence>’-existentialism-form-factor <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁸¹ nonpresencing,-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
 apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
 existentialising/contextualising/textualising-contiguity }—constitutedness¹⁴ in-preconverging-
 entailment. This insight is critical with respect to the validity of interpretations and conclusions
 in many experimental and study frameworks in the social sciences often ‘under-elaborating the
 ontological ⁸³reference-of-thought or axiomatic-construct of their study’ to which the
 implications of statistical and mathematical methodologies and analyses are naively brought to
 bear. This further speaks in the bigger scheme of things, of the need for the articulation of what
 will be a ‘fully intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity constraining social science’ as futural
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective
 notional~deprocrypticism registry-worldview psychologism should fully enable (rather as an

overall grounding of ⁵⁶meaningfulness-and-teleology⁹⁹ that overcomes disjointedness-as-of-⁸³reference-of-thought-as-misappropriated-meaningfulness) just as the positivism registry-worldview psychologism relatively enabled an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity natural sciences including an emerging and upcoming social science. Insightfully, this analysis equally underlines that there is a ‘human sense-of-ontology/intersolipsistic-intercession as of underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity 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-echoiness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoiness/existence-in-reverberation/existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) in defining-and-redefining ⁵⁶meaningfulness-and-teleology⁹⁹; with this sense-of-ontology/solipsistic-intercession as of underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–

as-being-as-of-existential-reality> as of <amplituding/formative-epistemicity>causality⁹ ~as-to-
 projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ 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-teleology⁹⁹ in existence.
 Basically, the induced social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷)’ of meaningfulness from ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~duced-
 existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> as to existence-potency³⁹~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-dementing²⁰—apriorising-psychologism ‘virtuality-or-Being-
 construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
 reference’ (of temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁸¹>s), will reflect the
 reality of temporal-dispositions as of postlogism⁷⁷-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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-

entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸) is lost or at uninstitutionalised-threshold¹⁰²) and the consequent
 ‘subontologisation/existential-decontextualised-transposition’ (in-a-social-dynamism-of-
 meaningfulness-misappropriation) by slantedness/postlogic-effect/miscuing/disjointed-
 logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-
 alibi-conventioning-rationalising/temporal-enculturation-or-temporal-endemisation-effect as the
 bigger dynamic framework of human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
 to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor, and so across all uninstitutionalised-
 threshold¹⁰². Thus, basically ontological-reconstituting-as-to-conflatedness¹³/deconstruction as
 ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant-ontological-
 contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~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-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ (transversality-<for-sublimating-existential-
 eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹) dynamism of ‘temporal-dispositions threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-

psychologism>' (as elicited by postlogism⁷⁷-and-conjugated-postlogism⁷⁷) and the 'intemporal-disposition/ontologically-veridical supplanting-conviction-as-to-profound-supererogation⁹⁶ of-⁹⁶ attendant-intradimensional'-postconverging/dialectical-thinking²¹-apriorising-psychologism as of its imbricatedness/threadedness/recomposuring, and the ontological implications thereof'. The requisite 'projective-insights of imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~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 postlogism⁷⁷-and-conjugated-postlogism⁷⁷ uninstitutionalised-threshold^{02 74} perversion-of-⁸³ reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ > as) 'procrpticism-virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference' (the-⁷⁴ perversion-of-⁸³ reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ >,-of-positivistic-meaningfulness or the-⁷⁴ perversion-of-⁸³ reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ >,-of-positivistic-categorical-imperatives-or-axioms-or-registry-teleology⁹⁹-

for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> (beyond-the-consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ manifestation); and so-construed suprastructurally (beyond the positivistic/procrypticism registry-worldview consciousness-awareness-teleology⁹⁹, as it is preconverging-or-dementing²⁰-apriorising-psychologism and dialectically-out-of-phase). This ‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’ can be extended ‘correspondingly as of positivism,¹⁰³ universalisation and base-institutionalisation imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ as these reflect/perspectivate/highlight the corresponding postlogism⁷⁷-and-conjugated-postlogism⁷⁷ uninstitutionalised-threshold^{102 74} perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-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-threshold¹⁰² (as beyond their respective corresponding consciousness-awareness-teleology⁹⁹) which we will readily acknowledge from the vantage backend of our positivistic prospective registry-worldview position of analysis equally speaks of the validity of such a corresponding suprastructural construal of notional~deprocrypticism as beyond-the-

consciousness-awareness-teleology⁹⁹ -<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ of our present 'procrypticism-virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference'. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrypticism registry-worldview/dimension as untranscendable) by articulating the same aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration at a 'notional~deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality' as well as 'positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality' wherein from our vantage positivistic position we'll recognise the suprastructurally implied preconverging-or-dementing²⁰-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-teleology⁹⁹ as of prospective notional~deprocrypticism about the suprastructurally implied preconverging-or-dementing²⁰-apriorising-psychologism and dialectically-out-of-phase state of our procrypticism-virtuality; and so, introducing the grounds for our prospective 'postconverging-or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein notional~deprocrypticism is the structural-resolution for the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> as the preconverging-de-mentating/structuring/paradigmving vices-and-impediments¹⁰⁵ of our positivistic meaningfulness. The fact is all constructs as transcending or

implying transcendence-and-sublimity/sublimation/supererogatory~de-mentativity are always by definition in conflict with the constructs being transcended. The reason is rather straightforward as there is a ‘mental/psychoanalytic investment’ behind the construal of meaningfulness in a given way within a registry-worldview’s/dimension’s ⁸³reference-of-thought defining its ontological-capacity with respect to inherent intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology. Where its ontological-capacity is limited is known as its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism>’, and includes the following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰³universalisation–non-positivism/medievalism and positivism–procrypticism. At the point of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism>’ or uninstitutionalised-threshold¹⁰² meaningfulness in the registry-worldview/dimension is related to as if there isn’t any relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism>’ as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism> (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶) hence inducing uninstitutionalised-threshold¹⁰², as it is impossible to critically extend ontological-capacity on the basis of the same ⁸³reference-of-

thought/psyche/psychological—de-mentating/structuring/paradigming but for a new
⁸³reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming with
 respect to existential reality to enable prospective institutionalisation over the
 uninstitutionalised-threshold¹⁰² with the result that all prospective institutionalisations are
 equally about annulling corresponding uninstitutionalised-threshold¹⁰²; whether annulling
 notions of deities, sorcery, essences, etc., and prospectively annulling the ⁵¹incrementalism-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and
 notional~disjointedness-as-of-⁸³reference-of-thought associated with ⁸⁰procrypticism—or-
 disjointedness-as-of-⁸³reference-of-thought for notional~deprocrypticism attendant-
 ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰

<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸ -of-⁸ reference-of-
 thought-⁸ devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality ‘preempting the threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism> of rational-empiricism/positivising-rules’. This consequent ‘postconverging-or-
 dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ reflecting/perspectivating/highlighting of the
 prior/transcended/superseded registry-worldview of positivism—procrypticism (temporal-
 dispositions-in-temporal-preservation-as-pseudointemporality⁵²-preservation) as
 ‘preconverging-or-dementing²⁰—apriorising-psychologism and dialectically-out-of-phase’ is so
 about their non-committal (whether with respect to good or bad commitment as ‘good or
 poor/bad supplanting—conviction-as-to-profound-supererogation⁹⁶ —of-‘attendant-

intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism’) as
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-
apriorising-psychologism> with respect to the ⁸³reference-of-thought-⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ in ontological-normalcy/postconvergence of
new/prospective institutionalisation as deprocrypticism; (beyond-the-consciousness-awareness-
teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁵
manifestation), in ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the prior
institutionalisation as positivism known as procrypticism uninstitutionalisation (‘procrypticism-
uninstitutionalisation of positivism-institutionalisation’), in threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
psychologism> of the positivistic ⁸³reference-of-thought-⁸categorical-
imperatives/axioms/registry-teleology⁹⁹, and ‘failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-
ontological-preservation which is the whole purpose in the very first place’ and which need for
restoration/ontological-reconstituting-as-to-conflatedness¹³/deconstruction calls for futural
Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective
notional~deprocrypticism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
teleology⁹⁹ supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-
intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism. It is only
the ‘collapsing’ of the ontologically non-veridical/wrong (with respect to intemporal-

preservation-entropy-or-contiguity-or-ontological-preservation) 'procrypticism
 uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-
 positivistic-⁸categorical-imperatives/axioms/registry-teleology⁹⁹-as-of-flawed-and-shallow-
 existential-reference-as-virtuality) by way of 'postconverging-or-dialectical-thinking²¹-
 psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein
 procrypticism uninstitutionalisation is shown as 'threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>', and preconverging-or-dementing²⁰-apriorising-psychologism and dialectically-
 out-of-phase' by the <amplituding/formative-epistemicity>causality⁹-as-to-projective-
 totalitative-implications-of-prospective-³¹nonpresencing,-for-explicating-ontological-
 contiguity' of the notional~deprocrypticism implied ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ as of 'the notional~deprocrypticism
 imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> as to existence-potency³⁹~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-teleology⁹⁹-as-of-flawed-and-
 shallow-existential-reference-as-virtuality)'. Correspondingly, such a
 'notional~deprocrypticism imbricatedness/threadedness/recomposuring referential-depth-or-

existential-reference-or-tautologisation storied-construct/ontologically-valid-narration
 aetiologisation/ontological-escalation' as of the reflecting/perspectivating/highlighting of
 'procrypticism uninstitutionalisation threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶ -<as-to-'attendant-intradimensional'-prospectively-
 disontologising~preconverging/dementing²⁰-apriorising-psychologism>' will be critically
 about: (i) the phased storied articulation of procrypticism uninstitutionalisation threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> as being a social-construct 'uninstitutionalised-threshold¹⁰² mirroring
 development of the fundamental insane-fitment of the childhood-psychopath/cinglé
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹ > mental-disposition structure' (which is very much socially ¹⁰³universally
 transparent at childhood and thus does not start to elicit protracted social postlogism⁷⁷ -as-of-
¹¹compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-
 existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-
 disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-
 <contextualising/existentialising~attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical-'attendant-intradimensional~apriorising/axiomatising/referencing'-logical-dueness> }
 as conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration by temporal-dispositions
 at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with
 its postlogism⁷⁷), (ii) and creatively protracting this fundamental phased storied articulation in
 'successive phased phases of integration with the social construction' (wherein the 'increasing
 shrewdness and selectivity' of the growing-and-developing childhood-psychopath postlogism⁷⁷

lessens the social dysfunctioning of its postlogism⁷⁷ as it learns from past experience and is now select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to- 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing³⁰ - 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-potency³⁹~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-⁹¹nonpresencing-<perspective—ontological-normalcy/postconvergence>> of the social as metaphysics-of-presence-<implicated- 'nondescript/ignorable-void'⁶⁰ -as-to-⁷⁸presencing—absolutising-identitive-constitutedness)' (arising because of the decreasing social ¹⁰³universal-transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness) of the cinglé's postlogism⁷⁷-slantedness/disontologising-perverted-outcome-sought-precedes-existentially-veridical—'attendant-intradimensional—apriorising/axiomatising/referencing'-logical-dueness as well as increasing temporal-dispositions enculturation and thus endemisation of conjugated-postlogism⁷⁷-slantedness in a social atmosphere where it is not ¹⁰³universally transparent to be the denaturing¹⁶ of ⁸³reference-of-thought with respect to social-stake-contention-or-confliction), as postlogism⁷⁷-and-its-

conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration is upheld by temporal-
 preservation-as-pseudointemporality⁵²-preservation threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-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/<amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construction’ is what creates our
 virtue in superseding our vices-and-impediments¹⁰⁵, just as for instance, ‘medieval vices-and-
 impediments¹⁰⁵’ weren’t inherently because they were a different human species to us but rather
 due to their lack of positivistic understanding/knowledge which creation-and-accrual led to our
 relatively grander state of virtue and knowledge, likewise the point here is about articulating
 such prospective understanding/knowledge/<amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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-completeness⁸⁷—unenframed-conceptualisation covering the concepts

articulated in this paper on social-construct and social institutions teleology⁹⁹ and value-reference as of notional~deprocrpticism imbricatedness/threadedness/recomposuring with regards to the ‘implications of postlogism⁷⁷-and-procrpticism mental orientations’, (iv) and further, the possibility of a remaking of the above storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation (as elaborated in i, ii and iii above) rather as of ‘positivism imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ reflecting/perspectivating/highlighting ‘non-positivism/medieval uninstitutionalised-threshold¹⁰² threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶’-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰-apriorising-psychologism>’, to contrastively provide the revealing retrospective insight of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶’-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰-apriorising-psychologism> as uninstitutionalised-threshold¹⁰² as human-subpotency-apororia/undecidability/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-‘presencing—absolutising-identitive-constitutedness¹⁴’) or illusion-of-the-present/present-consciousness/epistemic-totalising³³~self-referencing-syncretising/mirage) of the afore deprocrpticism-procrpticism articulated prospective storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation construed from the perspective of ontological-normalcy/postconvergence, wherein we are then in a position to appreciate the ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-

supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>’ representation of the
 present positivism~procrypticism uninstitutionalisation as ⁸⁰procrypticism~or~disjointedness-
 as-of-⁸³reference-of-thought-and-teleology⁹⁹ ⁸³reference-of-thought~⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ with respect to futural Being-development/ontological-
 framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism, even though such an
 appreciation is rather counterintuitive. * The underlying technique for perpetually upholding
 ontological-veridicality as ‘imbricatedness/threadedness/recomposuring as of attendant-
 ontological-contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰’
 <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸ -of-⁸reference-of-
 thought-⁸devolving-as-of-instantiative-context> as to existence-potency³⁹~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-thinking²¹-⁸³reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-
 thought’) and preempting virtuality-or-ontologically-flawed-construal (being-construal-as-
 abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is by not
 allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness
 (as such a breaking induces virtuality-or-ontologically-flawed-construal leading
 correspondingly to the false uptake as ontologically-veridical of the wrongly implied
 soundness/non-perverted-⁸³reference-of-thought, i.e. unsound/perverted ‘apriorising-
⁸³reference-of-thought-elements/apriorising~registry-elements (out of attendant~ontological-
 contiguity⁶⁷~educed~existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought-

'devolving-as-of-instantiative-context>)' including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹); by rather reflecting/perspectivating/highlighting the points where such 'breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness' occur as of 'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰ -apriorising-psychologism>' (in postlogism⁷⁷ and conjugated-postlogism⁷⁷) and as preconverging-or-dementing²⁰-apriorising-psychologism and dialectically-out-of-phase', as 'the very notion of postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ and conjugated-postlogism⁷⁷ ¹²conjoining-looping-set-of-narratives of postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶' is about the 'breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness as virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference'. As breaking (by new ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as 'prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶ —of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹ -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-supererogation⁹⁶) based on wrongly implied prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-{as-of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>} and wrongly implied soundness/non-perveted-⁸³reference-of-thought, whereas in reality it is just an <amplifying/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³⁴ of the relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁰-apriorising-psychologism>’ and its unsound/perverted ‘apriorising–⁸³reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. Such a defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵ having to do with the defect of ⁸³reference-of-thought and relative-ontological-incompleteness⁸⁸ is utterly different from ‘a defect-of-⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview’s/dimension’s–⁸³reference-of-thought-for-social-functioning-and-accordance which doesn’t bar a new ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as ‘prelogic supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-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-supererogation⁹⁶ which might be well/soundly-be logically-processed or effectively-executed upon reengagement, so long as the ⁸³reference-of-thought for the reengaging is not unsound/perverted and not undermined by relative-ontological-incompleteness⁸⁸. A registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵ on the other hand having to do with defect of ⁸³reference-of-thought needs a more fundamental transformation as a

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the ⁸³reference-
 of-thought, and so a decentering of meaningfulness; the ~~<amplituding/formative-
 epistemicity>causality⁰~as-to-projective-totalitative-implications-of-prospective-
⁵nonpresencing,-for-explicating-ontological-contiguity⁶~~ being more like what it takes to get a
 medieval as non-positivistic mindset/⁸³reference-of-thought into a positivistic
 mindset/⁸³reference-of-thought, that is, suppose for instance where in a medieval social-setup
 an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be
 incorrect and unsound to the approval of all in that social-setup, that outsider understanding
 fundamentally that the medieval setup by its relative-ontological-incompleteness⁸⁸-induced,-
 ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶’-~~<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰ –
 apriorising-psychologism>~~’ is in a state of ~~<amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴~~
 of a medieval worldview will grasp that that unique demonstration of medieval-
 postlogism^{77/74} perversion-of-⁸³reference-of-thought-~~<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>~~ (as accusation of witchcraft) is not to be construed naively as an adequate
 basis for a new ⁵⁴logical-processing-or-logical-implication—~~supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁶~~ as ‘prelogic supplanting conviction-as-to-
 profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-
 positivism/medievalism mindset/⁸³reference-of-thought, given the possibilities of further
 accusations of witchcrafts or by-and-large the vices-and-impediments¹⁰⁵ potentially arising
 from such a non-positivism/medievalism worldview as of the ‘local community dynamism of
 individual interests involved’ that endemises and enculturates notions-and-accusations-of-

sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of the non-positivism/medievalism mindset/⁸³reference-of-thought into a positivistic mindset/⁸³reference-of-thought that is ontologically-speaking to be construed as the postconverging–de-mentating/structuring/paradigming resolution of the vices-and-impediments¹⁰⁵ arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivism–procrypticism worldview and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism worldview. This explains why ‘perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-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-incompleteness⁸⁸-of-⁸³reference-of-thought as of denaturing¹⁶’ in implying that inherent intrinsic-reality/ontological-veridicality is already given and the perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ is in the bigger picture revealing an inherent problem as of the prior human ⁸³reference-of-thought conceptualisation of inherently given intrinsic-reality/ontological-veridicality, and that the ‘occurred event³⁸ of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁷>’ is simply ‘pointing to an altogether deeper underlying human relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought issue, in this case as of psychopathy and its conjugated-postlogism⁷⁷ at the uninstitutionalised-threshold¹⁰² of positivism–procrypticism as well as providing a revealing

overall understanding of the human uninstitutionalised-threshold¹⁰²-by-ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸ with notional~deprocrpticism prospective institutionalisation <amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷, which are then the-entire-reconceptualised-problem as of aetiologisation/ontological-escalation' as the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; just as an apple falling on Newton's head under a tree is simply 'pointing to an altogether deeper underlying human non-positivistic relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought issue which is then the-entire-reconceptualised-problem as of the aetiologisation/ontological-escalation in producing the science/laws of physics and equally inspiring other such similar positivistic <amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ approaches in human conceptualising of the natural world as the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Hence contrary to what we may think from our <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ perspective the mere fact of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is de-mentatively/structurally/paradigmatically associated with a perversion-or-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> by the very inherent nature of ontology/intrinsic-reality as preceding/superseding our ⁸³reference-of-thought conceptualisation as of its shallow limited-mentation-capacity such that where our ⁸³reference-of-thought-as-to-preconverging/postconverging~de-mentating/structuring/paradigming—ontological-performance⁷²-<including-virtue-as-ontology> of ⁸³reference-of-thought conceptualisation' is

deficient we are in perversion-or-derived-perversion at that threshold, wherein the threshold defect ⁸³reference-of-thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—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-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression. Thus intrinsic-reality/ontological-veridicality is derived ‘wholly by apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment’ or in other words ensuring the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought with respect to problematic prior relative-ontological-incompleteness⁸⁸ -of-⁸³reference-of-thought reflected by perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, with no <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} in non-positivism/medievalism with its ⁸³reference-of-thought is inclined to relate to perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> phenomenon as a non-positivism/medieval postlogism⁷⁷ phenomenon such as
 notions-and-accusations-of-sorcery on the basis of non-positivism/medievalism⁸³ reference-of-
 thought <amplituding/formativ> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) of ‘great
 living’ as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³ reference-of-thought but then a
 ‘apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement-by}—postconverging-entailment of conceptualisation’ will convert such
 perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> in terms of the ‘Being defect as uninstitutionalised-threshold¹⁰² of the so-
 called great living of non-positivism/medievalism⁸³ reference-of-thought’ to arrive at the
 prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought of positivism opened-
 construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ which de-
 mentatively/structurally/paradigmatically resolves the vices-and-impediments¹⁰⁵ of non-
 positivism/medievalism. This same process applies to our positivism–procrpticism with
 respect to psychopathy and social psychopathy wherein the associated perversion-and-derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> will elicit an ordinariness <amplituding/formativ>⁸ wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
 prospective-apriorising-implications>) ⁸⁰procrpticism–or-disjointedness-as-of-⁸³reference-of-

thought ~~<amplituding/formative>~~ wooden-language-~~{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~
~~meaningfulness-and-teleology -as-of-~~
~~‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}~~ of ‘great living’ as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³ reference-of-thought but then a ‘apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-disentailment by} postconverging-entailment of conceptualisation’ will convert such perversion-and-derived-⁷⁴perversion-of-⁸³ reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in terms of the ‘Being defect as uninstitutionalised-threshold¹⁰² of the so-called great living of our positivism–procrpticism in disjointedness-as-of-⁸³ reference-of-thought’ to arrive at the prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought of notional~deprocrpticism as preempting—disjointedness-as-of-⁸³ reference-of-thought opened-construct-of-⁵⁶ meaningfulness-and-teleology⁹⁹ which de-mentatively/structurally/paradigmatically resolves the vices-and-impediments¹⁰⁵ of our positivism–procrpticism; as basically, our intellectual-and-moral constructs as of our <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ are shown to be of prior relative-ontological-incompleteness⁸⁸-of-⁸³ reference-of-thought and thus ontologically-speaking our logical-dueness doesn’t even arise, no more than the logical-dueness of a non-positivism/medievalism mindset arises as with respect to medieval postlogism⁷⁷ phenomenon like notions-and-accusations-of-sorcery as in both cases ontologically-veridical⁵⁶ meaningfulness-and-teleology⁹⁹ exists beyond their <amplituding/formative>⁸ wooden-language-~~{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~
~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-~~

prospective-apriorising-implications> as of the respective notional~deprocrysticism as preempting—disjointedness-as-of-⁸³reference-of-thought and positivism ⁸³reference-of-thought that carry the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹. Ultimately, the very transversality-
<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought is ‘the very paradox of ⁵⁶meaningfulness-and-teleology⁹⁹ explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶¹nonpresencing,-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-teleology⁹⁹ might seem arbitrary when ⁵⁶meaningfulness-and-teleology⁹⁹ is rather interpreted in terms of the prior ⁸³reference-of-thought. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and ¹⁰³universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, and so as of human-subpotency~aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘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 ¹⁵de-mentation-(~~supererogatory-ontological-
 de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) in that relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought ‘is not a logical issue/problem’ but ‘a
 Being/existential/ontological/axiomatic-construct problem’ with its de-
 mentative/structural/paradigmatic implied vices-and-impediments¹⁰⁵, as it is rather an issue of
 uninstitutionalised-threshold¹⁰² as of recurrent-utter-uninstitutionalisation uninstitutionalisation
 requiring base-institutionalisation institutionalisation, ununiversalisation uninstitutionalisation
 requiring ¹⁰³universalisation institutionalisation, non-positivism/medievalism
 uninstitutionalisation requiring positivism institutionalisation, and our ⁸⁰procrypticism—or-
 disjointedness-as-of-⁸³reference-of-thought uninstitutionalisation requiring prospective
 notional~deprocrypticism institutionalisation as preempting—disjointedness-as-of-⁸³reference-
 of-thought institutionalisation, and so rather as of a transcendental habituation exercise
 construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ of relative epistemic-
 abnormalcy/preconvergence³¹ for relative ontological-normalcy/postconvergence as of ¹⁵de-
 mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics~~) stranding dynamics. A ‘relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought’ implies ‘a new all-pervasiveness of ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ as the axiomatic-construct of ⁵⁶meaningfulness-and-
 teleology⁹⁹’ as a prospective institutionalisation ⁸³reference-of-thought. Thus a ⁸³reference-of-
 thought is an all-pervasiveness of ⁸³reference-of-thought—⁸categorical-

imperatives/axioms/registry-teleology⁹⁹ as the axiomatic-construct of ⁵⁶meaningfulness-and-teleology⁹⁹; explaining why it is de-mentatively/structurally/paradigmatically non-derogable as of its state of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, with such implied derogation of such ‘all-pervasiveness of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as the axiomatic-construct of ⁵⁶meaningfulness-and-teleology⁹⁹’ signalling fundamentally a threshold of failure of ⁸³reference-of-thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—ontological-performance⁷²-<including-virtue-as-ontology> and construed as relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. As a further elucidation, across all registry-worldviews/dimensions prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, construed as its institutionalisation, is as of ‘apriorising/axiomatising/referencing- {of- attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-~~{preconverging-disentailment-by}~~-postconverging-entailment’ which itself involves the ‘¹⁰³universally-transparent constraining mechanical-knowledge as of the bare ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as axiomatic-construct’ and ‘the social-¹⁰³universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is induced by ‘denaturing¹⁶ of the form of ⁵⁶meaningfulness-and-teleology⁹⁹’ on the ‘¹⁰³universally-transparent constraining mechanical-knowledge as of the bare ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as axiomatic-construct’ and obviating ‘the social-¹⁰³universally-non-transparent-thus-non-constraining-

element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 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-teleology⁹⁹ as if it
 was of ‘apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-
 existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³ in ~~{preconverging-
 disentanglement by}~~—postconverging-entailment’ in ~~<amplituding/formative-
 epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 implying an uninstitutionalised-threshold¹⁰² of perversion-and-derived-⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> reconceptualised as
 prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Across all registry-
 worldviews/dimensions, the specific association of postlogism⁷⁷ to ‘denaturing¹⁶ of the form of
⁵⁶meaningfulness-and-teleology⁹⁹’ arises as of its ¹¹compulsing-
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-
 intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising—attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical—attendant-intradimensional—
 apriorising/axiomatising/referencing’-logical-dueness>}) physiological condition in relation to
 ‘prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical—
 ‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> ⁵⁶meaningfulness-and-teleology⁹⁹’, which at
 childhood postlogism⁷⁷ is more or less ¹⁰³universally-transparent but with adulthood given
 maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about

social lack of social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) inducing the conjugated-postlogism⁷⁷ of temporal-dispositions of ⁵⁰ignorance/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 ‘denaturing¹⁶ of the form of ⁵⁶meaningfulness-and-teleology⁹⁹’. Thus at that uninstitutionalised-threshold¹⁰² which highlight ‘denaturing¹⁶ of the form of ⁵⁶meaningfulness-and-teleology⁹⁹’ as temporality⁹⁸/shortness in concatenation with ‘apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}—postconverging-entailment’ as intemporality⁵², it is only a renewed ‘apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in-{preconverging-disentailment-by}—postconverging-entailment’ 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 ‘¹⁰³universally-transparent constraining mechanical-knowledge as new bare ⁸³reference-of-thought⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ as axiomatic-construct’ and ‘its social-¹⁰³universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-completeness³⁷-of-⁸³reference-of-thought; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of relative epistemic-abnormalcy/preconvergence³¹ for relative ontological-normalcy/postconvergence as of ¹⁵de-

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-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> towards prospective notional~deprocrpticism’. Thus this further explains the very thorny difficulty of dealing with psychopathy and social psychopathy, because more than just an individuation phenotype and incidental/on-occasion phenomenon, it speaks of a registry-worldview’s/dimension’s our dimension, relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>’ as ⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-of-thought in endemising/enculturating it, thus in need of notional~deprocrpticism as preempting—disjointedness-as-of-⁸³reference-of-thought as an overall de-mentative/structural/paradigmatic resolution to the vices-and-impediments¹⁰⁵ of our positivism~procrpticism registry-worldview/dimension. That is, with acts of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-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 ¹⁰³universally implied prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought’ with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought itself is the grander problematic with respect to the endemisation/enculturation of notions-and-accusations-of-sorcery acts/occurrences, and so more than just an act or acts of notions-and-accusations-of-sorcery construed as perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ >, as revealing of the grander framework of vices-and-impediments¹⁰⁵ inherent to the relative non-positivism/medievalism relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Rather it is about articulating the ontological-completeness-of-⁸³reference-of-thought as ‘Being correction’ as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation, ¹⁰³universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively notional~deprocrpticism institutionalisation over our procrpticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism⁷⁷ associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹ > and will equally be inclined to palliation regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically de-mentative/structural/paradigmatic resolution in both instances is with respect to the necessary ontological-completeness-of-⁸³reference-of-thought in overcoming <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ by prior/transcended/superseded non-positivistic or procrpticism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-

ontological-preservation with prospective/transcending/superseding positivistic or notional~deprocrpticism ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation. So ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> has always been recurrent in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁵⁷—of-the-human-institutionalisation-process⁶⁸ because institutionalisation is not emanance transformation of temporal-dispositions as shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ into the intemporal-disposition as longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ but designed to skew ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) towards the intemporal-disposition, such that where institutionalisation reaches its design limits given human limited-mentation-capacity-deepening⁵³, the possibility for ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> arises with its corresponding enculturation/endemisation as uninstitutionalised-threshold¹⁰² in want for prospective institutionalisation as the ontologically-veridical de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean event³⁸), it is properly time to 'trample' the melee of common sense disposition for self-preserving extrication/temporal preconverging~de-mentating/structuring/paradigming with the elicited intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging~de-mentating/structuring/paradigming, as has been the case along and defining human history ultimately ushering our very own registry-worldview/dimension. The breaking

of ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity¹⁰–<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency³⁹~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-thinking²¹⁻⁸³reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-thought’) thus take the form of postlogism⁷⁷-slantedness and its conjugation to temporal-dispositions as conjugated-ignorance (unconsciously), conjugated-affordability (expeditiously), and (consciously with) conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism/social-discomfiture/negative-social-aggregation, and conjugated-temporal-enculturation/temporal-endemisation; inducing their corresponding virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference. With the ‘breaking-of-the-threadedness/thread-of-ontologically-veridical-meaningfulness’ always disambiguated creatively as ‘a supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing transitioning construal’ of ‘ontologically-veridical meaningfulness with ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as intemporally-preservational’ distracted by ‘the breaking or a subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁶meaningfulness-and-teleology⁹⁹ in arrogation as ontologically non-veridical with ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ apriorising/axiomatising/referencing> failing/not-upholding-<as-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’,

‘in distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ as-the-arrogation-or-disjointedness-of-acting-in-pseudointemporality⁵² (by temporal-dispositions in postlogism⁷⁷ and conjugated-postlogism⁷⁷) with respect to the supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as ‘notional~deprocrpticism imbricatedness/threadedness/recomposuring of ontologically-veridical meaningfulness’, thus ‘reflecting/perspectivating/highlighting temporal-dispositions (postlogism⁷⁷ and conjugated-postlogism⁷⁷) as ⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-of-thought, preconverging-or-dementing²⁰-apriorising-psychologism and dialectically-out-of-phase in pseudointemporality⁵²’, and so by a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that is ontologically-reconstituting (deconstruction) of the threadedness/thread, with no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ (that will falsely validate the wrongly implied soundness/non-perverted ⁸³reference-of-thought, i.e. unsound/perverted ‘apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements (out of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-reference-of-thought- devolving-as-of-instantiative-context>)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹, as first-order faulty-mentation-procedure-deception-or-urge⁴³, 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-urge⁴³ as correct). Insightfully, humans actually come into existence which avows a attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰ █

~~<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸ -of- reference-of-
thought- devolving-as-of-instantiative-context>~~ of imbricated-becoming-transitioning within
which they come to grasp rules and principles (elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰), but
these rules and principles are divulged by ‘~~attendant—ontological-contiguity⁶⁷~duced—
existentialising/contextualising/textualising-contiguity⁴⁰~~ ~~<reifying-or-elucidating-of-
prospective-relative-ontological-completeness⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
instantiative-context>~~ as to existence-potency³⁹~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 ~~<amplituding/formative—
epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ within ‘~~attendant—ontological-
contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰~~ ~~<reifying-or-
elucidating-of-prospective-relative-ontological-completeness⁷ -of- reference-of-thought-
devolving-as-of-instantiative-context>~~ as to existence-potency³⁹~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-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰) out
of the scope of ‘~~attendant—ontological-contiguity⁶⁷~duced—
existentialising/contextualising/textualising-contiguity⁴⁰~~ ~~<reifying-or-elucidating-of-~~

prospective-relative-ontological-completeness⁷ -of- reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> as to existence-potency³⁹ ~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 ‘attendant-ontological-
 contiguity⁶⁷ ~~~duced~~-existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁷ -of- reference-of-thought-
⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹ ~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 human⁵⁶ meaningfulness-and-teleology⁹⁹’ 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-<for-sublimating-existential-eventuating/denouement>~of-
 affirmative-and-unaffirmative-disambiguated-‘motif-and-
 apriorising/axiomatising/referencing’¹⁰¹ into a supratransversality-<in-sublimating-existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing⁸³ reference-of-
 thought over a subtransversality-<in-desublimating-existential-eventuating/denouement>~of-
 motif-and-apriorising/axiomatising/referencing⁸³ reference-of-thought for the ontological-
 reconstituting-as-to-conflatedness¹³ of ‘attendant-ontological-contiguity⁶⁷ ~~~duced~~-
 existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> as to existence-potency³⁹ ~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
 epistemically-unconceal-the-very-ontologically-same-existential-reality’ has to do with the

fundamental basis of the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> behind all the postlogism⁷⁷/disontologising-perverted-outcome-sought-
precedes-existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness of all registry-worldviews’ ⁸³references-
of-thought including with regards to the phenomenon of psychopathy and social psychopathy
(as indicated at the beginning) of the positivism-procrypticism registry-worldview, i.e.
specifically with the psychopathic/postlogic induced pre-valuation/pri-individuation/de-
individuation/commitment ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹>; wherein this process is reversed (but beyond a temporal equivalence and
rather for an aetiologisation/ontological-escalation of the ¹⁰³universal implications as
metaphysics-of-absence-<implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective-
ontological-normalcy/postconvergence>)) in re-establishing ontological-veridicality of
‘attendant-ontological-contiguity⁶⁷-duced-existentialising/contextualising/textualising-
contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
reference-of-thought- devolving-as-of-instantiative-context> as to existence-
potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ ⁸³reference-of-thought, wherein the ‘induced de-
individuation ⁸³reference-of-thought’ is rather reconstrued in its veridical existential-reality of
narratives by SUPRATRANSVERSALITY-<IN-SUBLIMATING-EXISTENTIAL-
EVENTUATING/DENOUEMENT>~OF-MOTIF-AND-
APRIORISING/AXIOMATISING/REFERENCING (ontologically-veridical ⁸³reference-of-
thought of ‘notional~deprocrypticism preempting—disjointedness-as-of-⁸³reference-of-thought

~~<amplifying/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~ 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-~~<in-desublimating-existential-~~
~~eventuating/denouement>~~~of-motif-and-apriorising/axiomatising/referencing; and so by way of
the-transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity-that-is-intrinsic-reality-
or-ontological-veridicality as against ‘social-aggregation-enablers undermining of prospective
intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/~~supererogatory~~~de-mentativity’ with perverted use of such notions as
differentness, infamy, status, significant-others basis of logic, repute, social authorities and
influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity,
imposturing, ontological-bad-faith/inauthenticity⁶⁴, implying an equivalence between
¹⁰³universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes,
underhandedness, inductive-limitation or so-called principle that is not articulated as a
¹⁰³universal construct but targeted, avowing its reality as fake and thus of temporal-disposition,
etc.), while the ‘induced pri-individuation ⁸³reference-of-thought’ of psychopathic postlogism⁷⁷
and conjugated-postlogism⁷⁷ in its virtuality-or-ontologically-flawed-construal (being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
reference) of narratives is construed as SUBTRANSVERSALITY-~~<IN-DESUBLIMATING-~~
~~EXISTENTIAL-EVENTUATING/DENOUEMENT>~~~OF-MOTIF-AND-
~~APRIORISING/AXIOMATISING/REFERENCING~~ (in perverted-or-derived-perverted-
⁸³reference-of-thought ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought
extricatory-and-temporal incidental construals of ⁵⁶meaningfulness-and-teleology⁹⁹ wrongly

striving to equivocate its extrication/temporality⁹⁸ by using ‘social-aggregation-enablers over
 intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity’ in undermining the transcendental-
 enabling/sublimating/supererogatory~de-mentativity-that-is-of-intrinsic-reality-or-ontological-
 veridicality upheld by the notional~deprocrysticism supratransversality-<in-sublimating-
 existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing
 preempting—disjointedness-as-of-⁸³reference-of-thought <amplituding/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁹). The disambiguation of
 transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ into a
 ‘supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing ⁸³reference-of-thought of ⁵⁶meaningfulness-and-
 teleology⁹⁹’ over a ‘subtransversality-<in-desublimating-existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing ⁸³reference-of-
 thought of ⁵⁶meaningfulness-and-teleology⁹⁹’ can equally be understood by comparison with
 the notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹, as there can’t be common
⁸³reference-of-thought of contention (mutually intelligible
 aposteriorising/logicising/deriving/intelligising/measuring as mutually intelligible
⁵⁶meaningfulness-and-teleology⁹⁹) between a flawed
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 (subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing ⁸³reference-of-thought of ⁵⁶meaningfulness-and-
 teleology⁹⁹, as preconverging-or-dementing²⁰-apriorising-psychologism from ontological-

normalcy/postconvergence epistemic-or-notional~projective-perspective) and a correctly functioning apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing ⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹, as ‘postconverging-or-dialectical-thinking²¹-apriorising-psychologism’ from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective). It is the idea of the <amplituding/formative-epistemicity>causality⁹-as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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-teleology⁹⁹ processing’ in relation to ‘appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³ processing’ (just as there can’t be logical intelligibility between a non-positivist/medieval mindset/⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹ with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument functioning (the appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³) in the middle to long run construed as of ¹⁵de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>. This process can be qualified as the ‘blunt act of existence over the human temporal egotistic/self-referential complex to prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity/superseding ontological-veridicality/intrinsic-reality ⁸³reference-of-thought’, and is the actual basis for all transcendence-and-sublimity/sublimation/supererogatory~de-mentativity for prospective institutionalisations since the successive institutional-cumulation/institutional-recomposure-<as-to-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-

ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} 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-teleology⁹⁹) imply speaking the same language but the existential/ontological/being realities are utterly different with the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing) being real and the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (being unreal as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰–apriorising-psychologism>), without mutual intelligibility of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ but for the effectiveness/<amplifying/formative–epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ of the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing) appropriateness-

of-⁸³reference-of-thought-as-of-conflatedness¹³ that collapses the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing) ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>, as of the consequences in a comparative use of both apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument after a while (crossgenerationally). Thus issues of defect of ⁸³reference-of-thought (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect issues) cannot be resolved by mutually intelligible ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ (mutually intelligible measuring), but rather by the superseding supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing ⁸³reference-of-thought (as-of correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) in intemporal/longness projection for aetiologisation/ontological-escalation over the subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing ⁸³reference-of-thought (as-of defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of temporal extricatory preconverging-de-mentating/structuring/paradigmizing incidental construal in wrong equivalence to the supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing ⁸³reference-of-thought. This equally validates the notion of transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-

apriorising/axiomatising/referencing'¹⁰¹ as logical-incongruence of appropriateness-of-
⁸³reference-of-thought-as-of-conflatedness¹³ and perversion-and-derived-⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>. This is de-
 mentatively/structurally/paradigmatically the most elevated construct for the production of
 human knowledge as transcendental knowledge and as implied in its dissemination²⁸ along
 formal constructs based on a postconverging-de-mentating/structuring/paradigming for
 skewing ('intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸', 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 temporality⁹⁸/shortness and intempolity/longness-of-
 meaningfulness, such that knowledge is not constructed as a 'human mutual agreement exercise
 for its construal/conceptualisation/discovery/invention/development' since
 solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness
 mental-dispositions and this cannot be averaged to get transcendental knowledge which is
 rather the outcome of an enabling process as to 'intrinsic-reality/ontological-veridicality
 transcendental enabling' that allows what is intemporal as of mental-disposition to be effective
 by <amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-
 of-prospective-⁹nonpresencing,-for-explicating-ontological-contiguity⁷ 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-recompositing-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation in grasping 'attendant-
 ontological-contiguity⁶⁷~reduced-existentialising/contextualising/textualising-contiguity⁴⁰—
 <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~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–void’¹⁹-as-to-⁷⁹presencing—absolutising-
identitive-constitutedness¹⁴), and is creatively grounded on ‘on phased phases construed in
mirroring the fundamental insane/postlogism⁷⁷-fitment of the childhood-psychopath
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> mental-disposition structure as it induces conjugated-
postlogism⁷⁷/preconverging-or-dementing²⁰-integration later on and most effectively at
adulthood psychopathy’. This fundamental structure of the denaturing¹⁶ nature of postlogism⁷⁷
and conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration can be demonstrated
with the blatantly obvious case of the childhood-psychopath even though the denaturing¹⁶ of its
mental-disposition is relatively socially-¹⁰³universally-transparent (enabling an understanding-
of-<amplifying/formative-epistemicity>causality⁹¹-as-to-projective-totalitative-implications-
of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁷⁷-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 event³⁸ and sitting unknowingly on the
soaked sofa, and was to frown and remonstrate against or possibly smack the innocent brother,
such a stranger is in ignorance-conjugated-postlogism⁷⁷ or conjugated-ignorance as its relative-
ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing⁹¹-apriorising-psychologism>’ led it to align in-
prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-

intradimensional’-postconverging/dialectical-thinking²¹-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 prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as-of-pseudointemporality⁵²) but is rather effectively ‘conjoining looping narratives of flawed-existential-elevation-of-⁸⁸reference-of-thought⁴⁴’ with respect to the ‘denaturing¹⁶ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, of the childhood-psychopath’s meaningfulness is effectively in conjugated-postlogism⁷⁷ and has ‘joined the childhood-psychopath in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> and is preconverging-or-dementing²⁰-apriorising-psychologism and dialectically-out-of-phase’ with respect to ontologically-veridical existential-reality as construed from ontological-normalcy/postconvergence, and further it state of ignorance speaks of its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>’ as ⁸⁰procrysticism-or-disjointedness-as-of-⁸³reference-of-thought which can’t

be overlooked for aetiologisation/ontological-escalation conceptualisation by the fact that the visiting stranger or more precisely an individuation of the type expressed by the visiting stranger (as-of-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/notional~knowledge-reification-gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—conflatedness³ in {preconverging-disentailment-by}—postconverging-entailment>/<amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation. But then given the relative social¹⁰³ universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) 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-postlogism⁷⁷ effect in the attendant social space. The fact is at this childhood stage conjugated-postlogism⁷⁷ will tend to be incidental and mostly arise as ignorance-conjugated-postlogism⁷⁷. (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism⁷⁷ but equally as the child-psychopath develops into adulthood and is less and less socially-dysfunctional and social¹⁰³ universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸) of the postlogism⁷⁷ is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-

postlogism⁷⁷ cases of conjugated-affordability, conjugated-opportunism, conjugated-
 exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-
 dispositions where the effect is ‘more than just benign and incidental/on-occasional with
 dramatic social consequences and as there is further eliciting of enculturated postlogism⁷⁷ as
 social psychopathy, however ad-hoc and opportunistic’. At the grander
 transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation level as dynamic-cumulative-
 aftereffect ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation imbricatedness/threadedness/recomposuring as of attendant-
 ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰

<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸ -of- reference-of-
 thought-⁸ devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’ reflects/perspectivates/highlights this comprehensively
 as the registry-worldview/dimension uninstitutionalised-threshold¹⁰² threshold highlighting the
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> of the registry-worldview’s/dimension’s institutionalised ⁵⁶meaningfulness-
 and-teleology⁹⁹ ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as
 temporal-preservation-in-pseudointemporality⁵²-preservation as of threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—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 ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } of the underlying postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising-of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the ‘attendant-intradimensional—ontologising’-imbued-<contextualising/existentialising-attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>) mental-disposition wherein with development of childhood psychopathy into adult psychopathy, ‘social expansion-and-gravity of tones-as-temperament and thematic implications with regards to notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuations teleologies/teleological-differentiations (as postlogism⁷⁷ and conjugated-postlogism⁷⁷ in pseudointemporality⁵²/preconverging-or-dementing²⁰-apriorising-psychologism, and supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²—apriorising-psychologism as to intemporal/ontological in non-pseudointemporality⁵²/thinking) ensue. It exclusively requires on an ontological postconverging-de-mentating/structuring/paradigming involving ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, as the explanation given to the visiting stranger about its error and the childhood-psychopath mental state as

‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity⁶⁷~educed–
 existentialising/contextualising/textualising-contiguity⁴⁰–<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> as to existence-potency³⁹~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-thinking²¹-⁸³ reference-of-thought in relative-ontological-
 completeness⁸⁷ as depth-of-thought’) (child-psychopath of unsound-mental-disposition in a
 ‘dereifying act’ poured water on chair, you mistakenly sat down on the chair, he told you his
 brother did it on purpose, by supplanting–conviction-as-to-profound-supererogation⁹⁶—of-
 ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism
 reflex you acted in belief –and so, as an ‘unwinding-as-unfolding/dépliage-as-détendre of
 elucidation’), and no elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
 ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰ as the
 visiting stranger (as-of-pseudointemporality⁵²) wrongly did (as the latter only arises where
 ‘apriorising–⁸³ reference-of-thought-elements/apriorising–registry-elements (out of attendant–
 ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰–
 <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-
 thought-⁸⁴ devolving-as-of-instantiative-context>)’ are ontologically-veridical as implied—
 logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
 value-reference and teleology⁹⁹, even though the natural reflex to be of supplanting–conviction-
 as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹–apriorising-psychologism as prelogism⁷⁸-as-of-conviction,-in-profound-
 supererogation⁹⁶–<existentially-veridical–‘attendant-intradimensional–

apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> means that we rather tend to assume by reflex that the implied-logical-
dueness-or-implied-scape of every interlocutor we engage with or by extension of the
referenced interlocutor(s) of the interlocutor with whom we are engaging with is sound, thus by
default validating all the ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-
elements (out of attendant—ontological-contiguity⁶⁷~duced-
existentialising/contextualising/textualising-contiguity⁴⁰—<reifying-or-elucidating-of-
prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
instantiative-context>’), which is the psychopath foundational faulty-mentation-procedure-
deception-or-urge⁴³ as first-order level of faulty-mentation-procedure-deception-or-urge⁴³, 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-supererogation⁹⁶ once we wrongly go on to operate the fundamental first-order level
of faulty-mentation-procedure-deception-or-urge⁴³ logically/’elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-
ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰,
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 an outlying mental-disposition we are not
often used to, will tend to be deceptive and so fundamentally not because of the psychopath but
the supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking²¹—apriorising-psychologism mind’s own reflex mental-
disposition to be of supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-
intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism as

prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>). Critically, the concepts articulations in the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation involve the ‘point-of-departure-of-construal of ⁸³reference-of-thought technique of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ wherein: the narratives of the temporal-dispositions (postlogism⁷⁷ and conjugated-postlogism⁷⁷) as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> are construed in transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ as of subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing(*as-of-pseudointemporalities; referring to unsound ⁸³reference-of-thought, and so as ‘breaking imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁹⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as existential-reality or ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought preconverging-or-dementing²⁰-apriorising-psychologism’, and consequently necessarily wrongly implied soundness/non-perverted-⁸³reference-of-thought, i.e. unsound/perverted ‘apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements (out of attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-

prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>’ including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ and speaking of a mental-disposition not thriving for intemporal-preservation –whether unconsciously as with conjugated-ignorance, by-expediency as with conjugated-affordability or consciously as with conjugated-opportunism and conjugated-exacerbation, hence of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>, i.e. ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-narratives-of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference- {but-rather-the-subject-of-ontologically-veridical-contending-as-reflected-by-recursive-postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-as-well-as-conjugated-postlogism⁷⁷-progressive-and-regressive-¹²conjoining-looping-set-of-narratives} as-recursive/progressive/regressive-preconverging-or-dementing²⁰-distractive-loopings- {in-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>’-as-preconverging-or-dementing²⁰-apriorising-psychologism-and-dialectically-out-of-phase}-to the-supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵²; referring to sound⁸³reference-of-thought, and so as ‘upholding imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-

potency³⁹~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 deprocrpticism, 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-supererogation ⁹⁶, hence postconverging-or-dialectical-
 thinking²¹~apriorising-psychologism and dialectically-in-phase, i.e. sound-registry-(reflected-
 as-soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought))-
 ontologically-hegemonising-narrative⁷¹-{as-the-deprocrpticism-
 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-or-
 notional~projective-perspective, the distinction between the subtransversality-<in-
 desublimating~existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing (as-of-pseudointemporalities) as of threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰~apriorising-
 psychologism> and the supratransversality-<in-sublimating~existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-
 pseudointemporalities⁵²) as ‘conviction-as-to-profound-supererogation⁹⁶, transcendental and
 maximalising’ implies that the assertive pretences of ‘supposed intellectual-and-moral
 equivalence’ of the subtransversality-<in-desublimating~existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-
 pseudointemporalities) are of threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing⁷⁰~apriorising-psychologism> (beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶). As the notion of ‘first-order-ontology/ontological-construal’ of intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming for ‘creating/inventing’ prospective institutionalised-being-and-craft’ implied by the transcendental, inherently ‘dements’ pretences of ‘second-order meaningfulness’ of extricatory/temporal preconverging—de-mentating/structuring/paradigming within secondnatured institutionalised-being-and-craft constructs. Supratransversality-<in-sublimating—existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵²) speaks of upholding the intemporal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation by underlining imbricatedness/threadedness/recomposuring that is of-existential-reality as of relative ontological-contiguity⁶⁷ of ⁸³reference-of-thought, and reflecting/perspectivating/highlighting subtransversality-<in-desublimating—existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) as upholding the temporal/non-transcendental/⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation by disjointed/discontinuous/decontextualised/misappropriated utilisation of the same abstract construal (elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰) for being-construal/existential-reality-construal as does supratransversality, thus inducing virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference as ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> involving the discontinuity (as postlogic-backtracking-<iterative-looping-
 ‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ and ¹²conjoining-looping-set-of-narratives of
 the postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-
 acts’>⁷⁶) of ⁸³reference-of-thought, reflecting a teleologically-perverted (postlogism⁷⁷) and
 derived-teleologically-perverted (conjugated-postlogism⁷⁷) mental-dispositions and so as of
 ontological-bad-faith/inauthenticity⁶⁴, where such is not unconscious/unwitting as arises with
 ignorance-conjugated-postlogism⁷⁷. It is this ever-perverting effect on ontological-veridicality
 of subtransversality-<in-desublimating-existential-eventuating/denouement>~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-<in-desublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to
 supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵²)’ as instigated by
 postlogism⁷⁷/enculturated-postlogism⁷⁷ in protraction as temporal-preservation-as-
 pseudointemporality⁵²-preservation that tends to generate threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism> reflecting the uninstitutionalised-threshold¹⁰² at institutionalisations’
 uninstitutionalised-threshold¹⁰². Basically, from a
 transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation insight, the supratransversality-
 <in-sublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing contends about the ⁷⁴perversion-of-⁸³reference-of-thought-

<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> of the
 subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing which is in protracted-pseudointemporality⁵²; more like a
 deprocrypticism, positivism,¹⁰³ universalisation or base-institutionalisation supratransversality-
 <in-sublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵²) contending
 correspondingly about the ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> of the procrypticism, non-positivism/medievalism, ununiversalisation or
 recurrent-utter-uninstitutionalisation subtransversality-<in-desublimating-existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-
 pseudointemporality⁵²). The implication here is that from a storied-construct/ontologically-
 valid-narration aetiologisation/ontological-escalation, just as a positivistic supratransversality-
 <in-sublimating-existential-eventuating/denouement>~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-<in-desublimating-existential-
 eventuating/denouement>~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-<in-sublimating-existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing rather a
 maximalising/transcendental firmament for obtruding the subtransversality-<in-desublimating-

existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as of its 'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to- 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing³⁰ - apriorising-psychologism>', reflected by the subtransversality-<in-desublimating-existential-eventuating/denouement>~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~deprocrpticism supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵²) and procrpticism subtransversality-<in-desublimating-existential-eventuating/denouement>~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~deprocrpticism worldview where the mental-dispositions and conventioning in a procrpticism setup are construed as 'prospectively questionable'). Such a supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing over subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing insight can transcendently be grasped in the archetype characters of say a Socrates or Rousseau. Wherein within their respective registry-worldviews/dimensions setups, their maximalising/transcendental mental-dispositions in projection for prospective institutionalised-being-and-craft, i.e. ontologising of future conventioning, as supratransversality-<in-sublimating-existential-

eventuating/denouement>~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/unrecomposing-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ –<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism> ⁸³reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰ –<reifying-or-elucidating-of-prospective-relative-ontological-completeness³⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~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 ~~postconverging~~ nonextricatory-existential-preempting-of-existential-unthought in his asceticism¹ the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as ¹⁰³universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on

eudaemonic-contemplation of ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹³-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-completeness⁸⁷—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-completeness⁸⁷—unenframed-conceptualisation needs 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-teleology⁹⁹ into the intemporal-disposition/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ (not about firstnaturedness of human dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)) but rather is solely a positive-opportunism—of-social-functioning-and-accordance⁷⁵ secondnaturating to supersede the uninstitutionalised-threshold¹⁰² divulged as to its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-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-
 completeness⁸⁷—unenframed-conceptualisation, and such conceptualisations from only a
 secondnatureddness of thought as rather contextually temporal is not ‘intemporal as-of-
¹⁰³universal-and-abstractive originariness-parrhesia,—as-spontaneity-of-aestheticisation nature’
 but is rather in ‘<amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-
 <implicated-‘nondescript/ignorable-void’-as-to-⁷⁹presencing—absolutising-identitive-
 constitutedness⁴}. Thus institutionalisation secondnatureddness is challenged by its very own
 level of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>’ marking its uninstitutionalised-threshold¹⁰² whether as recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism and procrypticism in
 need for a renewed institutionalisation respectively as base-institutionalisation,
¹⁰³universalisation, positivism and prospectively deprocrypticism. This is rather addressed by
 transversality-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-
 unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ as
 supratransversality-<in-sublimating—existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing non-pseudointemporality⁵²-as-thinking-and-in-phase over
 subtransversality-<in-desublimating—existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing pseudointemporality⁵²-as-preconverging-or-dementing²⁰-
 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-completeness⁸⁷—unenframed-
conceptualisation of imbricatedness/threadedness/recomposuring as of attendant—ontological-
contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~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-completeness⁸⁷—unenframed-conceptualisation (as
intemporal-projection/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) in recurrent-
utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-
institutionalisation, ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
unenframed-conceptualisation in base-institutionalisation—ununiversalisation inducing
transcendental/intemporal-preserving ¹⁰³universalisation, ⁵⁵maximalising-recomposuring-for-
relative-ontological-completeness⁸⁷—unenframed-conceptualisation (as intemporal-
projection/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹) in ¹⁰³universalisation—
non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and
prospectively ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
unenframed-conceptualisation (as intemporal-projection/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹) in positivism—procrypticism inducing
transcendental/intemporal-preserving deprocrypticism, are the most important effort available
at every corresponding registry-worldview as defining the institutionalisation possibilities and
psyches that secondnatured as institutionalisation as their corresponding institutionalised-being-

and-craft setups even though paradoxically the ordinariness within such institutionalised-being-and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value with the true worth and value of such implied transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity grasped, at least expediently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same could be said of an intemporal-prioritising/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation Copernicus, an intemporal-prioritising/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation Rousseau, an intemporal-prioritising/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation Galilei or an intemporal-prioritising/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation Darwin, and so as a fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence>’—existentialism-form-factor. But then mental-dispositions that come to intemporal notions by expediency cannot truly have the

pretence of engaging such on the basis of shallow temporal extricatory preconverging–de-mentating/structuring/paradigming as of institutionalised-being-and-craft setup whose temporal-dispositions terms are alien to the intemporal disposition required for transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation first-order-ontology/ontological-construal required for ‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of understanding the transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation not in a prospective appreciation, but rather possibly as of retrospective appreciation and expediency, speaks of the social-construct as more of a secondnatured institutionalised-construct rather than an intemporal-disposition construal, and therefore assertive pretences that naively imply the latter should necessarily be suspect of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰—apriorising-psychologism> without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming (that goes beyond subontologisation/subpotentiation as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect); and the fundamental issue that will then arise in that instance is one of ‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong

or false idealism (which metaphorically ends up hiding things under the table beyond the analysis required for their understanding and resolution)! It equally speaks of the ‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern-day religion) rather than just a normal craft, and further requiring the central quality of transcendentally-enabling-level-of~ontological-good-faith-or-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>¹⁰⁰ of thought, postures and teleology⁹⁹ above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> or banality-of-thought doesn’t necessarily as of solipsistic intemporal projection appreciate ‘the need for prospective transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁹⁷—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming over the extricatory/temporal/expediency preconverging—de-mentating/structuring/paradigming with respect to its registry-worldview/dimension’ (even though it does appreciate this retrospectively with respect to prior registry-worldviews/dimensions), but for effective secondnatured institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather

about intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 postconverging–de-mentating/structuring/paradigming which is necessarily antipodal to the
 everyday temporal extricatory preconverging–de-mentating/structuring/paradigming mental-
 disposition, ontologically justifying ‘subtransversality-~~in-desublimating–existential-
 eventuating/denouement~~>~of-motif-and-apriorising/axiomatising/referencing(as-of-
 pseudointemporalities)/suprastraversality ‘point-of-departure-of-construal of ⁸³reference-of-
 thought technique of distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>³⁰ given its applicative pertinence and validation to the
 ontologically-veridical but counterintuitive notion of threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-~~as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-
 psychologism~~> underlying all uninstitutionalised-threshold⁰², and so beyond their
 consciousness-awareness-teleologies; with the implication that (from a ⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) the
 subtransversality-~~in-desublimating–existential-eventuating/denouement~~>~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-~~in-sublimating–
 existential-eventuating/denouement~~>~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-
 <in-desublimating–existential-eventuating/denouement>-by-supratransversality-<in-
 sublimating–existential-eventuating/denouement> technique of transversality-<for-
 sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–
 disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ 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/authenticity -of- reference-of-thought)~~’ in its circumstantial/existential
 relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-
⁸³reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-
 hollow-staging-and-performance-so-construed-by-prospective-⁸³reference-of-thought’ (as
 lacking notional~deprocrpticism from an ontological-normalcy/postconvergence epistemic-or-
 notional~projective-perspective) arising from its ⁸⁰procrpticism–or–disjointedness-as-of-
⁸³reference-of-thought (as social ¹⁰³universal-transparency¹⁰⁴-~~(transparency-of-totalising-
 entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness~~ } about the child-psychopath’s postlogism⁷⁷ wasn’t available to it)
 implied an existential-reality of imbricatedness/threadedness/recomposuring that ‘decentered’
 (by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unframed-
 conceptualisation) its meaningfulness as of threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-~~as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-~~

psychologism>, as subtransversality-<in-desublimating-existential-
 eventuating/denouement>~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-pseudointemporal⁵²) ignorance-
 conjugated-postlogism⁷⁷, such that it was actually in 'threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>'. This 'decentering drive' rather construed by ⁵⁵maximalising-recomposuring-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that then reveals the
 true center as 'notional~deprocrpticism supplanting—conviction-as-to-profound-
 supererogation⁹⁶—of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹—
 apriorising-psychologism as of transcendental-projection/intemporal-
 preserving/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation imbricatedness/threadedness/recomposuring as existential-
 reality' (while undermining various shades of virtualities/being-construals-as-abstract-
 construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is 'the underlying
 teleological conceptualisation of the phenomenon of psychopathy and social psychopathy in
 society in its absolving/fleeting/escaping-reflex-logic¹'; as it uncompromisingly 'decenters
 temporal-dispositions as postlogism⁷⁷ (disontologising-perverted-outcome-sought-precedes-
 existentially-veridical—'attendant-intradimensional—apriorising/axiomatising/referencing'-
 logical-dueness) and conjugated-postlogism⁷⁷' (in the latter case whether beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶-as-ignorance) as per their 'ontological-incompleteness-of-⁸³reference-
 of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-

and-performance-so-construed-by-prospective-⁸³reference-of-thought' (as being
⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought), starting with the psychopath's
postlogism^{77/74}perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> itself wherein its decentering (by ⁵⁵maximalising-recomposuring-for-relative-
ontological-completeness⁸⁷—unenframed-conceptualisation 'unwinding-as-unfolding/dépliage-
as-détendre of élucidation') is reflected as a virtuality-or-ontologically-flawed-construal/being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
reference in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation⁹⁶<as-to-'attendant-intradimensional'-prospectively-
disontologising~preconverging/dementing⁹⁰—apriorising-psychologism> while 'establishing the
center' as the 'notional~deprocrypticism supplanting—conviction-as-to-profound-
supererogation⁹⁶—of-'attendant-intradimensional'-postconverging/dialectical-thinking⁹¹—
apriorising-psychologism as of transcendental-projection/intemporal-
preserving/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
unenframed-conceptualisation imbricatedness/threadedness/recomposuring of attendant-
ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰—
<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought- devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality') by its 'effective supplanting—conviction-as-to-profound-
supererogation⁹⁶—of-'attendant-intradimensional'-postconverging/dialectical-thinking⁹¹—
apriorising-psychologism as to intemporal-preserving/transcendental/⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation

teleological ⁸³reference-of-thought' as supratransversality, and as conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration (as per the corresponding mental-dispositions highlighted earlier for the various conjugated-postlogism⁷⁷, with corresponding 'contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing, as-of-pseudointemporalities, in relation to supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing, as-of-non-pseudointemporality⁵²') arises from ignorance-conjugated-postlogism⁷⁷, affordability-conjugated-postlogism⁷⁷, opportunist-conjugated-postlogism⁷⁷, exacerbation-conjugated-postlogism⁷⁷, social-chainism-conjugated-postlogism⁷⁷ and temporal-enculturation-conjugated-postlogism⁷⁷, such that correspondingly these are 'decentered' (by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation) as virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference with 'a more and more profound/elaborated notional~deprocrpticism supplanting-conviction-as-to-profound-supererogation⁹⁶—of-'attendant-intradimensional'-postconverging/dialectical-thinking—apriorising-psychologism as of transcendental-projection/intemporal-preserving⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation 'imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰—<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸-of-reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~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-thinking²¹⁻⁸³ reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-
 thought') reflecting their corresponding ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-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-in-shallow-supererogation⁹⁶-<as-to-'attendant-
 intradimensional'-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>, wherein 'the notional~deprocrypticism supplanting-conviction-as-to-profound-
 supererogation⁹⁶-of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹-
 apriorising-psychologism as of transcendental-projection/intemporal-
 preserving/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷-
 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-in-shallow-
 supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-
 disontologising~preconverging/dementing²⁰-apriorising-psychologism>!) This 'continuous
 profound/elaborate notional~deprocrypticism supplanting-conviction-as-to-profound-
 supererogation⁹⁶-of-'attendant-intradimensional'-postconverging/dialectical-thinking²¹-
 apriorising-psychologism as of transcendental-projection/intemporal-
 preserving/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷-
 unenframed-conceptualisation 'imbricatedness/threadedness/recomposuring as of attendant-
 ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰!
 <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸devolving-as-of-instantiative-context> as to existence-potency³⁹~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-thinking²¹⁻⁸³reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-
thought') is the supratransversality-<in-sublimating-existential-eventuating/denouement>-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-
supererogation⁹⁶-of-'attendant-intradimensional'-postconverging/dialectical-thinking⁷¹ -
apriorising-psychologism or transcendental/intemporal/⁵⁵maximalising-recomposuring-for-
relative-ontological-completeness⁸⁷-unenframed-conceptualisation disposition of ⁸³reference-
of-thought which 'bounces off and decenters' (by ⁵⁵maximalising-recomposuring-for-relative-
ontological-completeness⁸⁷-unenframed-conceptualisation) the-
recursive/progressive/regressive-preconverging-or-dementing²⁰-distractive-looping-narratives-
of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-
dispositions (postlogism⁷⁷ and conjugated-postlogism⁷⁷) as the subtransversality-<in-
desublimating-existential-eventuating/denouement>-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 postlogism⁷⁷
interlocks with temporal-dispositions (instigating social psychopathy in 'socially-perceived-
value as of social-stake-contention-or-confliction situations') as temporal-dispositions are
already preset/'in-wait as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
thought defective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹
for its induced conjugated-postlogism⁷⁷ by inherent relative-ontological-incompleteness⁸⁸-
induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -

<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰ –
 apriorising-psychologism>’ (notional~procrypticism, i.e. the corresponding uninstitutionalised-
 threshold¹⁰²), such that the postlogism⁷⁷ dynamism in its social protraction reflects a threshold-
 of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ –<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-
 psychologism> as of temporality⁹⁸/non–transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity/⁵¹ incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation in corresponding conjugated-postlogism⁷⁷ of
 temporal-dispositions with the protracting effect of ‘significant others basis of logic’, as
 subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing (as-of-pseudointemporalities). Such that grasping and
 superseding of psychopathy and social psychopathy ontologically requires 'avoiding to construe
 the generality/averaging of the social-construct as being of the sound/appropriate ontological
 cadre/framework' but rather ontologically adopting deferential-formalisation-transference (as all
 formal constructions whether the law, subject-matters, formal institutions, etc. have always
 been conceived) to 'abstractly reference prospective institutionalising as a secondnating that is
 of¹⁰³ universal implications/aetiologisation/ontological-escalation for all times and all humans'
 by factoring-in the requisite supplanting–conviction-as-to-profound-supererogation⁹⁶ —of-
 ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism as
 of transcendental-projection/intemporal-preserving/⁵⁵ maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation construct that
 transcends/supersedes subtransversality-<in-desublimating–existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-
 pseudointemporalities), as supratransversality-<in-sublimating–existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-

pseudointemporality⁵²). Such a technique for articulating supratransversality-<in-sublimating-existential-eventuating/denouement>~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-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵²) over subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities)’ wherein the differentiated-conjugated-postlogism⁷⁷ are construed as interlocking with postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ (as the conjugated-postlogism⁷⁷ conjoin to and elevate postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶) in the ‘associated-themes-and-social-contexts’/thematic framework/cadre. The fact is this thematic construal is further compounded by the varying tone-as-temperament associated with psychopathy and social psychopathy wherein the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> of postlogism⁷⁷/, conjugated-postlogism⁷⁷ or temporal-dispositions means that it is ‘ontologically wrong to be engaged solely on the basis of a supplanting-conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹-apriorising-psychologism tone as temperament’; as the ‘consciously eluding/circumventing’ psychopathy as postlogism⁷⁷ mental-disposition adopts various ‘hollow tones as temperaments’ on the basis of its perceived position of weakness/disadvantage or strength/advantage, with implications on soundness of ⁸³reference-of-thought, whether acting (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-

'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing³⁰ –
 apriorising-psychologism>) by 'imploring, contesting, affirming, condescending, rebelling or
 self-victimising' depending on what it perceives as advancing its postlogism⁷⁷-as-of-
¹¹compulsing–nonconviction/madeupness/bottomlining-('<decontextualising/de-
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
 disontologising' -of-the- 'attendant-intradimensional–ontologising' –imbued-
 <contextualising/existentialising–attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical– 'attendant-intradimensional–apriorising/axiomatising/referencing' -logical-dueness> }
 at one moment or the other, and this mental-disposition is naively (where ignorant-conjugated-
 postlogism⁷⁷) or consciously adopted by conjugated-postlogism⁷⁷ mental-dispositions
 particularly when exacerbatory or opportunistic. This 'contrastive intellectual-and-moral tone-
 as-temperament and thematic teleological constructs of subtransversality-<in-desublimating–
 existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-
 pseudointemporalities) in relation to supratransversality-<in-sublimating–existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-
 pseudointemporality⁵²)' is central in articulating a storied-construct/ontologically-valid-
 narration aetiologisation/ontological-escalation that further elucidates the conceptualisations
 herein. The conceptual background for this tone-as-temperament and thematic teleological
 conceptualisation (for the storied-construct/ontologically-valid-narration
 aetiologisation/ontological-escalation) lies in the notion that human construal of
 meaningfulness/memetism defines and structures its teleology⁹⁹/teleological-differentiation
 with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' situations
 whether in '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 teleology⁹⁹/teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology⁹⁹/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology⁹⁹/teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the defining 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-threshold¹⁰²), 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 teleology⁹⁹/teleological-differentiation at the individuation-level in a continuum from pseudointemporality⁵² (involving the ‘faulty-mentation-procedure-deception-or-urge⁴³’ of postlogism⁷⁷-slantedness and the derived-by-conjoining temporal-accommodation-

of-this-⁷⁴ perversion-of-⁸³ reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹¹> as conjugated-postlogism⁷⁷/preconverging-or-dementing³⁰-integration,
grounded on ‘extrinsic-attribution involving inducing sociologically significant others basis of
meaning and logic’) as it induces the uninstitutionalised-threshold⁰²—to—non-
pseudointemporality⁵² (of intemporal mental-disposition inclined to account for
pseudointemporality⁵² as intemporal-preservation/aetiologisation/ontological-escalation
operating on a teleology⁹⁹/teleological-differentiation of ‘intrinsic-attribution based on solely
eliciting intersolipsistic understanding of intemporally/¹⁰³universally valid meaning and logic’,
inducing the institutionalisations; with the implication that futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism
teleology⁹⁹/teleological-differentiation by its ¹⁸deprocrypticism—or—preempting—
disjointedness-as-of-⁸³reference-of-thought attendant—ontological-contiguity⁶⁷~educated-
existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
instantiative-context> involving existence-potency³⁹~sublimating—nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰—
apriorising-psychologism> of rational-empiricism/positivising-rules’ is necessarily construed to
stall the possibility of any uninstitutionalised-threshold⁰²). This then validates the idea that
teleology⁹⁹/teleological-differentiation is not a discrete construct but rather deterministic as of
existential-reference/existential-tautologisation/ontology/ontological-veridicality of attendant—

ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁶—
 <reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸-of-reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context> (as a naïve free-willist conceptualisation may
 construe teleology⁹⁹/teleological-differentiation as discrete, as a conceptualisation of teleology⁹⁹
 is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to
⁸³reference-of-thought as to postconverging/dialectical-thinking²¹—apriorising-psychologism
 mental-devising-representation from whence ⁵⁴logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ arises whether the
 supplanting–conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹—apriorising-psychologism is appropriate/good or
 inappropriate/poor-or-bad, over preconverging/dementing²⁰—apriorising-psychologism mental-
 devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected
 by postlogism⁷⁷ and conjugated-postlogism⁷⁷) but from whence/which-point the
 teleology⁹⁹/teleological-differentiation attached to that as of mental-disposition orientation
 made, whether as of various temporal-dispositions as postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
 <including-virtue-as-ontology> or intemporal-disposition, is wholly deterministic-as-
 predictable/projectable enabling <amplifying/formative–epistemicity>causality⁹~as-to-
 projective-totalitative–implications-of-prospective-⁹¹nonpresencing,-for-explicating-
 ontological-contiguity⁶⁷ construal/conceptualisation). Existence/existential-reality is thus a
 teleological-contiguity/oneness-of-teleology⁹⁹ ‘with teleological-discretion being defined only
 by epistemic choice/differentiation’, as epistemically-situated chosen/differentiated
 meaningfulness (as to ontology/ontological-veridicality which is epistemically/notionally a

contiguity construed-as ontological-contiguity⁶⁷_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology), defines and structures teleology⁹⁹/teleological-differentiation in its derivation as ‘imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁷-of-reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> as to existence-potency³⁹~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-thinking²¹⁻⁸³ reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-thought’). Beyond, the individuation-level and the intradimensional perspectives, at the transcendental/transdimensional/interdimensional/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation perspective as across all institutional-cumulation/institutional-recomposure-(<as-to-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>), this ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation decentering drive in a dynamic-cumulative-aftereffect (wherein prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>’ <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ on meaningfulness ‘as to social dynamism of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing⁹⁰—apriorising-psychologism>’, is decentered with the more ontologically-complete emerging at the centre as supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism as of transcendental-projection/intemporal-preserving/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰—<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸devolving-as-of-instantiative-context> as to existence-potency³⁹~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-thinking²¹⁻⁸³reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-thought’) is what ‘decenters/drives-out’ by ‘⁵de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸³reference-of-thought’ of an uninstitutionalised-threshold¹⁰² (like non-positivism/medievalism) to ‘center’ the corresponding and prospective institutionalisation (like positivism) ⁸³reference-of-thought, and ultimately reflects/perspectivates/highlights/decenters the uninstitutionalised-threshold¹⁰² as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰—apriorising-psychologism>, from the perspective of the succeeding institutionalisation/centered. Thus, decentering is what divulges all the uninstitutionalised-threshold¹⁰² as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-

institutionalisation,¹⁰³ universalisation, positivism and prospectively deprocrpticism; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking²¹–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),⁸³ reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence-~~implicated-epistemic-veracity-of-~~⁶ nonpresencing-<perspective–ontological-normalcy/postconvergence>), we’ll certainly grasp that a non-positivism/medievalism mindset/⁸³ reference-of-thought ‘is not qualified/sound’ by virtue of its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism>’ as not being positivising/rationally-empirical given that its meaningfulness is based on its non-positivism/medievalism ⁸³reference-of-thought–⁸ categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> any meaningfulness requiring prospective positivising/rationally-empirical ⁸³reference-of-thought–⁸ categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and that its pretence otherwise is nothing but <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that simply goes on to uphold/enculturate/endemise the prior inherent vices-and-impediments¹⁰⁵ inherent from its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing²⁰–apriorising-psychologism>’ (non-positivism/medievalism) of lacking a positivising/rationally-empirical mindset, we can just as well project of the same of our procrypticism mindset/⁸³reference-of-thought with respect to our relative-ontological-incompleteness⁸⁸ -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism>’ of the lack of a notional~deprocrypticism mindset/⁸³reference-of-thought as of ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰–<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> involving existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism> of rational-empiricism/positivising-rules’ based ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising-contiguity⁴⁰–<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~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–void⁶⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness |) as <amplituding/formative–

epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, and thus the ‘rational need’ for our own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to supersede the vices-and-impediments⁰⁵ 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 reference⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁵⁷—unenframed-conceptualisation across all institutional-cumulation/institutional-recompose-~~{as-to-⁰⁶historiality/ontological-eventfulness⁰⁷ /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~. The notion of pivoting/decentering as fundamentally psychoanalytic actually extends to the construal of understanding itself with regards to the underlying rescheduling of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹, as the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the⁸³reference-of-thought itself in non-transcendental terms ‘as the transcendental reality (divulged by human limited-mentation-capacity-deepening³³ 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–void⁰⁹’-as-to-⁰⁹presencing—absolutising-identitive-constitutedness¹⁰ }~~ } conventioning/traditional-ways of understanding as superseding but rather superseded, and having to cave in’. In other words the aporeticism overcoming/unovercoming 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-teleology⁹⁹ but more critically an invitation into the new as of a positivising/rational-empirical mindset/⁸³reference-of-thought ⁵⁶meaningfulness-and-teleology⁹⁹; having to do fundamentally with the human mind complex and reflex of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to acquiesce to prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and so all across the various institutional-cumulation/institutional-recomposure-<as-to- **historiality/ontological-eventfulness** /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>> 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-⁹¹nonpresencing-<perspective-ontological-normalcy/postconvergence>>); further explaining the underlying notion of suprastructuralism as the ability to construe/conceptualise meaningfulness across different ontological-completeness-of-⁸³reference-of-thought perspective whether recurrent-utter-uninstitutionalisation, base-institutionalisation-universalisation, ¹⁰³universalisation-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-teleology⁹⁹ as of prospective deprocrpticism, with the necessary ¹⁵de-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 ⁸³references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology⁹⁹ and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology⁹⁹ (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence-~~implicated-nondescript/ignorable-void⁶⁰-as-to-⁷⁰presencing—absolutising-identitive-constitutedness¹⁴~~’, 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~deprocrpticism which is deeper than our present positivism~procrypticism registry-worldview ⁸³reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-

presence-~~{implicated-‘nondescript/ignorable-void’⁹²-as-to-⁷⁹presencing—absolutising-identitive-constitutedness⁴}~~ traditional/conventioning⁸³ reference-of-thought⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojecting/supererogating/zeroing design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept (intemporal-preservation-entropy-or-contiguity-or-ontological-preservation also construed as ontological-normalcy/postconvergence) and ontologically-reconstitutes/deconstructs lesser and lesser profound concepts in relation to the most profound concept by a referencing understanding. The implication is that the entirety of the text is a unity in contiguity perceptible from the subtexts fusion with the unity. Hence the organisation of the text can only be cross-referencing (and not, wrongly, an organisation based on categorisation constituting elaboration) to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the need to disambiguate human mental-dispositions as of temporal-to-intemporal is not an exception here as all our formalisations implicitly operate on this basis as deferential-formalisation-transference, tacitly confirming its veracity/ontological-pertinence. It should be noted that the representation of registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰² as of ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>’ based on their respective relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>’ while most ontologically-veridical from an ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective, such a

suprastructural-meaningfulness/memetism is rather unordinary and suprastructural (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶) to the given uninstitutionalised-threshold¹⁰² registry-
 worldview's/dimension's⁸³ reference-of-thought; since in our positivism-procrypticism
 uninstitutionalisation (which is procrypticism), 'utter-ontologising/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 'imbricatedness/threadedness/recomposing as of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness -of- reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> as to existence-potency³⁹~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-thinking²¹⁻⁸³ reference-of-thought in relative-ontological-
 completeness⁸⁷ as depth-of-thought') will reflect/perspectivate/highlight procrypticism to be
 rather of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-
 <as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing¹⁰-
 apriorising-psychologism> thus pivoting/decentering/'psychoanalytically-
 unshackling/memetically-reordering/institutionally-recomposing' into
 notional~deprocrypticism suprastructuring/transcendental/intemporal-preserving⁸³ reference-of-
 thought by way of the given 'utter-ontologising/⁵⁵maximalising-recomposing-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation'. While the above proposition is
 most difficult to fathom given our metaphysics-of-presence-<implicated-'nondescript/ignorable-
 void⁵⁰'-as-to-⁷⁹presencing—absolutising-identitive-constitutedness | > illusion-of-the-
 present/present-consciousness/epistemic-totalising³³~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-completeness⁸⁷—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ of ‘recurrent-utter-uninstitutionalisation core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into base-institutionalisation suprastructuring/transcendental/intemporal-preserving ⁸³reference-of-thought by way of the given ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation); in base-institutionalisation–ununiversalisation uninstitutionalisation (which is ununiversalisation), ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ of ununiversalisation core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into ¹⁰³universalisation suprastructuring/transcendental/intemporal-preserving ⁸³reference-of-thought by way of the given ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation); and, in ¹⁰³universalisation–non-positivism/medievalism uninstitutionalisation (which is non-positivism/medievalism), ⁵⁵maximalising-recomposuring-

for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology⁹⁹—<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ of non-positivism/medievalism core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶—<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism> (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into positivism suprastructuring/transcendental/intemporal-preserving⁸³ reference-of-thought by way of the given⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation). Thus suprastructuralism as such validates the reality of an underlying ontology-driven human ‘postconverging-or-dialectical-thinking²¹—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-preserving⁸³ reference-of-thought by way of utter-ontologising/⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’, is not about logical nested-congruence but as with the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity of all prospective

institutionalisations rather the transversality-~~<for-sublimating-existential-~~
~~eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-~~
~~apriorising/axiomatising/referencing’~~¹⁰¹ of the transcendental/suprastructural⁵⁶ meaningfulness-
 and-teleology⁹⁹/teleological-differentiations known as supratransversality-~~<in-sublimating-~~
~~existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing~~ over
 the transcended⁵⁶ meaningfulness-and-teleology⁹⁹/teleological-differentiations known as
 subtransversality-~~<in-desublimating-existential-eventuating/denouement>~of-motif-and-~~
~~apriorising/axiomatising/referencing~~ in inducing a middle-to-long-run or trans-generational
 ‘postconverging-or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ pivoting/decentering/psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring from the transcended/superseded state as
⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought⁵⁶ meaningfulness-and-
 teleology⁹⁹ ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ to the
 maximalising-as-¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-
 thought transcending/superseding⁵⁶ meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of futural Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁶ meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism, going by prospective
~~<amplifying/formative-epistemicity>causality’~as-to-projective-totalitative-implications-of-~~
~~prospective-~~⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ and induced
 untenability/internal-contradiction/internal-incoherence/institutional-constraining bringing
 about percolation-channelling-~~<in-deferential-formalisation-transference>~~ as futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism
 institutionalisation; as the very state of a prior/transcended/superseded registry-worldview

relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>’ implies it is ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought defective ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ for the ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-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-impediments¹⁰⁵ de-mentatively/structurally/paradigmatically
 associated ‘with respect to the fundamental relative-ontological-incompleteness⁸⁸-induced,-
 ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-
 apriorising-psychologism>’ and postlogism⁷⁷ phenomenon’. The suprastructural (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶) <amplituding/formative-epistemicity>causality⁹-as-to-projective-
 totalitative-implications-of-prospective-⁸¹nonpresencing,-for-explicating-ontological-
 contiguity⁷ 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-supererogation⁹⁶-of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹-apriorising-psychologism and pseudointemporality⁵² as
 of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-
 apriorising-psychologism> (including as derived/conjugated pseudointemporality⁵² as to

threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-
 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-teleology⁹⁹ (as of
⁸³reference-of-thought) rather essentially of non-pseudointemporality⁵² as of supplanting-
 conviction-as-to-profound-supererogation⁹⁶-of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹-apriorising-psychologism. For pseudointemporality⁵² as
 of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing⁹⁰-
 apriorising-psychologism> and by its derivations (consciously, expediently or unconsciously),
 the representations of ⁵⁶meaningfulness-and-teleology⁹⁹ are set/formulaic and the fundamental
 essential/intrinsic/inherent attributions behind the representations of ⁵⁶meaningfulness-and-
 teleology⁹⁹ are irrelevant, and a parasitising/co-opting association that is alien to the
 fundamental essential/intrinsic/inherent/intemporal attributions of ⁵⁶meaningfulness-and-
 teleology⁹⁹ is just as valid; basically due to the fact that our fundamental relative-ontological-
 incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>’ at all prior registry-
 worldviews/dimensions, whether as recurrent-utter-
 uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism, is
 bound to lead to human integration of the corresponding postlogism^{77/74}perversion-of-
⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation at the uninstitutionalised-threshold¹⁰² that speaks of relative-

ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-
 in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰-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-teleology⁹⁹ will put in question the reflex idea (in instances of
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> and the corresponding <amplifying/formative-epistemicity>causality⁹¹-as-
 to-projective-totalitative-implications-of-prospective-⁵¹nonpresencing,-for-explicating-
 ontological-contiguity⁶¹) to naively operate logic and its axioms as of a sound human
¹⁰³universal mental-disposition for construing ontologically-veridical meaningfulness as
 virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-
 and-shallow-and-non-veridical-existential-reference, in order to account for such
 ‘parasitism/parasitising/co-opting-meaningfulness’ by parasitising/co-opting association with
 the essential/intrinsic/inherent attributions behind the representations of ⁵⁶meaningfulness-and-
 teleology⁹⁹, and so as intemporal-preservation/aetiologisation/ontological-escalation enabling
 prospective ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that override such
 ‘parasitism of ⁵⁶meaningfulness-and-teleology⁹⁹’ as temporal
 arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-
 expediency/unconsciously. This is the intemporal-disposition individuation decentering
 mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-
 cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings
 about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology⁹⁹ with respect to construed prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as in all prior registry-worldviews, the pseudointemporality⁵² logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity⁶⁴ that construes of the present (by its ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether being usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless, failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that the grandest value as ontologically-coherent (as a principle sustaining its perpetuation) is the transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷— 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 ¹⁰³universal import with temporal extricatory preconverging—de-mentating/structuring/paradigming contentions (more like metaphorically an apple falling on Newton’s head and his projection of this in grasping the ¹⁰³universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extricatory/temporal fear of the idea that understanding the laws of motions will be ‘temporally’ undermining in one way or the other). Critically, it isn’t idle idealism but rather a realistic insight, as just as articulations of notions of positivism like evolution, ¹⁰³universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimeticly-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively

undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional~deprocrypticism (by its ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness ⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~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-teleology⁹⁹ as of prospective notional~deprocrypticism psyche/mindset. This equally raises the fundamental issue with post-structuralism, does it fully make sense in a 'modern mindset' of reference or ⁸³reference-of-thought or rather it is implying priorly a prospective 'postmodern mindset' of prospective reference or ⁸³reference-of-thought as its existential-reference/existential-tautologisation wherein human 'deeper limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging disentanglement by} postconverging entailment}' pivots/decenters to reconstrue/reconceptualise ⁵⁶meaningfulness-and-teleology⁹⁹, most critically marked by suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-teleology⁹⁹ as a knowledge construct grounded on the ontological-veridicality of human-subpotency-aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatureddness—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/⁸³reference-of-thought of
⁵⁶meaningfulness-and-teleology⁹⁹ grounded pre-eminently on a human intemporal nature
construct thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to
appropriately factor in the dynamism of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnatureddness—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-teleology⁹⁹’ as temporal
arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-
expediency/unconsciously, coming from the extended-informality-(susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹)) in
inducing defect of ⁸³reference-of-thought as perversion-and-derived-⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>). Critically,
ontological-normalcy/postconvergence points out that paradoxically the transcendental
mindset/⁸³reference-of-thought associated with a ‘knowledge construct of intrinsic-reality’
should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’)
for the knowledge construct to take hold by the continuing ‘moulting’ of its proponents and
corresponding social construct, as intrinsic-reality doesn’t adjust its inherent meaningfulness to
us but rather humans need to achieve a given psychological 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 ‘¹⁵de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) of ⁸³reference-of-thought’ behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and no registry-worldview/dimension sees itself as de-mentable prospectively, as being decentered for a prospective centering, even where it acquiesces to the notion retrospectively up to its own institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine perspective for construing the dynamism of knowledge-and-virtue or ⁵⁶meaningfulness-and-teleology⁹⁹. The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of ‘human <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-⁵⁶ meaningfulness-and-teleology⁹⁹)’ as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for redefined ⁵⁶meaningfulness-and-teleology⁹⁹. Thus for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in ‘grasping the uninstitutionalised-threshold¹⁰² reflecting procrypticism involving postlogism⁷⁷ and conjugated-postlogism⁷⁷’, the knowledge construct will assume this same fundamental goal of ‘human <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—³⁸meaningfulness-and-teleology³⁸ } as subpotent-mimetic-echoiness-derivation-
 within-the-full-potency of existence-as-of-its-mimetic-echoiness/existence-in-
 reverberation/existence-potency³⁹~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-
 completeness⁸⁷—unenframed-conceptualisation value and disposition re-ontologising terms
 even though for temporal-dispositions value and disposition conventioning terms this may
 sound unintelligible. Such a transcendental/intemporal pivoting/decentering necessarily
 construed from the prospective institutionalisation (whether base-institutionalisation,
¹⁰³universalisation, positivism or deprocrypticism, as ontological-normalcy/postconvergence
 epistemic-or-notional~projective-perspective), of temporal-dispositions individuations in
 uninstitutionalised-threshold¹⁰² (recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism or procrypticism) as being of ‘mental anarchy’ (mentarchy) which
 ‘speaks of a defining state of ontologically-defective ⁵⁶meaningfulness-and-teleology⁹⁹, arising
 from lack of common (lack of an ordered construct of deferential-formalisation-transference)
 ontologically-veridical ⁸³reference-of-thought, wherein both temporal-dispositions in various
 shades and the intemporal-disposition are socially-perceived as meaningfully-and-teleologically
 entitled-in-equivalence ‘notwithstanding veridical veracity/ontological-pertinence conveyable
 by imbricatedness/threadednes/recomposuring of attendant—ontological-contiguity⁶⁷~educed—
 existentialising/contextualising/textualising-contiguity⁴⁰—~~reifying-or-elucidating-of-~~
 prospective-relative-ontological-completeness -of- ⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context> as to existence-potency³⁹~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-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking³¹—apriorising-psychologism mental-disposition reflex that will wrongly reassumed soundness/non-⁷⁴perversion-of-⁸³reference-of-thought over-and-ignoring the reality of a postlogism⁷⁷-as-of-¹¹compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’-imbued-<contextualising/existentialising—attendant-ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>)} induced unsound/perverted-⁸³reference-of-thought, as the breaking undermines attendant—ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality thus eliciting virtuality-or-ontologically-flawed-construal) is what induces uninstitutionalised-threshold¹⁰² mental-anarchy/mentarchy at the individuation-level of conceptualisation, and which in a dynamic-cumulative-aftereffect of ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰—apriorising-psychologism>’ accounts for the uninstitutionalised-threshold¹⁰² of recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism/medievalism/procrypticism. Thus insightfully, the same notion as

uninstitutionalised-threshold¹⁰², threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰-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 for⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism⁸³reference-of-thought, with no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰ allowed as this induces virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference. Mentarchy/Mental-anarchy (as inducing ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰-apriorising-psychologism> and dialectically-out-of-phase’ and uninstitutionalised-threshold¹⁰²) can also be construed as a disposition for temporal-finitude on the basis of referencing ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/supererogatory~de-mentativity' by the temporal-dispositions⁸³ reference-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 intemporal⁸³ reference-of-thought (thus implying a mental-representation-devising/mentation/placeholder-setup of the 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity' as ontologically preconverging-or-dementing²⁰-apriorising-psychologism from the perspective of the transcendental-enabling/sublimating/supererogatory~de-mentativity as ontologically thinking). Insightfully, for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, such a 'dynamic-cumulative-aftereffect of individuation/intradimensional/transcendental-or-transdimensional-or-interdimensional levels of conceptualisation' ontologically validates 'a deterministically teleological-differentiated storied-construct/ontologically-valid-narration' of projectable/predictable-relative-existential-implications of the various '51 incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes' and '55 maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation intemporal-disposition superseding/longness-disposition-to-finitude'; finitude being the full-depth-of-existential-implications/existentialism arising when acting (as-being/as-existing) with regards to one's prior relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷—

<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> of⁸³ reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of

⁸³reference-of-thought associated with human languages from ancient ones to modern ones (as of the registry-worldview/dimension-levels of the corresponding societies), facilitating the deciphering and understanding of ancient languages, as well as the reconceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹ across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence-~~(implicated-nondescript/ignorable-void⁶⁰-as-to-⁷⁹presencing—absolutising-identitive-constitutedness⁶¹)~~.

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 ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶¹/intrinsic-reality/ontological-veridicality~~ transcendental-enabling/sublimating/supererogatory~de-mentativity’, and finally from a transcendental/³⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation perspective human mental-disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as ~~<amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁶¹meaningfulness-and-teleology -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, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity⁶⁴, implying an equivalence between ¹⁰³universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a ¹⁰³universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieus as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the ‘promptness of ~~amplifying/formative-epistemicity~~ causality⁹ ~~as-to-projective-totalitative-implications-of-prospective-~~ nonpresencing, -for-explicating-ontological-contiguity⁹/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’ will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity that is intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity,

imposturing, ontological-bad-faith/inauthenticity⁶⁴, implying an equivalence between
¹⁰³universal/intemporal sense of purpose with extricator/temporal/mundane sense of purposes,
 underhandedness, inductive-limitation or so-called principle that is not articulated as a
¹⁰³universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness⁷ and
 distance of ~~amplituding/formative-epistemicity~~causality⁹ ~~as-to-projective-totalitative-~~
~~implications-of-prospective-~~⁶ nonpresencing,-for-explicating-ontological-contiguity⁶/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 ~~amplituding/formative-epistemicity~~causality⁹ ~~as-to-projective-totalitative-implications-~~
~~of-prospective-~~⁶ nonpresencing,-for-explicating-ontological-contiguity⁶, 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

<amplifying/formative-epistemicity>causality'~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷. This weakness actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity' as driven by postlogism⁷⁷—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> postlogism⁷⁷ and corresponding conjugated-postlogism⁷⁷ ¹²conjoining-looping-set-of-narratives of such postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶, respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabling/sublimating/supererogatory~de-mentativity-of-intrinsic-social-reality but rather such conceptualisation in a supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing should be over-and-face-off a subtransversality-<in-desublimating-existential-eventuating/denouement>~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 ¹⁰³universal/intemporal sense of purpose with extricator/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a ¹⁰³universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfiture/negative-social-aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity⁶⁴, implying an equivalence between ¹⁰³universal/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 postconverging–de-mentating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology⁹⁹ with corresponding ⁵⁶meaningfulness-and-teleology⁹⁹ (so-reflected as to the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions of the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸) inducing the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation: so-enabling the development and endemisation/enculturation, as from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accident-

or-random-mental-disposition), successively of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, ¹⁰³universalisation (103universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, positivism (positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup and prospectively notional~deprocrpticism (preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup. The implication being that the Social is much more than aggregativity (social-aggregation) wherein a mental-disposition of ‘overt aggregative social disposition’ that conceives that a social-setup ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are simply ‘perceptively-and-formulaically deterministic’ for ‘its purpose of temporal extricatory preconverging—de-mentating/structuring/paradigming relating with the ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ (as perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>)’ 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 ‘³³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’). Likewise a mental-disposition of ‘overt non-aggregative social disposition’

conceiving the social-setup ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘as of inherent essence and to be upheld and maximalisingly recomposed’ (as appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³) ‘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 intemporal⁵². Paradoxically and across all registry-worldviews/dimensions this has always imply sociologically that uninstitutionalised-threshold¹⁰² are in a transversality-~~for-sublimating-existential-eventuating/denouement~~~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ of these two divergent mental-dispositions with respect to ⁵⁶meaningfulness-and-teleology⁹⁹ whether conceptualisation of the transcendental as defining prospective social ontology in a sense of intellectual solipsistic fulfilment driven by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity or conceptualisation in aggregativity/social-aggregation as of ~~amplifying/formative~~⁸ wooden-language-~~imbued—averaging-of-thought-~~as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>~~ driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendental. This insight can be grasped from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹’ in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed ⁸³reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness-teleology⁹⁹ mindset’ of such a ‘social ontology

insight about prospective positivism' (as ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) may lead to its very own circumspection with the registry-worldview's/dimension's ⁵⁶meaningfulness-and-teleology⁹⁹ and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton, at the crossroad of 'what is to be considered as valued ⁵⁶meaningfulness-and-teleology⁹⁹' with respect to the prospective as the positivistic registry-worldview/dimension and the prior as the non-positivism/medievalism world, as consciously-or-unconsciously they register that the prior needs to be 'decentered' and the prospective 'centered', even though by reflex the prior will construe of itself as undecenterable center of ⁵⁶meaningfulness-and-teleology⁹⁹. This may go a long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a naïve conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue (in lieu of the-Good/understanding/notional~knowledge-reification—gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness³ in {preconverging-disentailment-by}—postconverging-entailment>/<amplituding/formative—epistemicity>causality⁶~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶⁷ in its <amplituding/formative—epistemicity>totalising~'ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰'-phenomenal-abstractiveness-of-presencing-in-'protensive-consciousness'-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-

prospective-relative-ontological-completeness⁷-of-reference-of-thought-⁴devolving-as-of-instantiative-context> of intemporal⁵²) will not factor in the inherent deficiency in value judgment of a non-positivism/medievalism inclined ordinary mindset/³³reference-of-thought from which such accounts are coming from (given such a society's state of paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>') about a figure involved in 'intemporal-prioritisation-of-⁸⁸reference-of-thought'-as-conflatedness¹³-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-intemporal⁵² individuation disposition, by its contemplative reappraisal, is exactly what can provide the opportunity for such transcendental possibilities (when we come to grasp that the true profoundness of knowledge is more than just 'mechanical as something construed soullessly' without a more complete appreciation of knowledge as 'organic as something construed with a profound sense of intemporal projection philosophy as to profound-supererogation⁹⁶' with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity is not based on an ordinary notion of 'intelligence as we'll normally think of as simply technical' but rather on such a sense of intemporal philosophical projection and more than just a 'product' for a materiality purpose

but a driven sense of human emancipation). In fact, this equally points to a major flaw of the inherently implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity implication as an ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 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 nomenclature, in which case one may argue that each registry-worldview/dimension ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}~~ ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-teleology⁹⁹ -~~<in-preconverging-existential-extrication-as-of-existential-unthought>~~⁵ ‘the medieval social’ as in want of its further development (this highlights a contrast between a stigmatic/mented psychology of the present, as of any ‘present registry-worldview/dimension’, with value references related to as absolute without or poorly factoring in that the animal that is the human is rather a becoming animal in constant psychological development of its limited-mentation-capacity with respect to social ¹⁰³universal-transparency¹⁰⁴ -~~(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }~~ as of attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ -~~<reifying-or-elucidating-of-~~

prospective-relative-ontological-completeness⁷ -of- reference-of-thought-⁸⁴ devolving-as-of-
 instantiative-context> as of ontological-completeness-of-⁸³ reference-of-thought; as determining
 its value reference and defining its underlying placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹, and hardly addressing such a
 more fundamental question as implied by ‘postconverging-or-dialectical-thinking²¹–psychology
 or psychology-of-mentation-dynamics or natural~psychological-dynamics’). In this respect, this
 makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative
 intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity’ more or less sciences of methodological
 mimicry, as we know that much of the ‘true sciences’ (including the natural sciences and many
 a true social science are not grounded on an ~~<amplituding/formative-
 epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 construal but identify objective reality by its naturally constraining ~~<amplituding/formative-
 epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating-ontological-contiguity⁶⁷~~, as differing from sovereign
 constructs, as the determinant of pertinence (and such profound transcendental-
 enabling/sublimating/supererogatory~de-mentativity basis of knowledge are then bound to
 further redevelop sovereign constructs and conventions, with the sovereign constructs and
 conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather
 as of social, institutional, cultural, moral or historical reality of the human condition); though
 much more easier for the natural sciences as hardly any or nobody feels impinged today with
 scientific discoveries and inventions given that their transcendental-
 enabling/sublimating/supererogatory~de-mentativity as of a positivism outlook psychologism
 of the world had taken place both in philosophical and practical scientific terms with the
 Descartes, Hobbes’s, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of

modern-day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups. Such can equally be implied with regards to procrypticism from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism insight, wherein positivism~procrypticism is decentered and notional~deprocrypticism is centered, and so in comprehensive psychologism terms; with the idea that the possibly unsavoriness is not of this author's or anyone's chosen but rather that the test for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism transcendence-and-sublimity/sublimation/supererogatory~de-mentativity set by intrinsic-reality/ontological-veridicality requires us coming to terms with it, no lesser than the test set by positivistic transcendence-and-sublimity/sublimation/supererogatory~de-mentativity in the non-positivism/medievalism epoch intrinsic-reality required them to come to terms with this, however unpalatable to many then, and this underlying vitality across all epochs as of attendant~ontological-contiguity⁶⁷~duced~existentialising/contextualising/textualising-contiguity⁴⁰<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought-⁸⁴devolving-as-of-instantiative-context>, induced by prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought is what counts as true knowledge beyond the blurriness⁷-in-reflecting-and/or-coming-to-terms-with-implicit-transcendence that often tends to arise with all institutionalisations institutionalised-being-and-craft erudition! More fundamentally, as previously highlighted with the mediocrity principle of science as it applies to humankind as well (as the notion of metaphysics-of-absence-⁵¹implicated-epistemic-veracity-of-⁵¹nonpresencing-<perspective~ontological-normalcy/postconvergence>) is pushed to its full implications over metaphysics-of-presence-⁵¹implicated-'nondescript/ignorable-

void⁵⁰'-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ } as our present-consciousness/illusion-of-the-present/epistemic-totalising³³~self-referencing-syncretising/mirage), the reality of a 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 may actually more objectively (and so beyond-our-consciousness-awareness-teleology⁹⁹) point to the idea that institutionalisation (the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸) as intemporalisation is actually 'a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation recomposured abstract-construction/institutionalisation-designing' which 'in its operant effectuation (due to limited-mentation-capacity as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴') defines its very own prospective interspersing with uninstitutionalised-threshold¹⁰²' articulated as 'socially-functional-and-accordant⁹³ temporalisation of ⁵⁶meaningfulness-and-teleology⁹⁹ as from idiosyncratic individuations frame-of-reference at childhood to full-blown threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰—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-teleology⁹⁹} as uninstitutionalised-threshold¹⁰², with such a notion of uninstitutionalised-threshold¹⁰² being the central notion of conceptualisation/construal for a thorough the-Good/understanding/notional~knowledge-reification—gesturing-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—

conflatedness³ in {preconverging disentanglement by} postconverging-
 entailment>/<amplifying/formative-epistemicity>causality ~as-to-projective-totalitative-
 implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ construct
 (however counterintuitive from our natural thinking reflex metaphysics-of-presence-
 <implicated-'nondescript/ignorable-void'⁶⁰-as-to-⁷⁹ presencing—absolutising-identitive-
 constitutedness⁴ } 'based on reasoning in terms-as-of-axiomatic-construct of cumulating
 institutionalisations'). Such a construal/conceptualisation of 'institutionalisation as of
 uninstitutionalised-threshold¹⁰²' will explain why with regards to 'all the successive
 institutionalisations formal constructs' as of their respective 'comprehensive abstract setups of
 deferential-formalisation-transference institutionalised⁵⁶ meaningfulness-and-teleology⁹⁹', there
 is a tendency associated with their corresponding extended-informality-<susceptible-to-
 effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶ meaningfulness-and-
 teleology⁹⁹ } wherein there is 'parallel construed extended-informality-<susceptible-to-effecting-
 parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶ meaningfulness-and-teleology⁹⁹ }
⁵⁶ meaningfulness-and-teleology⁹⁹ -as-of-a-relatively-poor-institutionalising-inclination' of a
 subpar and occasionally of a superseding practical applicative bearing/effectiveness over the
 supposedly formal construct. By and large, this will often arise within the scope of blurry
 institutional setups not construed for operant effectiveness. Strangely enough we do actually
 tend to elicit such extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-
 and-incompleteness-to-⁵⁶ meaningfulness-and-teleology⁹⁹ } construal as more determinant when
 the principles of formal constructs are rearticulated operantly in extended-informality-
 <susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
⁵⁶ meaningfulness-and-teleology⁹⁹ } ⁵⁶ meaningfulness-and-teleology⁹⁹ -as-of-a-relatively-poor-
 institutionalising-inclination terms; and often contributing to institutional inefficiencies and
 failures of all sorts whether with respect to mismanagement, misappropriation, incompetence,

etc. from a modern perspective of analysis. Further, the fact is such extended-informality-
 {susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
⁵⁶meaningfulness-and-teleology⁹⁹} effect can be more than just about the operant effect but
 equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendancy of
 extended-informality-~~{susceptible-to-effecting-parsimony-as-of-shoddiness-and-
 incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹}~~ ⁵⁶meaningfulness-and-teleology⁹⁹-as-of-
 a-relatively-poor-institutionalising-inclination over formal constructs. By and large, this can be
 construed as the residual temporalisation effect arising from the fundamental reality of a
 human-subpotency-~~aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘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~deprocrpticism 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 ¹⁸deprocrpticism—or—preempting—
 disjointedness-as-of-⁸³reference-of-thought (just as the ‘positivistic mindset’ arose from
 referencing/registering/decisioning the reality of defective essences, alchemic, spirits, etc.
¹⁰³universalising-rules and psychically pivoting/decentering for rational-
 empiricism/positivising-rules, just as the ‘¹⁰³universalising mindset’ arose from
 referencing/registering/decisioning the reality of vague, sporadic, incidental, and animistic
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-

level ⁷⁹presencing—absolutising-identitive-constitutedness ¹⁴ of ⁸³reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and psychically
pivoting/decentering for ¹⁰³universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,-{as ‘second-level ⁷⁹presencing—
absolutising-identitive-constitutedness ¹⁴ of ⁸³reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and just as the
‘base-institutionalised mindset’ arose from referencing/registering/decisioning the reality of
non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-
random-mental-disposition-{as ‘base apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—
constitutedness ¹⁴ in-preconverging-entailment of ⁸³reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and psychically
pivoting/decentering for rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism,-{as ‘first-level ⁷⁹presencing—absolutising-identitive-constitutedness ¹⁴ of
reference-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-eventfulness ³¹/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’>} in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity ⁶⁷—of-the-human-institutionalisation-process ⁶⁸ defining why any given
institutionalisation is stuck at its level of relative-ontological-incompleteness ⁸⁸-induced,-
‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation ⁹⁶ -<as-to-
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing ³⁰ —
apriorising-psychologism>’ is its flawed notion of sanctified-conventioning-social-aggregation-

enablers defining the conventioning threshold of the given institutionalisation wherein the inherent prospective intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/supererogatory~de-mentativity is (unconsciously, expediently or consciously) superseded/overridden by the given institutionalisation's sanctified-conventioning-social-aggregation-enablers, thus endemising/enculturating the said institutionalisation specific ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> (postlogism⁷⁷-and-conjugated-postlogism⁷⁷), whether as 'procrypticism ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> (psychopathy and social psychopathy)', 'Non-positivism/medievalism ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>', 'Ununiversalisation ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>' or 'Recurrent-utter-uninstitutionalisation ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>', whereby the specific uninstitutionalised-threshold¹⁰² has its specific point of sanctified-conventioning-social-aggregation-enablers where transcendental-enabling/sublimating/supererogatory~de-mentativity is impeded: with recurrent-utter-uninstitutionalisation sanctified-conventioning-social-aggregation-enablers ⁸³reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as 'first-level ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ of ⁸³reference-of-thought'

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for the transcendental-enabling/sublimating/supererogatory~de-mentativity of base-institutionalisation, with ununiversalisation sanctified-conventioning-social-aggregation-enablers ⁸³reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘¹⁰³universalisation-rules’ required for the transcendental-enabling/sublimating/supererogatory~de-mentativity of ¹⁰³universalisation, with non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers ⁸³reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘rational-empiricism/positivising-rules’ required for the transcendental-enabling/sublimating/supererogatory~de-mentativity of positivism or prospectively, with procrypticism sanctified-conventioning-social-aggregation-enablers ⁸³reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘nondisjointing-rules’ required for the transcendental-enabling/sublimating/supererogatory~de-mentativity of ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought; and so as to their successive attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising-contiguity⁴⁰ existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’. Such sanctified-conventioning-social-aggregation-enablers as to the prospective epistemic-projection implies a ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹> (as enabling postlogism⁷⁷-and-conjugated-postlogism⁷⁷) wherein the instigated postlogism⁷⁷ (disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness) and protracted-

conjugated-postlogism⁷⁷ mental-dispositions contendingly perceive the sanctified-
 conventioning-social-aggregation-enablers as the enabling point of ‘denaturing¹⁶ postlogic-
 backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’
 when facing the ‘intrinsic-reality/veracity/ontological-pertinence transcendental enabler’.
 Concretely, the fact is that psychopathic postlogic-backtracking-<iterative-looping-‘set-of-
 dereifying-hollow-narratives-and-acts’>⁷⁶ and conjugated-postlogism⁷⁷ as ‘conjoining looping
 narratives of flawed-existential-elevation-of-⁸³reference-of-thought⁴⁴’ of postlogic-
 backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ are
 ‘denaturing¹⁶ devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’
 towards the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers in
 order to override, undermine and escape from the intrinsic-reality/veracity/ontological-
 pertinence transcendental-enabling/sublimating/supererogatory-de-mentativity. As in the case
 previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a
 said individual to be molesting children, with its logic being sound from an abstract/virtuality
 appreciation but with the existential-reality of its ‘apriorising-⁸³reference-of-thought-
 elements/apriorising-registry-elements (out of attendant-ontological-contiguity⁶⁷~educed-
 existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-reference-of-thought-⁵⁴devolving-as-of-
 instantiative-context>)’ of implied—logical-dueness-or-scape, profile-or-stature,
 presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ being utterly
 unfounded as a first-order faulty-mentation-procedure-deception-or-urge⁴³ 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-
 supererogation⁹⁶. Where the interlocutor finds out that the other stranger isn’t really a child
 molester. The psychopath simply articulates another postlogic/disontologising-perverted-

outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—
 apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow
 mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-
 narrated) over the previous narrative, and so in ‘denaturing¹⁶ postlogic-backtracking devoided-
 of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’. For instance, by saying
 (in a different social spatial location where the interlocutor cannot verify the underlying
 contextual reality) it is critical that the stranger should not be taking young children in his house
 as it suspiciously points to a molester (which is certainly a sound statement but rather being
 parasitised for a perverse purpose of ‘denaturing¹⁶ postlogic-backtracking devoided-of-
 conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’ towards sanctified-
 conventioning-social-aggregation-enablers, as the statement, not to take young children into his
 house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting—
 conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹—apriorising-psychologism mind). Even if this latter
 narrative is proven to be false (as it is another ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or mental-perversion
 demonstrable as above with it faulty-mentation-procedure-deception-or-urge⁴³ not being the
 logic itself, but in wrongly implying as existentially real the ‘apriorising—⁸³reference-of-
 thought-elements/apriorising—registry-elements (out of attendant—ontological-
 contiguity⁶⁷~duced—existentialising/contextualising/textualising-contiguity⁴⁰—<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁹⁷ -of-⁸³reference-of-thought-
 devolving-as-of-instantiative-context>’) of implied—logical-dueness-or-scape, profile-or-
 stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ such that
 the mere fact of engaging logically with it validates these fundamental falsehood as a first-order

faulty-mentation-procedure-deception-or-urge⁴³ paving the way for an infinite possibility of
 second-order faulty-mentation-procedure-deception-or-urge⁴³ operating⁵⁴ logical-processing-or-
 logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ on
 such false axioms. Thus, with respect to postlogic⁷⁷ generally what is critical for the
 psychopath/postlogic-mindset is to be seen as being of prelogic supplanting—conviction-as-to-
 profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting-
 conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹—apriorising-psychologism’ (and not to be seen as being of
 postlogic¹¹ compulsing—nonconviction/madeupness/bottomlining-⟨‘decontextualising/de-
 existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-
 disontologising’-of-the-‘attendant-intradimensional—ontologising’—imbued-
 <contextualising/existentialising—attendant-ontological-contiguity⁶⁷>;-in-shallow-
 supererogation⁹⁶—⟨as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>))
 since that will validate the ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-
 elements (out of attendant—ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising-contiguity⁴⁰—⟨reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context>)’ on the basis that it was the⁵⁴ logical-processing-or-logical-
 implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ that was
 wrong hence the possibility and credibility not to question and imply the denaturing¹⁶ of
⁸³reference-of-thought as perverted⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ and thus to wrongly re-engage⁵⁴ logical-processing-or-
 logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶

turning the issue into one of ‘notion of agreement or disagreement’ instead of construing a
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> ‘preconverging-or-dementing²⁰-apriorising-psychologism manifestation’
implying and requiring intellectual-and-moral-inequivalence/non-correspondence in
transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-
unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹). This equally
applies in the instance of derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> as conjugated-postlogism⁷⁷ 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
‘denaturing¹⁶ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-
or-prelogism⁷⁸-basis’ towards sanctified-conventioning-social-aggregation-enablers.
Summarily, instances of such sanctified-conventioning-social-aggregation-enablers could be
exemplified in dereifying context as: in the case of child psychopathy, - pour water on chair, -
point stranger to sit on, - accuse brother, - when found out, postlogically retreat with delirious
statement accident happened, etc.; in the case of adult psychopathy (including the conjugated-
postlogism⁷⁷ acts involved in protraction of postlogism⁷⁷), - commit offence, - act as morally
ascendant, - when the postlogic and conjugated-postlogism⁷⁷ mental-dispositions are
ontologically undermined, ‘falsely contend’ by extrinsic-attribution of ‘social-aggregation-
enablers over intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory~de-mentativity’ <amplituding/formative> wooden-
language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-

meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications> as ‘denaturing¹⁶ postlogic-backtracking devoided-of-
 conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’ towards the sanctified-
 conventioning-social-aggregation-enablers in order to undermine the intrinsic-
 attribution/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
 mentativity, - when further undermined claim in ‘denaturing¹⁶ postlogic-backtracking
 devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’, things have
 moved on, on the basis of sanctified-conventioning-social-aggregation-enablers over and
 undermining intrinsic-reality/veracity/ontological-pertinence transcendental enabler as a
 civilisational/institutional-being-and-craft setup creating mental-disposition. The fundamental
 issue, going by the postlogism⁷⁷-and-conjugated-postlogism^{77/74} perversion-of-⁸³reference-of-
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> is then one that at the
 transcendental/transdimensional/interdimensional/maximalising-level defines the
 uninstitutionalised-threshold¹⁰² vices-and-impediments¹⁰⁵ construct of the registry-
 worldview/dimension, more than just on-occasionally/incidentally. From an
 intemporal/ontological perspective that speaks of ‘modern savage mentality’, whether as
 postlogic or conjugated-postlogic, as ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-
 thought in need for prospective institutionalisation as deprocrypticism, not as an on-
 occasion/incidental issue but about ontologically appreciating the how and why in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-
 human-institutionalisation-process⁶⁸ as it undermines uninstitutionalised-threshold¹⁰² arising
 from ⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹> 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-conflatedness¹³ of such uninstitutionalised-threshold¹⁰²: by ‘engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness¹³ of prospective recurrent-uninstitutionalisation vices-and-impediments¹⁰⁵’ for prospective base-institutionalisation, ‘engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness¹³ of prospective ununiversalisation vices-and-impediments¹⁰⁵’ for prospective ¹⁰³universalisation, ‘engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness¹³ of prospective non-positivism/medievalism vices-and-impediments¹⁰⁵’ for prospective positivism, and ultimately, ‘engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness¹³ of prospective procrypticism vices-and-impediments¹⁰⁵’ for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism. That exercise has always been one of decentering of the defective center for the emergence of a new and more ontologically-complete-⁸³reference-of-thought center, and no registry-worldview/dimension can pretend to imply it is ‘un-decenterable (implying its preconverging-or-dementing²⁰—apriorising-psychologism and out-of-phasing for the prospective thinking centering and in-phasing) by its <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage speaking of its

metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’¹⁰²-as-to-⁷⁹ presencing—
 absolutising-identitive-constitutedness¹), 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-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² <amplifying/formative-epistemicity>causality⁹~as-to-projective-
 totalitative-implications-of-prospective-⁶¹ nonpresencing,-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-completeness⁸⁷—unenframed-conceptualisation) prospective emancipation
 come from and are of the stock of the prior ⁸³reference-of-thought uninstitutionalised-
 threshold¹⁰² registry-worldview/dimension, and such prospective emancipation involves such
 individuals own ‘moulting’, as actually 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 apriorising/axiomatising/referencing-{of-attendant-
 ontological-contiguity ~duced-existentialising/contextualising/textualising-contiguity }—
 conflatedness¹³ in {preconverging-disentailment-by}—postconverging-entailment)’ existential-
 tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise
⁵⁶meaningfulness-and-teleology⁹⁹; more like a jurisprudential ⁵⁵maximalising-recomposuring-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation contention for
 rehabilitation is not of the same meaningful-framework as a temporal mental-disposition of
 illicitness for shifty expectation of rehabilitation which it should necessarily anticipate and
 preempt). By that token there is no base-institutionalised individuation in recurrent-utter-
 uninstitutionalisation, no ¹⁰³universalised individuation in ununiversalisation, no positivistic
 individuation in non-positivism/medievalism, and prospectively no notional~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/madeupness/bottomlining-
 in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰—apriorising-psychologism> as defining the
 registry-worldviews/dimensions uninstitutionalised-threshold¹⁰² is rather a most real idea from
 an ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective
 wherein we can very much fathom out that the successive relative-ontological-
 incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰—apriorising-psychologism>’ as the successively
 reducing-ontological-abnormalities of recurrent-utter-uninstitutionalisation
 uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism

uninstitutionalisation and procrypticism uninstitutionalisation effectively speaks of their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-
 apriorising-psychologism> as the respective uninstitutionalised-threshold¹⁰² with respect to the superseding-oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold¹⁰² are due to ‘changes in human meaningfulness and the teleological implications thereof’ confirming by extension that the reality of their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰-apriorising-psychologism> is veridical or a most real idea with implications on psychical-orientations/mindsets as structured by the ontology-driven ‘postconverging-or-dialectical-thinking²¹-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 a threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> construct and perception about our own registry-worldview uninstitutionalised-threshold¹⁰² as procrypticism just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> conceptualisation of ‘the social as at its uninstitutionalised-threshold¹⁰² threshold’ wherein the representation as ‘being in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-

psychologism>' is more real (from an ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ defect of conscious mindsets within the given uninstitutionalised-threshold¹⁰² registry-worldview/dimension (as the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰ -
apriorising-psychologism> insight is suprastructural to it or beyond-its-consciousness-awareness-teleology⁹⁹); is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological perspective, to the central notion of 'intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-reconstituting-as-to-conflatedness¹³ as a centering/decentering mechanism' as implied in this paper, though hauntology/hantologie is not quite articulated in such more precise ontological terms but imbricatedness/threadedness/recomposuring notion of existential-reality in there can be grasped), and equally highlights the fundamental 'paradox of post-structural deconstruction by its transcendental implications', in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism-procrypticism is not developed enough (in terms-as-of-axiomatic-construct of its ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity⁶⁷~educed-

existentialising/contextualising/textualising-contiguity⁴⁰ <reifying-or-elucidating-of-
 prospective-relative-ontological-completeness⁷ -of-³ reference-of-thought-³⁴ devolving-as-of-
 instantiative-context> as to existence-potency³⁹ ~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
 epistemically-unconceal-the-very-ontologically-same-existential-reality’⁸³ reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation), just as the core non-
 positivism/medievalism mindset/⁸³reference-of-thought wasn’t developed enough to grasp the
 implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche
 inducted by the Descartes, Copernicuses, Galileos, Newtons, Kants, Rousseaux and it had to
 psychoanalytically-unshackle/memetically-reorder/institutionally-recomposeure over generations
 ‘for what were re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking²¹ -‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ outlying ideas to
 become the defining ideas of modernity’. Thus the apparent issues today raised with post-
 structuralism have as much to do with the psychical orientation (as underdeveloped) of its
 critiques as well as the requisite effort required to further develop, elucidate and focus it; and in
 this regard why there have been many serious and constructive criticisms of post-structuralism
 as required for any subject-matter, most of the ‘popular criticisms’ levied against post-
 structuralism fail to past the test of intellectual criticism and have mostly been populist and
 media-driven attacks, gaining traction by social trending than genuine intellectual validity. The
 most popular being an initiative on an unrecognised social science journal which by that mere
 token disqualifies the so-called criticism but has turned out to be the most populist ploy by all
 accounts for condemning post-structuralism. Furthermore and critically, the intellectual
 exercise as with all institutional processes operate fundamentally on a basis of mutual trust.

However the methodologies, theories and concepts, what can be articulated as new knowledge is not necessarily assessed on the basis that any peer review mechanism is absolutely full-proof particularly as the new knowledge is often at the margin of what is understood, and thus much of peer reviewing is not really an approval of the knowledge but rather an admission into the body of institutionally or formally acknowledgeable perspectives for further elucidation. Even then many a study not approved with peer reviewed journals have later on down the years ended up becoming dominant theory. So there isn't any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and not even so with approval). Technically the majority of all new knowledge down the years will be found wanting in many ways, and the objective of the overall peer review process is to channel potentially admissible and debatable knowledge towards further elucidation in the overall scheme of establishing overall human knowledge as of veracity/ontological-pertinence. Review of new knowledge doesn't end with a journal's peer review though that point tends to be a 'highly political point nowadays' as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validatory clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge activities as of inherent pure-ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other words, any such epistemological and methodological activity is irrelevant if pure-ontology can be arrived at without it. Consider for instance that

mathematicians hardly make use of experimental designs or that many secret research by corporations and government aren't peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence-~~implicated-epistemic-veracity-of-⁶ nonpresencing-~~perspective-ontological-normalcy/postconvergence~~~~ implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought associated with the overall institutional-cumulation/institutional-recompose-~~as-to-⁴⁶historiality/ontological-eventfulness /ontological-aesthetic-tracing-~~perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~~~ 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-totalising³³~self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as ‘¹⁰³universally applicable’, à la Kantian positivism registry-worldview/dimension ~~amplituding/formative-epistemicity~~>totalising~‘intervalist-as-categorising—implicated_attendant—ontological-contiguity⁶⁷~educed—existentialising/contextualising/textualising-contiguity⁴⁰’-phenomenal-abstractiveness-of-presence however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn't factor in ‘transcendental implications’ as de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold¹⁰² of ⁵⁶meaningfulness-and-teleology⁹⁹ of the prior/old registry-worldview's/dimension's ⁸³reference-of-thought as a decentering subsumption; along the same line as the medieval ‘dogmatic scholastics’ insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should

conform to their ‘institutionalised dogmatic scholasticism methods and processes of reviewing’.

By extension the question can be asked whether beyond our ‘<amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ institutionalised positivism conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹’ whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendently-enabling-level-of~ontological-good-faith-or-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>¹⁰⁰’ of ‘evaluating a construct of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ as herein implied about futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview/dimension ⁵⁶meaningfulness-and-teleology⁹⁹ which paradoxically de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism~procrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰² as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism~procrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ is being called upon to evaluate as to ‘a ⁵⁶meaningfulness-and-teleology⁹⁹ world beyond its ordinary contemplation’ with the mental tools for such a prospective projection mostly of abstract projective contemplation for grasping the prospective organic-knowledge implied, and so beyond an ordinary evaluation within an implied same ⁸³reference-of-thought. It should be noted here that the more pertinent quality for such implied transcendentalism as of its implied organic-knowledge beyond just a mechanical construct is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating-ontological-contiguity⁷’ across all the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness⁸⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> 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-threshold¹⁰² broken only in the medium to long-run beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ ‘by a power relations dynamics de-mentatively/structurally/paradigmatically ingrained in the social¹⁰³ universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸>’; and so as of ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-

implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶⁷’, and thereafter the eliciting of positive-opportunism—of-social-functioning-and-accordance⁷⁵, deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> as of transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ of opposing axiomatic-constructs/⁸³ references-of-thought that allows for the more ontologically-veridical to supersede as inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining. This is the more profound suprastructural-construct of ‘human validation-conceptualisation/epistemological relationship to knowledge’ applicable across all registry-worldviews/dimensions as of ‘a notional futural différance’ construed as of a ‘postconverging-or-dialectical-thinking²¹–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, notwithstanding the more superficial constructions of ‘human validation-conceptualisation/epistemological relationship to knowledge’ within a same registry-worldview’s/dimension’s institutionalisation whether base-institutionalisation/animistic-¹⁰³universalisation shamanism, ¹⁰³universalisation–non-positivism/medieval dogmatic scholasticism or our positivism–procrypticism ‘categorisation epistemes’; but also the apriorising/axiomatising/referencing-~~{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }~~—conflatedness¹³ -in-~~{preconverging-disentailment-by}~~—postconverging-entailment of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism ‘referentialism as epistemological’ (as of notional~deprocrypticism which reflects ontological-construal along the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency³⁹~sublimating–nascence,-

disclosed-from-prospective-epistemic-digression). Such a notional futural différence 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-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ ideas as being ultimately validatable in effect as of their intrinsic-reality/ontological-veridicality, if that is as of what they truly are, in the medium to long-run. Basically the transcendental as (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁸-of-prospective-ontology-origination to a knowledge and its knowledge system however remote the origination, in the very first place, speaks of the notion of <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought associated with ‘postconverging-or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ behind any retrospective or prospective registry-worldview’s/dimension’s ⁸³reference-of-thought validation-conceptualisation/epistemological relationship to knowledge/ontological-construal. Ultimately, the very transversality-<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought is ‘the very paradox of ⁵⁶meaningfulness-and-teleology⁹⁹ explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’. In other words, if the former had a grasp

of its state ‘as to its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁵nonpresencing,-for-explicating-ontological-contiguity⁶~~ 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-teleology⁹⁹ might seem arbitrary when ⁵⁶meaningfulness-and-teleology⁹⁹ is rather interpreted in terms of the prior registry-worldview’s/dimension’s ⁸³reference-of-thought not factoring its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought is of intemporal-or-ontological prioritisation as of its ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ conflatedness¹³ ~~in {preconverging-disentailment-by} postconverging-entailment~~ relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of its ~~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—~~ constitutedness¹⁴ ~~in preconverging-entailment~~, as the latter is rather in shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹/distractiveness to the former as of ⁸³reference-of-thought-as-to-preconverging/postconverging-de-mentating/structuring/paradigming—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-completeness⁸⁷-of-⁸³reference-of-
 thought over the latter implies the former's utter 'ontological-resetting' in the conceptualisation
 of the very same physics domain-of-study reality as of transversality-<for-sublimating-
 existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-'motif-
 and-apriorising/axiomatising/referencing'¹⁰¹ 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 and practical insights purposes! Of course, this comparison differs
 from a construal of postlogism⁷⁷ and conjugated-postlogism⁷⁷ associated perversion-and-
 derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹¹>; in that as of a human condition relations it is construed rather as (beyond-
 the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶) postlogism⁷⁷-and-conjugated-postlogism⁷⁷-as-of-¹¹compulsing-
 nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-
 intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
 'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising-attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-
 apriorising/axiomatising/referencing'-logical-dueness>} prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought 'waylaying', as <amplituding/formative>⁸ wooden-
 language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸reference-of-thought-
 categorical-imperatives/axioms/registry-teleology⁹⁵> hence preconverging-or-dementing²⁰-
 apriorising-psychologism, of prior prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-
 <existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-

logical-dueness-precedes-disontologising-logical-outcome-arrived-at> prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought, thus requiring for intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation renewed
 ‘apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated—
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³ in {preconverging-
 disentanglement by}—postconverging-entailment’ 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 ‘¹⁰³universally-transparent constraining
 mechanical-knowledge as new bare ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ as axiomatic-construct’ and ‘its social-¹⁰³universally-
 non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-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-completeness⁸⁷-of-⁸³reference-of-
 thought, construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹. By the mere fact of implied
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over prior relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought a prospective transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity involves the prospective ⁸³reference-of-
 thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-preconverging-existential-extrication-as-of-existential-unthought>⁶ ⁵⁶meaningfulness-and-
 teleology⁹⁹ as of organic-knowledge Being correction’ of the prior ⁸³reference-of-thought, such
 that the prior ⁸³reference-of-thought logical-dueness doesn’t even arise as the prospective
⁸³reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-
 wholeness-as-of-profoundness-and-completeness-to—⁵⁶meaningfulness-and-teleology⁹⁹’ over

the prior ⁸³reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to-⁵⁶meaningfulness-and-teleology⁹⁹ over a non-positivism/medievalism alchemic material construal. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and ¹⁰³universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and so as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘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 transcendentially-enabling-level-of~ontological-good-faith-or-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>¹⁰⁰ have been rather questioning openly what the reality of the meaningfulness they construct implies, as a basis for further intellectual development. This explains the convoluted responses of say Derrida because that is the intrinsic-reality insight at hand, and the issue is rather how to further develop. This will be tantamount to criticising early quantum physics for contending that the fundamental particles are rather like waves and evasive without yet establishing an advanced basis of the science. Knowledge is not an exercise of one set of individuals arguing

against another nor is it a popularity contest but rather it is all about finding out what constitutes intrinsic-reality as it reflects ~~<amplifying/formative-epistemicity>~~causality ~~~as-to-projective-totalitative-implications-of-prospective-~~⁶¹nonpresencing,-for-explicating-ontological-contiguity⁶¹; 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-~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-~~mentating/structuring/paradigming⁶⁹-as-being-as-of-existential-reality> 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 (reference-of-thought) involving advanced studies and research on the basis of ordinariness of thought. This should not be confused with a popularising exercise meant to stir popular interest like popular science, though in fact there is no truly popular science for that matter but serious/candid science. Such a confusion can hardly arise in the natural sciences because of the ‘promptness of ~~amplituding/formative-epistemicity~~causality⁹ ~~as-to-projective-totalitative-implications-of-prospective-~~nonpresencing,-for-explicating-ontological-contiguity⁶⁷/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 ~~amplituding/formative-epistemicity~~causality⁹ ~~as-to-projective-totalitative-implications-of-prospective-~~nonpresencing,-for-explicating-ontological-contiguity⁶⁷/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity’ in the social sciences allows for propositions to crop up that are hardly constrained by immediate effectiveness of studies, discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern primarily driven with garnering support and agreement, rather than of genuine intellectual strife for ~~amplituding/formative-epistemicity~~causality⁹ ~~as-to-projective-totalitative-implications-of-prospective-~~nonpresencing,-for-explicating-ontological-contiguity⁶⁷/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity. In this regard, the central tenet of poststructuralists with respect to their pursuit has been transcendentally-enabling-level-of~ontological-good-faith-or-

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>¹⁰⁰

with respect to their reflections, studies and research at all cost, even at the cost of many poststructuralists not recognising explicitly that they are poststructuralists or not recognising similarities in their works with other poststructuralists, so because fundamentally they can only vouch for their authentic reflections and analyses without a ‘surreptitious pretence’ for such amalgamation which will undermine their ontological-good-faith/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 <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating-ontological-contiguity⁶⁷ 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 <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-

⁶⁷ nonpresencing, -for-explicating-ontological-contiguity ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality⁵²) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as a construct of formalised ⁸³reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing informal ⁸³reference-of-thought as melee of common sense of temporality⁹⁸/non-totalisingly-entailing/non-maximalising/non-transcendental constructions. The idea is that such a disambiguating is a necessity going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor requiring skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) towards the intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ as the ontological construct that institutionalises (intemporalises). Hence such a skewing (‘intemporality⁵²-asymmetric-subsumption-of-temporality⁹⁸’, 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-<in-sublimating-existential-eventuating/denouement>~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-<in-desublimating-existential-eventuating/denouement>~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-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing intellectual criticism but raising subtransversality-<in-desublimating-existential-eventuating/denouement>~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-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing hasn't got the requisite intemporality⁵²/longness in terms-as-of-axiomatic-construct of ¹⁰³universal projection of ⁸³reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology⁹⁹ that arises from such a formal ⁸³reference-of-thought (for instance, as the

¹⁰³universal/intemporal proposition underlying this paper's purported construct for aetiologisation/ontological-escalation in grasping the phenomenon of postlogism⁷⁷ in general and the general background human science conceptualisation; together with its exposure for falsifiability⁴²/validation from subsequent critical analyses). Such that there will tend to be 'confusion of ⁸³reference-of-thought' where such subtransversality-<in-desublimating-existential-eventuating/denouement>~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-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing with respect to subtransversality-<in-desublimating-existential-eventuating/denouement>~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-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing ⁸³reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing melee of common sense ⁸³reference-of-thought, wherein for instance a consistent demonstration of a chemistry science (as supratransversality-<in-sublimating-existential-eventuating/denouement>~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> wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
 'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications> terms—
 as-of-axiomatic-construct, such that social deference is now institutionalised as 'chemists say
 that/it is said in chemistry that' rather than a social melee of common sense equivalence of
 'chemists think that but I also think that going by my common sense'. This argumentation is not
 idle as the social sciences as 'being closest to human conscious sense of sovereignty' tend to be
 most affected by such fallacies as highlighted that should be superseded by all knowledge
 whether natural or social-construct, and while such notion are often intuitively grasped with
 other formalisms whether institutional, legal or in the natural sciences subject-matter
 specialisms, for the social sciences there is a need to actively bring this notion to the
 consciousness-awareness-teleology⁹⁹ in order to circumvent such nature of knowledge fallacies
 with regards to an emotionally charged domain that is the social. This equally explain why the
 studies of the social are easiest prone to ontological-bad-faith/inauthenticity⁶⁴, whether beyond-
 the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-
 existential-unthought>⁶, as even where contending intellectual postures are of relative elevated
 formal knowledge, it is quite easy for a notional~pedantising/muddling/formulaic-hollowing-
 out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-
 entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷> with <amplituding/formative>⁸ wooden-language-<imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-
 teleology -as-of-'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-

implications>} mentality in order to advance one intellectual posture, and so as intellectual politics rather than genuine intellectualism. Seventh, as advanced by this author the ontological-normalcy/postconvergence of intrinsic-reality as reflecting holographically-<conjugatively-and-transfusively> the ontological-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 attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸⁸reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency³⁹~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-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁹¹nonpresencing>⁹² of post-structuralism’ has been in real and practical world terms more a question of abstract reconstructive thinking since such practical applications have tended to be effective further highlighting the need rather for more decentering contemplations. Besides, post-structuralism practical emphasis has mostly been

methodical rather than dogmatic. In the bigger scheme of things, this author further highlights that post-structuralism by implying ‘decentering’ is implying transcendence-and-sublimity/sublimation/supererogatory~de-mentativity or an ‘existential-reference/existential-tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding ⁸³reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded ⁸³reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining ⁵⁶meaningfulness-and-teleology⁹⁹ from existential-tautologisation/existential-reference as of human subpotent existential-teleology⁹⁹ within the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency³⁹~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 teleology⁹⁹ but rather construe the ontological possibility conflated as of existential reality. The idea of discretely eliciting value-disposition and teleology⁹⁹ choices/options is a secondary exercise of human social application (with teleology⁹⁹ fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological, so-reflecting <amplifying/formative>disposedness/psychologismic-construct-(as-

to-orientation/value-construct/valuation-and-derived-parameterising) and
 <amplifying/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-
 variability)', and so with regards to the specific human-subpotency with regards to overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-(imbued-and-
 {hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically-
 relevant-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-void'⁶⁰-as-to-⁷⁹presencing—absolutising-identitive-
 constitutedness⁴} involving diminishing-human-epistemic-abnormalcy-or-
 preconvergence³¹/increasing-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in
 construing-ontological-veridicality as determined-by attendant-ontological-
 contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-
 {devolving-as-of-instantiative-context}> due to human limited-mentation-capacity-deepening⁵³
 as 'shallow limited-mentation-capacity to deeper limited-mentation-capacity-(as of relative
 apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced-
 existentialising/contextualising/textualising-contiguity }—conflatedness¹³-in {preconverging-
 disentanglement-by}-postconverging-entailment) development') effectively heralds post-ideology
 as ideas and notions are validated/invalidated by their demonstrated ontological-

veracity/ontological-pertinence. In other words the supposed ontological-terms of notions and ideas are the basis for their analysis as ontologically-pertinent or impertinent, and so more than just perfunctory analyses constrained by the limiting framework of institutionalised-being-and-craft constructs and setups but at an existentialism/full-depth-of-existential-implications level highlighting the precedingness/supersedingness/ascendency of ontologically-driven analysis over ‘habits’, ‘conventions’ and rights-of-precedence/entitlement fallacies. Post-structuralism as such should posit to remedy and supersede the inherent ‘conceptual hyperbole’ imbued in the often ‘poorly-ontological, non-ontological or metaphysical constructions permeating ideologies’ and projected as worldviews, to ‘restore existential veracity/ontological-pertinence as the central notion behind worldview construction and representation’, and so beyond just ‘present-driven conceptualisations’ of ideologies, but of an insight derived from a historical and anthropological depth with respect to human mentation, meaningfulness and institutional-development-as-to-social-function-development as implied by a suprastructuralism highlighting of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁹ nonpresencing-
<perspective-ontological-normalcy/postconvergence>) or postdication. Such a grounding of post-structuralism provides the underlying ontological outlet of analysis with regards to issues and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre (not often recognised as a poststructuralist but whose work interpretively does fit the mould, just as the works of many ‘seriously engaged’ critiques of post-structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting-as-to-conflatedness¹³/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 ~~amplituding/formative-epistemicity~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹/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 ~~amplituding/formative-epistemicity~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating-ontological-contiguity⁶¹/intrinsic-reality/ontological-veridicality~~ transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500 years ago in establishing the positivising/rational-empirical mindset/⁸³reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the-theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the 'very strength' of the established positivistic/rational-empiricism psyche (operating on the basis that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is herein contended, is not

‘ontologically performant’ enough (of sufficient ontological-completeness-of⁸³ reference-of-
thought in construing-ontological-veridicality as determined-by its attendant-ontological-
contiguity⁶⁷~duced-existentialising/contextualising/textualising-contiguity⁴⁰-<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
<devolving-as-of-instantiative-context> for the further development today of the study of the
Social as of its fleeting/blurred 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 of relative ontological weakness such that critically a lot of the basis for the
social sciences today is influenced rather by practice, authority, and is more or less intellectual-
politics driven beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-
extrication-as-of-existential-unthought>⁶, rather than truly ontological-primemovers
totalitative-framework deterministic ontological ‘projected constructs’. Consequently despite
the projected candour, the study of the social is inevitably permeated with ‘intellectual-
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-framework under the rational-empiricism postconverging-
de-mentating/structuring/paradigming is often weakly possible with the Social particularly
where there is perceived interest to act otherwise. This is particularly the case with regards to
the undermining of social criticism and especially post-structuralism with the intellectual
standards of such criticisms strangely enough falling incredibly so low (and mostly finding
credibility by ‘pride of place’ of intellectual engagement often beyond-the-consciousness-
awareness-teleology⁹⁹-<in-preconverging-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 ¹⁸deprocrpticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁶ level of social thought involving notional~deprocrpticism as preempting—disjointedness-as-of-⁸³reference-of-thought. More like in many ways the level of thought in the natural sciences is wholly divorced from our consciousness awareness teleology⁹⁹ and is fully transcendental-enabling/sublimating/supererogatory~de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/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-totalising³³~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~deprocrpticism as preempting-procrpticism or preempting—disjointedness-as-of-⁸³reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn’t necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as

prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,¹⁰³ 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/inauthenticity⁶⁴ 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 <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of⁸³ reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism

meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology⁹⁹-<in-preconverging-existential-extrication-as-of-existential-unthought>⁵ 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-teleology⁹⁹ as of prospective notional~deprocrpticism intrinsic-reality/ontological-veridical transcendental enabling. Thus, the only credible logic this author can think of is that post-structuralism as one of the major critical theories given its potential ontological vigour has been seen as a threat with a deliberate covert non-intellectual effort to stifle it and limit its influence often having to do with misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of the central issue with regards to post-structural thinking with respect to other intellectual postures has had to do with the unusually high level of accusations of its proponents of misrepresentation of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather ‘a putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’. Consider in this case one media-driven and popularised argument that Karl Rove ‘we make our own reality’ quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the ‘non-intellectual spirit’ of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than ‘truly post-structural theory inspired’ as with or without post-structuralism it is no less likely that the same statement would have been uttered. And the pseudointellectual exercise of

linking the two is revealing not only of such out-of-the-way criticism but equally the ‘wayward mindset’ that is often brought into supposedly rigorous social science on the basis of such anything-goes rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as ‘in-effect ontological-bad-faith/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 1980s arises out of such (it is herein contended) ‘intellectual triteness’ by such critics particularly going by the ‘frivolous arguments’ advanced compared to the high intellectual standards they have been able to show elsewhere, together with the notion that these have tended to be unusually media driven in inducing a populist effect. Imagination will point to the idea that something much more ‘cynical and non-intellectual’ must be at work but passing for legitimate intellectualism; or is it, more like the medieval scholasticism erudition establishment more or less grasping the true implications of a non-medieval positivistic thinking on the whole intellectual, belief system and social-construct, and cynically upholding notions they knew better to be wrong but for their overall sense of preservation of their present and their present interests. This impression can be extended as well with respect to the idea of the social implications of postlogism⁷⁷-as-of-¹¹compulsing-

nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-
 intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
 'attendant-intradimensional~ontologising'-imbued-<contextualising/existentialising~attendant-
 ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical~'attendant-intradimensional~
 apriorising/axiomatising/referencing'-logical-dueness>} as of its ontological-resolution
 (aetiologisation/ontological-escalation) in all the <cumulating/recomposuring~attendant-
 ontological-contiguity >-successive registry-worldviews/dimensions 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
 postlogism⁷⁷ which is more than just palliative/incidental-in-its implication with regards to a
 specific instance or specific instances of notions and-accusations of-sorcery for instance, but
 rather construing the whole non-positivism/medievalism registry-worldview/dimension
 relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>’ (as of metaphorically-a-million-and-one-instances and-locales as enabling the
 possibility of the phenomenon of notions and-accusations of-sorcery and other vices and-
 impediments¹⁰⁵ of the state of non-positivism/medievalism and thus requiring de-
 mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-
 completeness of-⁸⁸reference-of-thought will de-mentatively/structurally/paradigmatically elicit
 a non-positivism/medievalism world sense of ‘temporal/shortness of-register-of-

⁵⁶meaningfulness and-teleology⁹⁹ preservation’ that wouldn’t necessarily construe the social manifestations of notions and-accusations of-sorcery with their associated vices and-impediments¹⁰⁵ as abstractly and ontologically unwarranted ¹⁰³universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff’ even if such stuff was ontologically-veridical), to ensure its ‘temporal/shortness of-register-of-⁵⁶meaningfulness and-teleology⁹⁹ preservation’. Likewise an articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview’s/dimension’s disjointedness-as-of-⁸³reference-of-thought relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing ⁹⁰-apriorising-psychologism>’ (as enabling the possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-million-and-one-instances and-locales as well as other vices and-impediments¹⁰⁵ of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional~deprocrypticism ontological-completeness of-⁸³reference-of-thought will de-mentatively/structurally/paradigmatically elicit a human procrypticism sense of ‘temporal/shortness of-register-of-⁵⁶meaningfulness and-teleology⁹⁹ preservation’ that wouldn’t necessarily construe the social manifestations of psychopathy and social psychopathy with their associated vices and-impediments¹⁰⁵ as abstractly and ontologically unwarranted ¹⁰³universally and such an approach may just be off-putting with regards to the prospective implication for the need for notional~deprocrypticism ontological-completeness of-⁸³reference-of-thought (as intemporal/longness of-register-of-⁵⁶meaningfulness and-teleology⁹⁹) undermining of

procrypticism relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>’ (as the temporal/shortness of-register-of-⁵⁶ meaningfulness and-teleology⁹⁹).
 Such an articulation equally extends to the idea that notions overlooking vices and-
 impediments¹⁰⁵ associated with psychopathy and equally wrongly implying its associated virtue
 in the procrypticism registry-worldview are just as of ‘temporal threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>’ like the disposition to overlook vices and-impediments¹⁰⁵ associated with
 notions and-accusations of-sorcery and equally implying the associated virtue in a non-
 positivism/medievalism setup; and so, as of human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘
 notional~firstnatedness—temporal-to-intemporal-dispositions-<so-constructed-as-from-
 perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor due to their
 respective relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
 psychologism>’ with respect to their respective perversion-and-derived-⁷⁴ perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomena. Thus in
 all registry-worldviews/dimensions ⁸³reference-of-thought, postlogism⁷⁷-as-of-¹¹compulsing-
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-
 intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
 ‘attendant-intradimensional—ontologising’-imbued-<contextualising/existentialising—attendant-

ontological-contiguity⁶⁷>;-in-shallow-supererogation⁹⁶-<as-to-disontologising-perverted-
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness>> once it is ‘as of socially-functional-
 and-accordant⁹³’ (beyond the case at childhood where it is accompanied by overt delirium and
 social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷> of the
 defect) as at adulthood, the postlogism⁷⁷ ‘disjointedness-as-of-⁸³reference-of-thought’
 misappropriated ⁵⁶meaningfulness and-teleology⁹⁹ in arrogation tends to extend as conjugated-
 postlogism⁷⁷ ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁶meaningfulness
 and-teleology⁹⁹ in arrogation involving the temporal elicitation of derived-⁷⁴perversion-of-
⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>, and it is thus naïve
 to construe postlogism⁷⁷ without such a corresponding differentiation of social analysis in the
 construing/conceptualisation of ontological-veridicality. Now the criticism of populism-driven
 critiques of post-structuralism is not raised idly, as an exercise that purports to articulate such
 breadth and depth of novel ideas as herein necessarily requires that the authorship effectively
 assume the profile and presumption that the implied knowledge construct warrants (which
 obviously every truly intellectual spirit will appreciate for what it is, if not agree with the
 arguments). Such an articulation is driven by the idea that knowledge as a transcendence-
 enabling construct is more than just about its craftiness/technique but part and parcel of the
 intellectual exercise is to articulate meaningfulness by its existentialism/full-depth-of-
 existential-implications. And just as faced with the evasive nature of quantum theory the
 physicists never said reality is wrong since it is difficult to understand, likewise it is naïve to
 imply that the reality reflected by post-structuralism is wrong because it doesn’t quite fit into
 our ordinary everyday way of thinking (that is exactly the point, our ordinary everyday way of

thinking is in want of its further development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!

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